

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

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Abstract

This paper examines crime and social stereotypes as a sociolinguistic phenomenon in Eha-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 Eha-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 Eha-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 Eha-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 eka ebọ* (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 Eha-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 Eha-Amufu? What are the impacts of negative stereotypic expressions on the perpetrator of larceny in Eha-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 Eha-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 Eha-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 Eha-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 traits 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 Eha-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 Eha-Amufu. The researchers would use the intuitive knowledge as native speakers of Eha-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 Eha-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 Eha-Amufu Igbo. This section presents the corpus of stereotypic terms used to describe the perpetrators of larceny in Eha-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 ntụtu* (kleptomaniac).

The noun phrase *onye aka ntụtu* 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.

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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 traits 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: *abalì-dì-egwu* (night-is-dangerous)

This category of criminals usually operates at night hence the stereotypic term *abalì-dì-egwu*. *Abalì-dì-egwu* is designated to mark all categories of criminals in the area that operate at night. *Abalì-dì-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 *abalì-dì-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 Èha-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: *awurubo* (thief)

This negative stereotypic term was used to describe all categories of criminals in the area. *Awurubo* is derived from the word *awuru* 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 - *awurubo*.

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 (*awurubo*) 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: *nkita na-eri akwa okuko* (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 aka l'ekpa* (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 *ndi 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 mmadu ihe (one who keeps things for people)

The stereotypic expression: *Onye na-edobere mmadu 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 Eha-Amufu community. The paper also strove to shade light on the negative impacts of social stereotypes on the perpetrators in Eha-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, ọdinala na ọdị-be-ndị: Mputara, myiri na ndimiche dị na ha dị ka o siri metụta nkuzi na ọmụmụ asụsụ Igbo

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Umi

Nchọcha a lebara anya n'omenala, ọdinala na ọdị-be-ndị: mputara ha, myiri na ndimiche dị na ha dị ka o siri metụta nkuzi na ọmụmụ asụsụ Igbo. Ndị nchọcha tūlekwaru uru omenala, ọdinala na ọdị-be-ndị bara n'ikwalite nkuzi na ọmụmụ asụsụ Igbo, nke otu n'ime ha bụ ụmụ aka inwe mmasi banyere omenala, ọdinala na ọdị-be-ndị ala nna ha. N'ikpeazu, ndị nchọcha tūputara aro ma kwuo na ndị gọvment, ndị nkuzi, ndị nne na nna tūmadị ndị na-ahazi mmụta nwere oke n'ọrụ diiri ha ihu na nkuzi banyere omenala, ọdinala na ọdị-be-ndị Igbo ndị a bīara na mmezu ka nkwalite ha wee dị ire.

Ọkpurukpu Okwu: omenala, ọdinala, ọdị-be-ndị na asụsụ Igbo

Mkpelite

Asụsụ bụ usoro nzirita ozi nke mmadụ ji egosiputa echiche, mmasi, nkwenye na mbunuche n'ụdị ekwumekwu ma ọ bụ detuo ya n'akwukwọ. Ihe dịkarịcha mkpa na nkowa a bụ na ọ bụ asụsụ ka mmadụ na ibe ya ji enwe mmekọrịta. Brooke (1961) kowara asụsụ dị ka ihe amurụ amụ nwere ọdịdị, usoro na ihe iriba ama ekwuru n'ọny nke e ji eziputa omenala na njiri-mara mmadụ. Site na nkowa a, asụsụ gbara mpakala dị iche iche, ndị gunyere: asụsụ dị ka ihe amurụ amụ, asụsụ dị ka ihe nwere ọdịdị, asụsụ dị ka ihe nwere mkpuru ma ọ bụ ihe iribaama e ji eziputa ya, asụsụ dị ka ekwuru n'ony, ihe na-enweghi etu a ga-esi kowaa okwu mmebere ya, na njiri-mara mmadụ. Asụsụ nwekwara oge e ji amụ ya; asụsụ na omenala na-agakota ony. Asụsụ Igbo dị ka Ikekeonwu na ndị otu ya (1991) siri kowaa ya bụ asụsụ ndị Igbo. Igbo so n'otu bụ asụsụ Benue Kogo, nke dị n'okpuru Naija Kongo. Ozo bụ na Igbo bụ asụsụ ụda olu; nke a putara na asụsụ Igbo na-eji ụda olu agbanwe nghota echiche okwu, ndị nwere otu mkpuru edide. Lyons (1981) kowara asụsụ dị ka akoro ngwa kachasi, nke mmadụ na ibe ya ji enwe mmekọrịta okachasi na gburu gburu ebe ha nwetara onwe ha. Chomsky (2000) n'aka nke ya kowara asụsụ dị ka ihe no n'ime mmadụ bụ nke na-enyere ya aka ighota ma tapia ihe onye no na gburu gburu na-ekwu. Nkowa a hutara ahiri okwu dị ka okpurukpu, nke ihe e ji akowa asụsụ. N'agbanyeghi nkowa ndị a, otu ihe kacha puta ihe bụ na asụsụ na omenala bụ ahughi ebule ma si elila dike. Nke a putara na omenala agaghi ezu oke ma ọ buru na e wepu asụsụ. N'ulo akwukwọ dị iche iche, okachasi n'ulo akwukwọ sekondiri. Nkuzi na omumu omenala Igbo aburula nke kpuru afo n'ala nke na a maghizi etu a ga-esi bido. Ihe mgbagwoju anya ndi a tumadi odida ha bu ihe kpaliri muo ndi ochocha ibagide nchocha a.

Otutu umu akwukwo tumadi ndi nkuzi ha enyela nkowa banyere omenala, ọdinala na ọdị-be-ndị. Nkowa ndi a bu ihe nhia ahụ nye otutu ndi nkuzi na umu akwukwo n'ih na ufodu agaghi akowanwu ndimiche di na okwu ato ndi a. Na nchocha a, ndi nchocha ga-akowa 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, ọdinala, omume, nri, nkwenye, ekike/ejiji tumadị 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 tumadị mba na mba. Alụm di na nwunye bụ ụzọ omenala pụtara ihe ndị Igbo na agbata obi ha si enwe mmekọrịta. Ilu nwaanyị ma ọ bụ di bụ ihe malitere mgbe gboo. Mgbe e kere ụwa, ọ dighị onye ga-asị na ya malitere ya. Akwukwọ nsọ kọwara etu Chineke si kee nwoke kekwa nwaanyị ka ọ na-enyere nwoke aka. O nyekwara ha ngozi, nke omumụ na ụba, n'ụwa. N'ala Igbo, alụm di na nwunye bụ ihe ọkpụ burukwa omenala. Ọ bụ ihe di oke mkpa nke mere na a dighị agụnye nwoke na-alughị nwaanyị n'oke ọ bụla nwere ugwu na nsopurū. Ọ bụ nke a mere na-akpọ nwoke na-alughị nwaanyị aha nleda anya di iche iche di ka okokporo na ọ tuturū, ọ taa.

E wezuga alụm di na nwunye, ndị Igbo na agbata obi ha, di ka omenala siri di, na-emekọrịta site n'orū nka ma ọ bụ n'udị orū aka di ka opipi ihe, omuma atū – egu ọgu, isi mma, isi mmọnwu, isi egbe, opi ma ọ bụ oja, ekwe, d.g. Ha na-akpū ihe di ka ite, ọkū, arūsi, ulọ, ụzū, na ikū ma ọ bụ igbu azū. Nke a, otutu mgbe, na-abukarị n'ime mmiri nke di n'etiti ha abuo (Ndị Igbo na agbata obi ha).

Otutu ihe bụ nke jikoro ndị Igbo onu, gbaa mgboroogwu n'omenala ha. Ụfọdụ ihe ndi hiwere isi na nkwenye ndi Igbo di ka otu n'ime omenala jikoro ha onu gunyere:

- iii. **Orū ugbo:** Nke a kacha pūta ihe n'orū niile e jiri mara ndi Igbo. Ndị Igbo kwenyere na aka aja aja na-ebute onu mmanu mmanu. Ozo, ha kwenyekwara na aka noro nkiti, aguu egbuo onu. Ihe ndi Igbo na-akokari bu ji, ede, akpu tinyere ihe akuku ndi ozo di ka oka, akidi, ugu, ijiriji, fiiofiio ma ọ bụ agbugbu d.g.
- iv. **Izu Ahia:** Izu ahia bu otu n'ime aka oru ndi Igbo bu nke ha kwenyesiri ike na ya. Azumahia bukwara nke doro ndi Igbo anya nke oma. O bu site n'azumahia mere agburu ndi ozo gbara Igbo gburu gburu ji ahuta ha di ka ndi njepu.
- v. E jikwa ichu nta, ikū azū, ikpa ihe okpukpa mara ndi Igbo. Nke a gbara mgboroogwu na nkwenye ha di ka o siri metuta omenala Igbo

N'ezie, omenala bụ ihe zuru oha onu n'ala Igbo. Omuma atū: ekike/ejiji, umu nwaanyị ndi luru di n'ama ukwu akwa abuo n'ukwu, umu nwoke na-awa akwa, yiri isi agu ma kpuru okpu n'isi.

Nri ndi Igbo

Ndị Igbo nwere nri di iche iche e ji mara ha. Ụfọdụ nri ndi a gunyere ji, akpu na nri ndi ozo. O bu site na nkwenye ha banyere ji mere ha ji eweputa otu ubochi mee mmemme Iri Ji ohuru, nke na-egosiputa na a gbanyeghi na e nwere otutu nri ndi ozo n'ala Igbo, ji bu eze nri ndi Igbo. Ndị Igbo nwekwara echichi ha na-echi onye kacha aru ji n'obodo. Ụfọdụ kporo echichi a Igube Ji ma ọ bụ Di Ji/Oka Ji. Ndị Igbo na-ahuta onye na-akota ji nke oma di ka onye siri ike tumadi onye ji ego. N'otu aka ahụ, nwaanyị anaghị akọ ji n'ala Igbo. Ihe nwaanyị na-akọ bu ede na abala. Ihe ndi a niile di ire n'ihia na e nwere omenala jikotara Igbo onu.

Na nchikota banyere omenala, ọ di mkpa ka oha na eze mata na asusu bu ihe mbu e ji eziputa omenala mba uwa di iche iche. Ya mere e jiri tuo ilu Igbo si na Igbo na-asu n'olu n'olu mana ha kwa ukwara, ọ buru otu. Ozo, ọ bu nku di na mba na-eghere mba nri.

Odinala

Odinala bu mmemme nke otu ọ bula na-eme ma ọ bụ ụzọ di iche iche otu si eme ihe, nke baalara ha n'umi ma ọ bụ maalara ha ahụ. Nke a na-eziputa na a bia n'ala, ọ ga-aburiri nke Igbo niile

nabatarà, na-eme; ọ na-adabaara ha. Iji ma atụ: ịlụ nwaanyị bụ omenala zuru Igbo niile ọnụ. Ịlụ nwaanyị bụ ọdinala dịrị òtù ma ọ bụ agburu ọ bụla n'ihì na usoro emume ha dị iche nye agburu ma ọ bụ otu ọ bụla bụ nke ha nabatarà ma buru nke ha kwenyere na ya. Ufodu mpaghara ala Igbo na-ama nnukwu ego n'isi nwaanyị, ebe ufodu anaghị ana dị ka o siri metuta ndi Owere na steeti Imo na Nsukka na steeti Enugwu. Steeti abuo ndi a di n'ala Igbo mana usoro alum nwaanyị ha di iche iche. Nke a wee buru ọdinala n'ihì na otu ọ bụla kwenyere n'usoro nke ha. N'ala Igbo, ọ bụ nne, nna na umu nna na-akwado alum di na nwunye tupu o nwee isi.

Akwamozu

Ili onye nwuru anwu bụ omenala zuru Igbo ọnụ mana usoro akwamozu ndi a di iche iche nye otu ọ bụla. Adimiche ndi a mere o ji buru ọdinala. Na mpaghara Abakaliki okachasi n'Izii, mmemme akwamozu na-ewecha otu izu okachasi mgbe onye a na-akwa chiri echichi. Ha nwekwara ọdinala ozọ: onye, nke e jighi ehi lie ma ọ bụ kwaa nna ya, enweghi ike ita anu ehi ebe ozọ a na-eme mmemme akwamozu. Nke a bụ nkwenye nke ha kwekoritara na ya.

Iru Mgbede

Iru mgbede bụ omenala e ji akwadebe nwaanyị ruru ogo ịlụ di maka alum di na nwunye n'ala Igbo. Mgbe nwaanyị ruru ogo ịlụ di, a hụ na ahụ amawala ya mma, nne na nna ga-abia kwadebe onodu nwaanyị ahụ ga-anọ tupu ọ lakwuru di ya. O buru nwa agboghọ nwere nwoke ọ na-adabara ya na ya ibu di na nwunye, nwoke ahụ ga-esokwa n'ime nkwaadebe onodu a. N'ebe ufodu, e jikwa Iru Mgbede akwadebe nwoke maka ịlụ nwunye. Iru Mgbede ezughi Igbo niile ọnụ. Ebe a na-emekari Iru Mgbede bu: Onicha, Oka, Owere, Olu, Abiriba, Ohaozara, Abakaliki, d.g. Ebe ndi a, a kpogasiri aha, nwere aha ha na-akpo Iru Mgbede. Onicha na Oka na-akpo ya Iru Mgbede. Ohaozara na Abakaliki na-akpo ya Ikwe ezi; Abiriba ma ya ka Ino nzuzu.

Igo na iwa Oji

Oji bu mkpuru osisi oji na-amiputa. O nweghi ezigbo utu di ka mkpuru osisi ndi ozọ. O bu ezi okwu na Yoruba na-ako oji, Hausa na-ata ya bu oji mana Igbo na-ago oji ago ma jirikwa ya eme omenala. Igo oji n'ala Igbo di iche iche. N'obodo ufodu di ka Onicha, Nnewi, Njikoka, ọ bụ onye bukariri okenye na-awa oji. N'obodo ufodu di ka Ngwo, ọ bụ onye bukarichara nwata na-awa oji. Echiche ha banyere nke a bu na nwata ebughi ihe ojoo ọ bụla n'obi. A bia n'echichi, o nwere ndi na-echi nwoke Ozọ nwekwaa ndi na-echi nwaanyị Ozọ; nke a bu ọdinala. A bia na mmonwu, udiri mmonwu ndi na-eti na otu ha si eti ya di iche iche. Ihe kacha mkpa n'odinala ndi a bu na ha niile bucha ihe na-eme n'ala Igbo.

Qdi-be-ndi

Qdi-be-ndi bu uzọ ndi mmadu ma ọ bụ otu si ebi ndu ha, nke diiri ha iche. Ndimiche di na ya na nke mbu na nke abuo bu na o nwere ike n'ime nari, ọ buru otu pasenti na-eme ya. Ima atụ: n'ala Igbo, e nwere ihe ma ọ bụ uzọ ndu a na-akpo ihachi/ikuchi nwaanyị. Ihachi nwaanyị bu nwoke amutaghi nwa nwoke ihapu otu ada ya nwaanyị ka ọ noro na be ya ma muta nwa nwoke; nke a bu ka ama ya ghara ichi ma ọ bụ laa.

Ikuchi nwaanyị bu otu nwoke, n'ime ezi na ulọ nwoke lara mmuo, ịlụ nwunye nwa nne ya ahụ nwuru anwu ka ọ ghara ipu ma luo di n'ezi na ulọ ozọ. Nke a na-adi ire ma ọ buru na nwaanyị ahụ nwere ezigbo agwa. Udi a enweghi ebe o jedebera n'ala Igbo; kama, ọ bu sooso n'Onicha ma ọ bụ na mpaghara Abakaliki ka a hutara nke a. Ozọ kwa, iri ekpe ndi Ehugbo nke bu nwoke iketa ihe n'ikwu nne ya abughi ihe puru n'Ehugbo ma ọ bụ n'akuku ya gaa ebe ozọ; kama, ọ bụ ndi ahụ kpom kwem na-eme ya.

Na mpaghara Eboonyi, ọkachasi n'Izii, ụmụ nwaanyị na-etị mmọnwu. Nimirikiti ebe nála Igbo, a machibidoro ụmụ nwaanyị ịma ma ọ bụ iti mmọnwu n'ihị na Igbo kwenyere na mmọnwu bụ otu nzuzo, nke naanị ụmụ nwoke kwesiri ịma maka ya. Mana dị ka ọdị-be-ndị ndị Izii, nwaanyị na-ekpu mmọnwu.

Myiri dị na-etiti omenala, ọdinala na ọdị-be-ndị

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

- a. Nwata ịsọpuru okenye bụ omenala Igbo
Nwata ịsọpuru okenye bụ ọdinala Igbo
Nwata ịsọpuru okenye bụkwa ọdị-be-ndị Igbo
- b. Nwata ikele okenye bụ omenala Igbo, bụkwa ọdinala na ọdị-be-ndị Igbo.
- c. Nwaanyị ịsọpuru di ya bụ omenala, ọ bụkwa ọdinala ma bụ ọdị-be-ndị Igbo.
- d. Nwoke na nwaanyị nọ n'alụmalụ ịgba n'iro bụ arụ ma bụ omenala, nke Igbo na-agbaruru ihu, nke nwere ntaramahụhụ nye ndị dara ya bụ iwu.
- e. Nwoke ilekọta ma chekwaba ezi na ụlọ ya bụ omenala, ọdinala na ọdị-be-ndị Igbo.

Otu ndimiche dị n'etiti okwu atọ ndị a bụ na omenala, ọdị-be-ndị dabere n'ọdinala. Ọdinala jikoro abụọ ndị ọzọ onụ n'ihị na ọtutu omenala na ọdị-be-ndị sere n'elu ọdinala, nke ụfọdu n'ime ha na-anogide dachapu ma ọ bụ kwudo wee ghorọ ọdinala. N'ikpeazu, ihe ọzọ di iche n'etiti okwu ndị a bụ ihe anyị nwere ike ikpo "ka ndị si asu". N'ihị na omenala, ọdinala na ọdị-be-ndị dīcha n'ala Igbo.

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

Omenala, ọdinala na ọdị-be-ndị na-enyere ụmụ akwukwo aka imata ihe ndị obodo nabatara na nke ha na-agbaruru ihu. Ha na-eme ka ụmụ akwukwo ndị nọ n'ogo sekondiri nta na nke ukwu nwee mmasi banyere ọmụmụ omenala, ọdinala na ọdị-be-ndị ala nna ha. Ụmụ akwukwo na-enwe obi aṅurị na afọ ojuju mgbe ọ bụla onye nkuzi kpughere ha ọtutu ihe banyere ọdinala, ọdị-be-ndị na omenala ala nna ha bụ nke ha amaghi. Site na nkuzi omenala, ọdinala na ọdị-be-ndị Igbo, agburu ndị ọzọ na-abughị ndị Igbo na-aghota na o nwere ụfọdu iwu, mmemme tumadi nkwenye ụfọdu Igbo nwere na-abughị nke jikotara ha niile onụ; kama, ọ bụ nke diiri obodo di ka ha si nabata ya ma kwekorita na ha. Omenala, ọdinala na ọdị-be-ndị Igbo na-akpa ụmụ akwukwo obi oma ma ọ bụ na onye nkuzi ewebata ya n'ihị na ọ na-eme ka ha mata ntọ ala nna ha tumadi akuko okike ọzọ metutara etu agburu ha siri malite. Nkuzi omenala, ọdinala na ọdị-be-ndị Igbo na-eme ka mmuta di ire ebe ọ di ukwu n'ihị na ụmụ akwukwo na-esite na ya enweta afọ ojuju banyere ebe ha si. Adimire ndị a na-aputakarị ihe na mputara ule ụmụ akwukwo nke ka nke n'ebe omenala na ewumewu di. Nkuzi ndị a na-enyere ụmụ akwukwo aka ka ha ghara ileda omenala Igbo anya ma ọ bụ nwee obi ojoo n'ufodu ọdinala na ọdị-be-ndị Igbo.

Nchikọta

Omenala Igbo bụ njiri-mara ndị Igbo. Ọ bụkwa ndu ndị Igbo. N'ime ya ka ihe niile Igbo jiri biri di. Ọdinala na ọdị-be-ndị Igbo metutara ndu ndị Igbo. Atumatu okwu atọ ndị a bụ nke metutara nkuzi na ọmụmụ asụsụ Igbo n'ihị na asụsụ na omenala na-agakota onụ. Omenala ka e ji eziputa asụsụ mba ụwa di iche iche. Ya mere o jiri di mkpa ikuziri nwatakiri omenala, ọdinala na ọdị-be-

ndị ala nna ya. Ọ bụ site na nkuzi ndị a ka nwatakiri ga-eji nwee mmasi banyere omenala nna ya. Ọ dikwa mkpa ka nwatakiri mara ebe o si; ufodu ihe obodo ya na-anabata na nke ha na-agbaruru ihu. Mgbe umu akwukwo nabatara nkuzi ndi a ma nwee ike kowaputa ndi bu ndi Igbo, steeti mejuputara ha, asusu ha, aka oru, ekike/ejiji ha, usoro ebim-ndu ha bu nke gbara mgboro gwu n'omenala, odinala na odi-be-ndi ndi Igbo. Ọ ga-enye aka ka a kwalite nkuzi na omumu omenala Igbo ndi a.

Aro

Site n'ihe ndi a choputara, a na-atu aro ka ndi ministri na-ahu maka mmuta okachasi ndi na-ahazi korikulum na-etinye omenala, odinala na odi-be-ndi Igbo n'ihe a ga-akuziri umu akwukwo okachasi n'ogo sekondiri nta na nke ukwu. Nke a ga-enye aka ikwalite mmuo na mmasi umu akwukwo ndi a ma mekwa ka njiri-mara ndi Igbo ghara ifulariri ha. Ọ bukwa oke n'oru diiri ndi nkuzi Igbo ihu na ha kuziri umu akwukwo ha omenala, odinala na odi-be-ndi Igbo ndi a n'ih na nke a ga-enyere ha aka na mmeta nke oma n'ule asusu Igbo okachasi n'ebe omenala na ewumewu di. Ndi nne na nna nwekwara oru ikuziri umu ha omenala, odinala na odi-be-ndi ala nna ha n'ih na a na-esi n'ulo mara mma puo 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 home and 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 however 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 conscientisation 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 philosopher 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 kpata 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 philosophy 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 ancestry 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-wu-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 against 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-wu-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-wu-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 nurture the spirit of 'onye aghala nwa nne ya' among our people

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

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Òtù ụmụ nwaanyị Ezeagu na igbasa ozi

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Ụmị

Ihe ọmụmụ a lebara anya n'enyemaka otu ụmụ nwaanyị nọ n'ime obodo na-enye n'igbasa ozi tumadi ndi nke nọ n'okpuru ọchịchị Ezeagu na steeti Enugu. Nka nchọcha a bụ adim nkowa. Nchoputa gosiri na otu ndi na-abughị nke ndi govment di ka otu ụmụ nwaanyị ndi ụka, otu ụmụ nwaanyị nọ n'obodo tinyere otu ụmụ nwaanyị ndi na-anoghi n'ochichi govment na-agba ezigbo mbọ n'inye aka na mgbasa ozi n'ime obodo. Uzọ otu ndi a si agbasa ozi gunyere: iji ekwentị kpọọ oku ma ọ bụ dee obere ozi, iji ndi oku ekwe, iga n'ulo mgbasa ozi n'ikuku, redio, onyonyo, akwukwo akuko, nzuko ogbakọ ulo oru na semina. Igbasa ozi nke oma na-eme ka ndi mmadu mata ihe ha kwesiri imata, ma matakwa ya n'oge. Ọ na-egbochi odachi na oghom ma mee ka obodo di mma ma na-aga n'ihu. Udi ozi otu ụmụ nwaanyị ndi a na-agbasa gunyere oru diiri ha n'ezi na ulo na n'obodo, ogbakọ ndi ha kwesiri iga na ndi ha ekwesighi iga n'obodo, mmemme odinala ndi a na-eme n'obodo, nzuko ụmụ nwaanyị n'obodo, mmemme ndi a na-eme n'uka, ubochi obodo na-azu ahia na ubochi ha anaghi azu ahia, onwu oke amadi n'obodo, na ihe ndi ozo. Ihe ọmụmụ a lebakwara anya n'uzo a ga-esi kwalite otu ụmụ nwaanyị nọ n'ime obodo igbasa ozi ha nke oma n'ihia na ozi ha na-agbasa na-enyere obodo niile aka. Ọ ga-eme ka e nwee ezi mmekorita n'etiti ụmụ nwaanyị nọ n'ime obodo na ndi nọ n'obodo mepere emepe.

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

Mkpolite

Ụmụ nwaanyị esonyela n'ihe a na-ahu anya n'obodo. Ụmụ nwaanyị na-aba ezigbo uru na mmepe obodo niile ma n'ime obodo ma n'obodo mepere emepe. Onu ogu ụmụ nwaanyị di ihe ruru pasenti iri ise n'onu ogu mmadu niile nọ na Naijiria (National Population Commission, 2006). Oru ụmụ nwaanyị na-arụ n'obodo gunyere imu nwa, idozi ulo, idozi esemokwu n'etiti mmadu na ibe ya ma ọ bụ di 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'ochichi n'ala anyi kari otu ndi ozo. Otu ụmụ nwaanyị ufodu esila n'ihe ha na-eme nye aka n'odi mma nke obodo ha. Otu uzo otu ndi a si enye aka bu n'uzo ha si agbasa ozi ime ka ha nweta ezigbo ozi ga-abara ha uru.

Idongesit (2007) kwuru na otu ụmụ ama ala ga di mkpa iji ya mepee ma kwalite obodo. Nneoyi na ndi ozo (2008) na-akowa na otu ụmụ nwaanyị di oke mkpa n'inyocha na n'ichoputa ihe di mkpa n'ihe ndi mmadu chorọ na etu ha si eme omume. Ndi odee ndi a choputara na atumatu mmepe obodo a na-atu di ka nke oru ugbo, ahụ ike obodo, udo na idi n'otu nke hibere isi n'otu di iche iche di n'ime obodo. Nke a bu n'ihia na otu ndi a na-aka emeputa ihe kari ofu onye naani ya kwu. Otu ụmụ nwaanyị gunyere ndi a: otu ụmụ nwaanyị ndi ụka, otu ụmụ ada, otu isusu, na otu ogbo. Otu ụmụ nwaanyị site n'oru ha nwere ike ikwalite igbasa ozi. Ozi bu akoro ngwa e ji emepe ma ime obodo ma obodo mepere emepe (hukwa Idongesit, 2007). Idongesit (2007) na-esi agugo na mmepe obodo o bula na-agbado ukwu n'etu obodo ahụ si enweta, aruputa, eweta na eji ozi ndi di mkpa eme ihe.

Ozi bukwa obara ndu obodo o bula nwere ma dikwa mkpa n'ihe niile obodo na-eme ma ndi na-achi achi ma ndi nkiti. Mmepe obodo na-adi ire ma o buru ma ndi nọ n'ime obodo na-enweta ezigbo ozi ha kwesiri inweta ma mata ihe niile di mkpa ha kwesiri imata 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 nṅta maka ya. Ndụ na mmepe obodo ọkachasi nke ndi ime obodo na-esikwa etu e siri gbasaa ozi banyere ihe a na-eme kwa ụbọchi.

Ozi ọ bụla, nke di mkpa, agaghị aba uru ọ bụla ma ọ bụrụ na a gbasaghị ya nke ọma n'ebe ndi nwe ozi ahụ nọ. Igbasa ozi na-enwe ihe ndi di mkpa n'ebe ihe gbasara mmepe obodo di. Igbasa ozi bu otu ụzọ ọrụ di oke mkpa òtù ụmụ nwaanyị nọ n'ime obodo na-arụ. Iji maa atụ, ihe gbasara mmiri nke ụmụ nwaanyị Mwioko mebere n'ime obodo ha. Ka otu ndi mba ndi ọcha nyechara ha ọzuzu na nkwanye, ha malitere ọrụ site n'ibu ndi isi n'ime obodo n'ogbe di iche iche. Ndi isi ha mere ka mmiri na ọrụ idi ọcha buru ọrụ diiri ndi obodo na ndi na-achi achi n'obodo ijikota aka wee ruo. Otu n'ime ọrụ di iche iche obodo ji n'aka bu ulo ezumezu, nke a kporo *Community Resource Centre*. Maka ụmụ nwaanyị Mwioko, ebe ọgbako ha na ihe gbasara mmepe na ọganihu obodo site n'uzo di etu a, ndi obodo ahụ ghotara ọrụ na ihe rubere ha n'obodo (Women for water for partnership (2015)).

A biakwa n'ebe ụmụ nwaanyị ndi nọ n'obodo mepere emepe, otu ụmụ nwaanyị e hibere na Najjiria na Uganda, ụmụ nwaanyị ama ala si mpaghara di iche iche biakotara onu buru otu otu di mkpa. Ụmụ nwaanyị na otu ndi a di oke mkpa wetara ụzọ a ga-esi kesaa ozi ga-eme ka ndi mmadu mara ihe na-aga n'obodo. Ha kpakwara nkata bagide aka nruru uche otu ndi a na-enye aka n'igbo mkpa ndi zuru obodo niile onu. Otu ụmụ nwaanyị ndi a na-enyere ndi na-emeputa ejije n'ime obodo aka site na mmemme ha di iche iche na-akwalite ha iweputa ozi ndi sitere n'aka ndi govment bia. Otu ụmụ nwaanyị ndi nọ n'obodo mepere emepe na-eji ngwa mkparita uka n'etiti mmadu na ibe ya na-akwalite ma na-akuziri ndi nke nọ n'ime obodo ma na-eme ka ha nweta ozi ndi di mkpa, mekwaa ka ha ghotara ozi sitere n'otu ndi ozo ha na ha na-emekorita (Women for water partnership with UN Woman and UNN - DPAC 2015).

Otutu ndi odee ekwuola na ọ di mma iji otu ụmụ nwaanyị gbasaa ozi n'ihu na ọ na-ehibe isi na mkparita uka n'etiti otu di iche iche nke na-ebute mgbanwe. (hụ Nneoyi na ndi ozo (2013). N'agbanyeghi na Nneoyi na ndi otu ya (2008) kwuru na iji ngwa nkuzi nke otu onye, iga n'ulo n'ulo, mkparita uka bu usoro kacha mma na mgbasaa ozi. A choputala na usoro a anaghị agbasaa ozi ebe tere aka ma ọ bu gbasaa ozi n'oge. N'agbanyeghi nke a, Heinrich (1993) kwuru na etu otu ndi ọrụ ugbo si enyere onwe ha, otu ụmụ nwaanyị nwekwara ike inye aka, buru ụzọ e si agbasaa ozi n'ime obodo.

Na nkowa, ime obodo ọ bụla na-abu ebe ahụ na-anoghi n'ebe mepere emepe, nke onu ogu ndi bi ebe ahụ, na-agbada agbada. Ndi bi n'ime obodo na-abukari ndi ji ọrụ ugbo hibe isi. (hụ Adeboye, 1998 na Saheed, 2009). Disco (2005) choputara na ndi bi n'ime obodo na-abukari ndi ọrụ ugbo, ndi na-azu ahia na ndi na-eme obere ihe ha ji enweta ego. E kwekoritara na ndi ime obodo bu ngalaba ji mmepe obodo mana ha na-ala azu n'inweta ozi ha ji eme ihe ndi ha chorọ ime. Yahaya (2009) kowara na onodu ndi ime obodo na-agbada bu n'ihu agaghị akwukwo na agughị akwukwo. Ozo kwa, Issa (1998) choputara na ndi ime obodo na-ata ahuhu n'imputa ihe etu o kwesiri, na-ala azu kama iga n'ihu n'ihe ufodu n'ihu amaghị ihe ndi ha kwesiri ima, nke hibere isi n'enwetaghị ozi e kwesiri inweta ma ọ bu ozi agbasaghị etu o kwesiri. Ndi nọ n'ime obodo n'okpuru ochichi Ezeagu nwekwara udi nsogbu ndi a. Otutu ndi mmadu nọ n'Ezeagu agughị akwukwo n'ihu enweghi usoro agumakwukwo n'ime obodo oge ahụ. O bu okwu onu na ụzọ igbasa ozi nke odinala bu etu ha na-esi enyere ndu ha aka. Otutu ndi mmadu amaghị ụzọ di iche iche ha nwere ike isi nyere ndu ha aka. N'ihu nke a, ezigbo onodu na nkwalite di mma ga-abata ma ọ buru na a gbasara ha ozi ha kwesiri ima n'uzo dabara adaba, mee ka ha mara ihe ha kwesiri ima ma ghota ha nke oma; ihe ndi a ga-enyere ha aka na ndu.

Okpuru ochichi Ezeagu di na steet Enugu; o nwere mpaghara asaa; Oghe, Obinofia, Umana, Umumba, Olo. Owa na Oha. Isi ulo ọrụ ha di n'Aguobuowa. Oji River gbara ya agbata obi n'owuwa anyanwu. Ha na ndi Udi gbara n'ugwu ebe Uzo Uwan nọ na ndida ha. Otu ụmụ nwaanyị di n'Ezeagu bu otu di oke mkpa na mgbanwe na mmepe obodo ndi di n'ime obodo Ezeagu. Iji maa

atụ, otu ụmụ nwaanyị ndị ụka, ọkachasi otu ụmụ nwaanyị ndị ụka katolik na-enwe nnukwu ọgbako kwa afọ n'ọnwa Ogoost. Ụmụ nwaanyị nọ n'ime obodo bụ ụlọ; ndị nọ n'obodo mepere emepe bụ ama; ha na-ezukota, mee nzuko, duọ onwe ha ọdụ ma kpaa maka mmepe obodo ha. A na-esi n'ụdị ọgbako a nyere ọtụtụ ụmụ nwaanyị ndị choro enyemaka aka: ma ndị bụ ndị otu ha ma ndị na-abughị ndị otu ha. A na-esikwa n'uzo di etu a enyekwa ụmụ nwaanyị ozi, ndị di mkpa ha kwesiri ima, nke ga-enyere ha aka ikwalite onwe ha ma kwalite mmepe obodo ha.

Ozo kwa, otu ụmụ nwaanyị ndị ahia, ndị nkwardo na otu ụmụ nwaanyị ndị ozo sokwa n'uzo e si agbasa ozi n'ime obodo ndị di okpuru ochichi Ezeagu. N'agbanyeghi mbọ niile otu ụmụ nwaanyị ndị a gbara n'iwebata mgbanwe n'obodo, ihu na ozi ndị kwesiri na mmemme dabara adaba ruru ndị mmadu aka, otutu achoputaghi ihe ndi a ma o bu mara uru otu ụmụ nwaanyị ndi a bara n'obodo. N'ihia nke a, o di oke mkpa ikwanyere otu ụmụ nwaanyị ndi a ugwu ruuru ha ma kwalitekwa ha, ka ha nwee ike jiri obi ha gbasaa ozi n'obodo Ezeagu.

Ozi bu uzọ a na-agbaso n'imepe obodo. Ndi mmadu bi n'ime obodo kwesiri inwe uzọ ha si enweta ozi di mkpa, nke ga-enyere ha aka iruputa oru bara uru. Otu ụmụ nwaanyị na-akwalite igbasa ozi ndi di mkpa n'ime obodo site n'uzo di iche iche. O buru na a gbasaghi ozi nke oma n'ime obodo, ha agaghi ama ohere ndi putara, ga-enyere ha aka n'obibi ndu ha. Ha ga-anogide n'ochichiri, n'ogbenye ma na-alakwa azu na mmepe obodo. O bu ihe ndi a ka ihe omumu a ji horo isi nchocha a. Ihe omumu bu n'uche ichoputa enyemaka, nke otu ụmụ nwaanyị na-enye, n'igbasa ozi n'ime obodo, ndi di n'okpuru ochichi Ezeagu na steeti Enugu. Mbunuche kpom kwem bu: nchoputa otu ụmụ nwaanyị na-agbasa ozi n'okpuru ochichi Ezeagu, uzọ otu ndi a si gbasaa ozi n'ime obodo, uru igbasa ozi na-abara ndi ime obodo n'Ezeagu na nsogbu otu ụmụ nwaanyị ndi a na-enwe n'igbasa ozi n'Ezeagu

Ntuleghari Agumagu

Ozi

Di ka uwa na-aga n'ihu na-abawanye n'ihe gbasara ozi, ozi aghoola ihe di oke mkpa ma baa nnukwu uru na ndu mmadu, otu, nzuko na oha mmadu. Artwood na Garzona (1980) kwuru na ozi bu ihe o bula na-eme ka mmadu mara maka ihe. Akuku nkowa a, nke di oke mkpa ma doo anya, bu na e nweghi ike ikpebi ma o bu kowaputa ozi nke oma. Di ka Bake na Connor (1994) si kwuo, ozi bu onodu na nke onwe ya; ihe ozi puru iburu otu onye nwere ike ghara iburu ya onye ozo. Ozi, n'udi onwe ya, na-arutu aka na njatule e dekotara ma hazie n'udi di iche iche. O bu akuru ngwa maka ozi omumu. Ya mere, ozi bu ngwa oru di mkpa maka inye mmadu ikike ime ka ha nwee ike mee mkpebi n'omume maka onwe, ma o bu maka obodo (Ochieng, 2014). Edoke (2000) kwuru na ozi bu njatule o bula di mkpa buru ezi okwu ma nwee echiche n'ime ya maka oru bara uru. Isi okwu niile di ebe a bu na ozi, ma o di n'udi njatule, ezi okwu ma o bu echiche, ga-aburiri ihe di, e kesara, bara uru ma dikwa nnweta.

Ka o sila di, Agyolu (2002) ruru uka na ozi di n'udi njatule a haziri ahazi bu ihe ga-enyere mmadu ma o bu otu aka ime omume di mma ma mee ezi mkpebi. A na-ahu ozi di ka ihe na-esi na gburu gburu akpalite mmuo mmadu, nke na-enye aka n'ihe o ma ma o bu na nkwenye ya (Brashars, Gold Smith & Hisch, 2000). E nwere ike iji ya mee ka o dabaa ma o bu mebie nkwenye mmadu. Ndi ode akwukwo kpebiri na ozi bu njatule ma o bu ihe ndi a hoputara gbasara nsogbu ndi oru na-enwe di ka o si metuta oge, ebe nakwa oru. Ya mere, ozi nwere ike ibu mpempe njatule, echiche, ezi okwu ma o bu nchikota o bula, nke sitere n'ebe ziri ezi nye onye na-acho ya maka na e ji ya edozi nsogbu. N'otu aka ahia, Reitz (2005) kwuputara na ozi bu ihe si n'ogugu isi na echiche, nke e zipuru n'uzo di anaa. O bu ngwa di mkpa, nke nwere ike ikwalite ihe omumu na agamnihu nke onye o bula maka ebunuche di iche iche bara uru. A na-ahu ya di ka ihe enyemaka, nke nwere ike imeputa mgbanwe n'oru mmadu, mgbe e jiri ya ruo oru nke oma. Popoola (2005) kwanyere na ozi di oke mkpa na ndu mmadu, ma na ndu otu, nke na ndu nwere ike imebi nke

ukwuu ma ọ bụrụ na a gbasaghi ozi ka o rute ndị mmadụ aka maka ịjị 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 kachasi mkpa maka mmepụta ihe n'obodo n'oge ugbo 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 government, otu na ndị mmadụ nọ. Popoola (2006) na-akọwa ozi dị ka ezi okwu, akụkọ, echiche, ozi, akara na njatule a haziri, nke nwere ike imeziwanye ihe omumụ nke onye ọrụ na mberede; ya bụ e nwere ike ikọwa ozi dị ka usoro nke anyị si enweta ihe omumụ 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 omumụ 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 igbanwe ihe ndị mmadụ mabu, metụta mkpebi ha na omume ha. N'ihia ya, ozi bụ ihe omumụ 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 idabere n'ogidi atọ ndị gụnyere izi ezi, oge na mkpa. Izi ezi na-egosi na ozi abughị ihe a na-enyo enyo, ebe oge na-egosi na onye choro ozi na-enweta ya mgbe ọ choro ya. Mkpa, n'aka nke ọzọ, na-egosi ikike mpekele ozi nwere n'iza ajụjụ gbasara gini, mkpatara, mgbe, onye na etu. Site n'okwu a, a na-ahụ ozi dị ka ngwa dị oke mkpa, nke nwere ike ikwalite ihe omumụ 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 onodu ozi n'ebe mmepe mmadụ, otu na gburu gburu ebe obibi ọha na eze. N'ikwu ya n'uzọ ọzọ, ozi dị mkpa na mbọ mmadụ na-agba n'uzọ niile maka mmepe.

Abraham (2009) na Ogunrobi (2009) kwuru na a nabatara ozi ugbo a dị ka ihe dị mkpa maka mmepe obodo ọ bụla, n'ihia 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 igbasa ozi ndị ahụ dị mkpa, nke ga-eweta ọdịmma nke ọha mmadụ. Ọ bụ ihe dị mkpa na nghota na afọ ojuju n'ihia dị iche iche ndị mmadụ na-achọ n'uzọ dị ire. Site na nke a, e nwere ike ikwado 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 akurungwa mmepe; ozi adighi, o nwere ike igbochi ọganihu; e ji ya elekota onodu mmadụ, akụ na ụba, omenala, sayensi na nka na ụzụ. Nkwanye Laka dabara n'echiche nke Amanze na Ibenne (2011). N'echiche ha, ozi na-abia n'ụdị dị iche iche. Ozi na-enwe nghota dị ka o si metụta onodu mmadụ nọ na ya. Nke bụ ezi okwu bụ na a na-akọwa ozi dị ka ihe na-agbanwe ma na-agbatikwa nghota mmadụ. Ọ na-adaba n'onodu mmepe; nke a na-eme ka ndị agughị akwukwọ gbanwee nghota ha maka omume ụfọdụ; ima atụ, ikwalite onodu ebim ndụ ha. Mgbe mmadụ melitere obibi ndụ ọ bụla, mmepe ewerela onodu; n'ihia ya, o nweziri ike imepụta ihe ndị ga-enye aka maka ọganihu ime obodo. Ọ bughị naanị na ozi na-agbasawanye ohere, nke mmepe, gbasara mmekorita ọha na eze, ndoro ndoro ọchịchị, agumakwukwọ na akụ na ụba nke obodo ọ bụla, ọ na-akwalite omumụ na ikike.

Mkpa ozi di aburula ihe nkwardo maka mmepe o bula. Ya mere a na-ekwu na o buru na a hazie ozi nke oma, o nwere ike ikpochapu amaghi ede ma oli, ma kowaa etu a ga-esi nweta ebumnuche gbasara aku na uba, agumakwukwo, mmekorita oha na eze, ndoro ndoro ochichi na omenala maka mmepe obodo niile.

Mgbasa ozi

A kowaputara ozi di ka nchikota, nnyocha na nzipu ozi ka o ruo ndi a turu anya. Mgbasa ozi bu oru a na-arụ iji kesaara ndi otu choro ya. O na-arụ oru di oke mkpa, nke bara uru n'ebe ndi choro ya no, di ka otu umu nwaanyi ndi no n'ime ime obodo. Ohawa (1993) kowara mgbasa ozi di ka oru inweta ozi iji kuzi ma mee ka igwe ndi oru mata maka ihe gbasara mmekorita, aku, uba na agumakwukwo. Mgbasa ozi na-achọ usoro atumatu, nchikota, nhazi na nchekwa ozi. Mgbasa ozi putakwara usoro e ji ekwuputa ezi okwu. Adepoju (2001) kwuputara na mgbasa ozi gunyere inyefe ozi ma o bu ikuru ndi mmadu aka n'ihe ndi ahụ di ugbo a nke nwere ike imasi ha ma o bu baara ha uru. E nwere ike iji ya choputa mmasi, nke otu di iche iche nwere ma mee ka mmasi ha ahụ di oge o bula. Mgbasa ozi bu oru di mkpa a na-arụ nke na-eme ka ndi mmadu mata ozi kachasi ohuru ma buru nke ha choro. Mgbe a na-ekesa ozi nke oma, o na-enye aka na mmekorita, n'etiti ndi otu. O na-akwalite ezi mmekorita; ya mere na usoro echiche ya ga-arutu aka n'ihe ndi a: ebumnuche mmepe nke puku afo, owa ndi e si agbasaa ozi, ebe mmalite ozi, mkpa mgbasa ozi di na atumatu mgbasa ozi. N'uzo di mfe, mgbasa ozi putara usoro igbasaa ozi n'otutu ebe. Harmworth na Turpin (2000) kwusiri ya ike na e nwere uzo ato e si ekesa ozi: Ha gunyere: mgbasa ozi maka mmata, nghota na omume

Mgbasa ozi maka mmata na-eme ka ndi mmadu mata maka ihe. Ima atu, o buru na mmadu choro inweta ozi gbasara oru nchocha nke onye ozo. Mmata ya ahụ nwere ike iba uru maka otu ndi ahụ e bu n'uche, bu ndi na-achoghi ima maka oru ndi mmadu n'uju. Mana o bara uru ka ha mata maka omume mmadu na ihe ga-esi na ya puta. Imeputa mmata di otu ahụ maka oru nchocha ga-enye aka na mkparita ozii na onata ma nyekwaa aka mee ka obodo mara maka ozii (Harmworth & Turpin, 2000). Na mgbasa ozi maka nghota, a ga-enwe otu onye n'ime ndi ahụ niile e bu n'uche nke a ga-achọ iji ya gbasaa ozi ozii. Nke a ga-abu maka na e kwenyere na ha nwere ike irite uru n'ihe oru ga-enye. Ya mere na o ga-adị mkpa na otu ndi a ga-enwe ezigbo nghota maka oru ahụ. **Mgbasa ozi maka omume** na-arutu aka na mgbanwe omume nke sitere n'ihe a hotara n'ime ihe di iche iche oru nyere. Otu ndi a kwesiri ka ha nwee ezigbo nka, mara ma ghota oru ahụ iji nweta ezi ebumnuche na mgbanwe. O bu ezi okwu na adim-ndu na nhazi onwe bu isi okwu gbadoro ukwu n'otutu omume a na-eme n'ime otutu obodo. O di mkpa ka ha welite onodu aku na uba ha ngwa ngwa. Nke a na-achọ inye ndi okenye, ndi ihe na-atu n'onu, ndi aka esichaghi ike n'obodo na ndi nwere nsogbu onwu nke nne na nwa aka.

Abaduwa (2000) na-ekwusi ike na ihazi mmemme bu ikwalite mmata, agumakwukwo na ozi nwere ike imeziwanye otu umu nwaanyi na mpaghara ochichi Ezeagu maka isonye n'iga n'ihu, nke mmepe nke nde afo 21. O newkwara ike buru ihe di oke mkpa maka agumakwukwo na nghota iga nke oma. Otu di iche iche na-ahụ mgbasa ozi di ka otu uzo na nzirita ozi, nke na-ekesa ozi na ndumodu tumadi site n'owa mgbasa ozi n'uzo di mfe na n'oge.

Owa mgbasa ozi

Ozi di mkpa na ndu mmadu iji kwado ime mkpebi maka mmata, agumakwukwo na mmepe obodo. E nwere ufodu uzo e nwere ike isi gbasaa ozi, di ka akwukwo, mmadu, redio, onyonyoo, n'ebe ufodu ndi ozo, igbasaa ozi na-abu naani n'ekwe nti na ozi na ederede site n'usoro mbiputa. Owa mgbasa ozi na-arụ aka n'uzo nnyefe ma o bu mgbanwe ozi site n'otu onye gaa n'onye ozo. O bu omume na-eweta mmeghachi omume; o sokwa ya buru na ozi ewerela onodu 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 ùmụ nwaanyị. Omogor (2013) kwukwara na ikparịta ụka na izipụ ozi bụ isi sekpu ntị n'omenala niile, ma a gụrụ akwụkwọ ma a gughị. Ya mere, e nwekaghị ọwa mgbasa ozi maka otu ùmụ nwaanyị n'okpuru ọchịchị Ezeagụ nke steeti Enugwu. Otu n'ime ihe kasị mkpa n'ikwado otu ùmụ 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 ùmụ nwaanyị si ezisa ozi

Maka ndị nọ n'ime obodo, e nwere ike igbasara ha ozi n'ụzọ ọdịala. Ụzọ kacha kwesi ekwesi n'igbasa ozi bụ ihu na ihu; usoro mgbasa ozi ndị ọzọ bụ site na redio, onyonyoo, otu ndị ahịa, otu ọgbọ, ndị ọkụ ekwe obodo, ụlọ ụka, ndị enyi na ùmụ nne na foto. Dị ka Elebu (2009) si kwu, usoro nzirita ozi ihu na ihu ka enweta ozi n'usoro ọdịala Afrika; n'otutụ 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 ọnu. Ụzọ ọzọ e si eji okwu ọnu agbasa ozi bụ site n'ime nzukọ. Otutụ obodo nwere ama ebe ọha obodo na-ezukọ akpa ihe diiri ha ma na-emekwa mkpebi.

Nsogbu na mgbochi ha

E nwere otutụ ihe na-egbochi mgbasa ozi; ha gunyere ihe gbasara ọha obodo, ọdịala, echiche na ọgugu isi. Ihe gbasara ọha obodo na-egbochi nnweta ngwa di mkpa nke na-emeju mkpa ozi n'ọha obodo. Ọzọ kwa, echiche nkari na-adị mgbe ọ bula n'ime ùmụ nwoke. Ha anaghị ekwe ka ùmụ nwaanyị welite isi ka ha. Oke ọrụ di n'ụlọ, mmachi n'inweta oke na mmemme mmekeorita ọha na eze, akụ na ụba, omenala na okpukpere chi ebe ihe mgbochi bụ n'ihie enweghi ọchịchọ, nke na-enye ozi iji kesaa ozi. Ihe ọzọ, di ka Bii na Otite (2003) kwuru, megidere mgbasa ozi idi ire gunyere enweghi nhazi n'etiti ndi na-enye ọrụ, oke ego ndi ọrụ redio na-ana iji zisaa ozi, enweghi ọkụ eletrik na ọwa ikuku ozi.

Dị ka Nzekwe (2015) siri kwu, ihe ndi nwere ike ime ka e kpochapụ nsogbu ndi a gunyere agumakwukwọ. E kwesiri ime ka ndi nwoke na ndi nwaanyị nọ n'obodo mara ọrụ diiri 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'ichikọta njatule mba niile ma site na ha choputa akukụ ebe a na-enwekari katakata metutara nwoke na nwaanyị maka na ndi govmnt, ndi ulọ ọrụ abughị nke govmnt nakwa ndi ọrụ ndi ọzọ nwere ike iji ozi ha nwetara na ya kwalite okwa ùmụ nwaanyị. Ikwado otu ùmụ nwaanyị bụ ụzọ ọzọ e si eme ka ùmụ nwaanyị nwee ikike ime ka a nụ olu ha, Nzeako (2015).

Otu ùmụ nwaanyị

Otu ùmụ nwaanyị na-ekwu maka ùmụ nwaanyị ndi na-enye aka n'ebumnuche imelite onodu mmekeorita ọha na eze, akụ na ụba na ndoro ndoro ọchichị nke ùmụ nwaanyị na ikwusi ikpa oke di n'etiti nwoke na nwaanyị. ùmụ nwaanyị n'onwe ha isonye n'ihie a na-eme bụ isi sekpu ntị na mgbalari ida ogbenye ha. Inweta ala ma ọ bụ ego agaghị eweta mmepe ma ọ buri na ùmụ nwaanyị na-enweghi ka ọ ha ha amaghị udi mmegbu ha nọ na ya; ha ga-adị njikere igbanwe onodu ha. ùmụ nwaanyị ga-agba mbọ nweta udi ikike ùmụ nwoke nwere iji nyee aka nimepe obodo. Otu ùmụ nwaanyị na-ekwusi ike na ùmụ nwaanyị dara ogbenye ga-esonyeriri n'ikowa maka nsogbu ida ogbenye na udi esemokwu ndi ọzọ na-eso ya iji dozie ya bụ nsogbu. Ihe otu ùmụ nwaanyị ndi so n'oru a gabigara gosiri na otutụ ima atu ahaghị aha, nke na-ebute ida ogbenye ùmụ nwaanyị. Amaghị mkpa agumakwukwọ di, nkuzi maka ahụ ike, iyi egwu mmeke ahụ, enweghi ikike inwe ala na ihe onwunwe, nke na-echere ùmụ nwaanyị aka mgba n'ebe imeputa nri di, ilekota ùmụ aka

(n'enweghi ihe ha ji eme ya), ikpa oke n'ulo oru na nghota umu nwaanyi di ka ndi di ala na-egbochi ha itinye aka n'ime mkpebi n'okwu ezi na ulo, obodo na govmment.

N'ihe omumu a, enyemaka otu umu nwaanyi n'igbasa ozi n'ime obodo nwere otutu usoro: usoro nhazi, usoro mmeputa, usoro nlekota, usoro nchikwa, na nruchapu oru. Oke mmadu medebere n'ime usoro o bua n'usoro ndi a gbadoro ukwu n'otu onye isi oru ga-esi nwee ike chikota umu nwaanyi. Di ka Esenfor (1992) siri kwuo, nsonye ndi mmadu na-egosi itinye aka n'uzo di iche iche nke ndi otu umu nwaanyi no n'obodo mepere emepe, nke na-ekwu na a ga-ekweriri ka ha soro na nhazi, n'imeputa, itinye n'oru na ileba anya n'ihe ndi e ji enyere ndu aka. O bu nsonye di etu a na-enye umu nwaanyi obi utu inwe aku na ngwa a ruchara n'ime obodo. Ya mere, na mbido, otu umu nwaanyi chere na e nyochaala ihe ndi a chorọ ma gbalia ka ha mara ma o nwere ihe ndi ha ga-enweta, ya na ma gburu gburu ebe ahụ adikwa mma. Reflin na Pridomore (2001) kowaputara ntule mkpa di ka uzo isi choputa ihe ndi a chorọ n'ime obodo, weputa ihe ndi kacha di mkpa ma tuputa atumatu ndi a ga-eji gboo mkpa ndi ahụ. Onah (2006) kwuputara ufodu usoro a ga-agbaso n'imezu ntule mkpa; ha gunyere:

1. Inyocha etu ha ha si kwadodebe; ikwadebe ihe ndi e ji eme nnyocha, ikwadebe otu ga-ahụ maka nnyocha, ime mkpebi maka udi ozi a chorọ, ime mkpebi maka etu a ga-esi nweta ozi na onye ga-enweta ya bu ozi, nnyochaa ozi ahụ, iji ihe ndi chorọ isonye nyochaa ozi ahụ ma o bu otu umu nwaanyi ikowaputa ihe ndi kacha mkpa ma were ha tuputa atumatu maka ihe a ga-eme. A ga-eme ka atumatu ndi a puta ihe ka a ghota ha nke oma.
2. Inyochaghari nkwado nke e nwere ugbo a: usoro nkwado a bu ulo oru di iche iche, ndi otu umu nwaanyi garari kpọturu, ndi gosiputarala njikere ha di n'ikwado ha maka iruputa ya bu oru. Ulo oru ndi a sitere na mpaghara okpuru ochichi ime obodo, steeti na mba uwa, di ka otu na-ahụ maka mmepe obodo, a kporo "Community Development Union" na Bekee.
3. Ikwado maka ngwa e ji eme nnwale: ndi nkwado ga-anwale ngwa ndi di, ma mmadu ma akuru ngwa, ndi ga-enye aka n'imejuputa ihe a na-eme.
4. Ikwado ndi otu na-eme nnwale maka imejuputa ihe oru nke oma: a ga-enweriri otu ndi okacha-mara ndi ma ihe ekwe na-aku gbasara atumatu a na-ekwu maka ya ma o bu n'imejuputa ihe a na-arụ. N'ihia ya, o di mkpa inweta ndi otu a maka iruputa oru a nke oma.
5. Ikpebi udi ozi a chorọ: ozi di mkpa maka ihe a chorọ ime iga nke oma okachasi ozi gbasara mmadu ma o bu ngwa oru ndi di adi; ego ole, oge o ga-ewe iji ruo oru ahụ, udi ebe a ga-anọ ruo oru ahụ tinyere ihe ndi ozo di mkpa a ga-eme iji hu na oru gara nke oma.

Ime obodo

Ime obodo bu obodo na-emepeghe emepe, ndi a na-akpo obodo ndi uwa nke ato. Ndi bi n'ime obodo ka a na-akowa nwere amamihe na ahumihe n'ihazi na ichekwa aku onatara chi nke Naijiria. Otutu ndi bi n'ime ime obodo bu ndi juputara n'oru ugbo n'ala anyi. Ha ruru pasenti iri isii (% 60) n'onu ogu ndi Naijiria na-aruputa oru ugbo ma buru pasenti iri itolu (% 90) ndi na-akoputa ihe oriri n'ala anyi (Aina, 2001).

Oru umu nwaanyi no n'ime obodo gunyere imeputa ngwa oru ugbo/ ngwa akuku, ihe ubi, izu umu nwaanyi, imeputa nri na ihe oriri, iru oru a ga-akwu ugwo n'ulo oru ndi no n'ime obodo, izu na ire ahia, ilekota ezi na ulo ha anya. (Sofa Team and Chery Doss, 2011). Ndi bi n'ime obodo n'ala anyi

bụ Naijiria nọchitere anya ngalaba na-emepụta ọtụtụ ihe ebe ọ dị ukwuu na ngalaba ọrụ ugbo nke ọ na ngalaba kacha mkpa n'ikoputa nri n'ala anyị. Ndị bi n'ime ime obodo n'ala anyị bụ ndị na-ebị 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 burukwa ndị na-aruputara 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 Naijiria azulitela omenala igba nkịtị jiri nwayọọ gbaa alukwaghị m. Odee kowara nke ọma na ndị bi n'ime obodo abughị 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 gozie; ha juputara n'ike ọrụ; e kwesiri igbanwe ike a ka ọ buru 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 di mkpa. N'ihi ya, ụmụ nwaanyị ndị bi n'ime obodo n'ala anyị bụ Naijiria, 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 burugodi mgbe ihe ndị a di adi. Ihe kpata nke a abughị 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 di adi.

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

Na mmechi, e tinyela ndị bi n'ime obodo n'ọnọdụ siri ike ikowa 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 ikwalite ọnọdụ obibi ndụ ha na nke ụmụ ha.

Otu ụmụ nwaanyị na-agbasa ozi n'ime obodo

Nchoputa e mere n'imata otu ụmụ nwaanyị ndị ne-enye aka n'igbasa ozi n'ime obodo gosiri na hụ gunyere: ndị otu ụmụ nwaanyị Ezeagu ndị na-ebighi n'ụlọ; otu ụmụ nwaanyị ime obodo, ndị nọ n'okpuru ọchịchị Ezeagu, otu ụmụ nwaanyị ndị ụka, otu ụmụ nwaanyị ndị nke onwe na ndị so n'ọchịchị govt. Nchoputa a dabara n'ihe Ewuru (2014) kwuru; o si na otu ụmụ nwaanyị ndị nke onwe bara nnukwu uru n'igbasa ozi n'ime obodo. Otù ndị a na-eweputa ihe nrite di iche iche ha ji ebulate obi ụmụ nwaanyị isonye n'igbasa ozi. Oge ụfọdụ, ndị govt na-eleghara ime obodo anya. Otu ndị a na-enyere ndị ime obodo aka tumadi n'igbasa ozi.

Ụzọ ụmụ nwaanyị si agbasa ozi

Ụzọ otu ụmụ nwaanyị ime obodo si agbasa ozi gunyere iji ekwe ntị akpọ, na-edo obere ozi, iji ndị ọkụ ekwe nọ n'ime obodo, iji mpempe akwukwọ e dere ihe, ime nzukọ n'ogbakọ, iji igwe okwu redio na onyonyoo. N'ime ụzọ ndị a, iji ndị ọkụ ekwe kacha amata mkpuru ma ọ buru 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. Igbaso ụzọ ọdinala kacha mma n'igbasa ozi n'ime obodo. Ndi ọkụ ekwe na-agbasa ozi n'ime obodo, na n'ime ahia.

Ndi ọkụ ekwe bụ ndị na-ebu ekwe na ogene na-agaghari na-agbasa ozi nye ndị mmadụ. O kuo ekwe ahụ ma ọ bụ mgbirigba ahụ, ndị mmadụ nuru ya ga-ege ntị imata ozi a choro izi. Onye gee ntị, ọ nụ ozi ọ choro izi.

Uru mgbasa ozi n'ime obodo

Igbasa ozi n'ime obodo na-eme ka ndị mmadụ mata ihe bara uru ha kwesiri imata. 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 igbasa ozi bu igodo e ji eme ihe n'omenala obodo ma ndi guru akwukwo ma adi agughi akwukwo.

Nsogbu igbasa ozi na uzọ nkwalite ozi

Otu nsogbu ndi na-agbasa ozi n'ime obodo na-enwe bu egwu ndi nwaanyi na-atu ndi nwoke n'udi na ndi nwoke kariri nwaanyi anaghi ekwe ha gbaa mbọ ruo ogo ha kwesiri iru. Nsogbu ozo bu oru ime ulo anaghi enyecha umu nwaanyi ohere iru ogo ebe ha kwesiri iru. Mmachi a na-amachi umu nwaanyi ime ihe ufodu n'obodo sokwa buru nsogbu umu nwaanyi na-enwe n'igbasa ozi n'ime obodo. Nsogbu ndi ozo bu enweghi ndi ndu na-eleba anya n'udi ozi a na-agbasa na ndi na-agbasa ozi ahụ. Nsogbu ikpeazu bu okwu ego. Patterson na Radthe (2009) kwuru na agughi akwukwo, inwe uzọ e si enweta ego bu ezigbo nsogbu nye ndi na-agbasa ozi n'ime obodo.

Iji nweta ozi di mkpa okachasi n'ime gbasara ozi oru ugbo n'oge a, o di mkpa ihibe ulo ozi di iche iche n'ime obodo. A na-atu aro na ndi govmment kwesiri ime ihe ndi a:

- v. Govment etiti ga-ewu obere ulo oha akwukwo, ebe ha ga-agu akwukwo inweta ozi na imata ihe na-eme na gburu gburu ha.
- vi. Ihibe ihe omumu a ga na-akuzi umu nwaanyi ndi no n'ime obodo.
- vii. Govment ga-airu uzọ bara n'ime obodo ndi a.
- viii. Ndi na-agbasa ozi ga-amuta ndi ha na-agbasara ozi.

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Akatakpa dī ka ejije ọdinala n'Ovoko, steet Enugwu, Naijiria

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Ụmị

Nchọcha a na-enyocha iti akatakpa n'Ovoko, nke dī na steet Enugwu, Naijiria. Ebumnobi nchọcha a kpom kwem bụ ichọputa ma iti akatakpa ndi Ovoko bụ ejije ọdinala Igbo. Site n'igbaso usoro nchọcha nkowa, nchọcha a gbadoro ukwu n'atutu odidi kowaa njatule. A chọputara na iti akatakpa ndi Ovoko bụ ejije ọdinala site n'iziputa njije, agwa, emereme, ndi nkiri nsoreme, obom, ntọ, nhazi, mkparita uka, akparamagwa, odidi na ejiji/ekike, nke bukwaka nka mma agumagu ọdinala. A turu anya na nchọcha a ga-enye aka ime ka ihe gbasara mmnwu dī ka ejije ọdinala doo anya nke oma. Ndi nchọcha na-atunyezi aro na ndi nchọcha kwesiri ileba anya nke oma n'ihe gbasara ejije ọdinala Igbo iji wee kwalite omenala na agumagu ndi Igbo, ziputa nsiri-hu ndi Igbo n'uzo ga-enyere umu na-eto eto aka imata kpom kwem ihe ejije ọdinala na omenala Igbo gunyere.

Okpurukpu okwu: iti akatakpa, ejije ọdinala, atutu odidi, Ovoko, Igbo

1. Ntọ nchọcha

Ejije bụ emereme e ji enomi ihe mmadu na-abughị. Ejije bụ oru a roro aro, nke na-ezu oke mgbe e meputara ya ka onye o bula no ebe mmeputa mgbe a na-emeputa ya kirie (Nwadike, 2003). Ihe e ji kpo ya ejije bụ maka na nwoke nwere ike ijije nwaanyi ma o bụ nwaanyi ejijee nwoke, ma o bukwanu mmadu ejijee anumanu. Isi sekpu nti n'ejije bụ emereme. Ogenyi na Igiligi (2002:38-39) kwara na mkpuru okwu a bụ *drama* si n'asusu Griik. Mputara ya bụ ime. Ha kwakwara ejije dī ka udi nka, nke na-esite na mkparita na emereme akowaputa nzo nzo umu mmadu. Okebalama (2003:80) kwara na ihe e ji kpo *drama* ejije bụ na o na-ejije agwa, onodu, odidi, mmuo, mmadu, anu ohia na anu ulo na ihe o bula dī n'uwaka a (ma nke a huru anya na nke a hughu anya). *The Living Webster Encyclopedic Dictionary of English Language* kwara ejije dī ka edemede nkowasi ma o bụ ekwumekwu nke e meputara n'uzo mkparita, akuko agwa ma o bụ akparamagwa, okachasi nke a ga-egosiputa n'elu nkwago.

E newekwara ike ide ejije n'akwukwo mana e dee ya ede ma e meputaghị ya emeputa, o bubeghi ejije (Okebalama, 2003). Emereme metutara ndu na obibi ya. Ndu na obibi ndu metutara ihe ndi dī ka alum di na nwunye, nkwenye dī iche iche, akwamozu, nka na uzu, echichi, omumu nwa, ozuzu nwa, okpukpere chi na umu ihe ndi ozo yiri ha. Akaeze, Aboh na Ugwuoke (2021) kwara ejije dī ka udiri agumagu e mebere ka a na-emeputa ya n'elu nkwago n'ihu ndi nkiri ma o bụ ndi nsoreme. Ha kwuru na isi sekpu nti n'ejije bụ njije. N'ejije, a na-enwekari mkparita n'etiti

agwa ndi na-emeputa ejije. O bu na mmeputa ka ejije na-ezu oke. Nwabueze (2003) kowara ejije di ka oru nka, nke na-egosi ndu ndi mmadu na oru site n'igosi emereme n'uzo mkparita di n'etiti ndi mmadu. Ejije di n'udi abuo: ejije odinala na ejije ugbo a.

Ejije odinala Igbo na-eme emereme na-egosiputa ihe ndi Igbo kwenyere banyere okike, ebim ndu, ihe a na-ahu anya na ndi a dighi ahu anya. E ji ya akato ihe ojoo, egosiputa ezi omume ma jiri ya na-eto ihe oma ma o bu aja ike. Aduku (2018) choputara na mmebere ejije odinala nke gunyere egwu ogugu, mkparita, igba egwu, emereme na ihe ndi ozo na-enye aka n'ikwalite ejije odinala. O kowakwara na ejije odinala na-akwalite omenala Igbo. Okey-Agbo na nkuzi ya kowara na mmebere ejije odinala Igbo gunyere emereme, mkparita, ndi ome/ndi ngosi, ndi nkiri, aria, ekike na etemete, nkwago, nhazi akuko, nto d.g. A bia n'etiti ndi Igbo, e nwere otutu omenala, ndi juputara na mmemme digasi iche di ka, alum di na nwunye, nkuputa nwa, iri ji ohuru, igba mmnwu na otutu ihe ndi ozo metutara ndu na obibi ya.

Mmwu bu otu n'ime ejije odinala e nwere n'ala Igbo. Mmwu bu ijije nna anyi ha nwuru anwu. Ndi Igbo kwenyere na e nwere ndu n'uwa ozo. O bu ya mere ha ji kwenye na ndi di ndu na ndi nwuru anwu na-emekorita. O bu nke a ka ha na-egosiputa site n'ejije mmwu. Ha kwenyere na o bu ndi ichie no n'ala mmuo na-abia eleta ndi ezi na ulo ha. Nwadike (2003:53) kowara na o bu site n'ejije mmwu ka Igbo si egosiputa ndu ndi mmuo di iche na nke ndi mmadu. Ndi Igbo na-esi n'ejije mmwu eziputa ka ha si kwenye n'etu ndi mmuo si ekwu okwu n'imi n'imi, ogigara ije ha na ndi ozo. Ihe ndi a na-eziputakarị n'ejije mmwu bu ihe ndi Igbo kwenyere na o bu ihe ndi mmuo na-eme. O bu maka na a naghị ahu muo anya mere na mmwu na-eyi awuru ma kpuchie akuku ahu ya niile. Ikeokwu na Onyejekwe (2004) dere na e nwere echiche maka mmwu. Ha ziputara na mmwu sitere na nkeji ahiri okwu a bu *mmuo onwu*. Nke a putara mmuo ndi nwuru anwu ma o bu mmuo ndi ichie. Ezema (2012) kowara si na mmwu bu ndi nwuru anwu na-abia n'ih na ha choro mmekorita n'etiti ha na ndi di ndu. Echiche ndi a biara n'ih na o nweghi ebe e deturu n'akwukwo ka mmwu siri bido. N'atumatu ndi a niile, n'ih na o bu mmadu na-eyi ihu mmwu, a kporo ya mmwu; ya bu, ijije ihe mmadu abughi ka a na-eziputa na mmwu.

E nwere udi mmwu ga, di ka, Akatakpa, Omabe, Odo, Okorosha, Agbogho mmuo, Ijele, Ayaka, Ajibuusu, Obidike, Ekpe, Igele, Ozuruigbo, Ekwé na Adaada. Nchocha a lebara anya n'iti Akatakpa n'Ovoko Akpuruokwe, okachasi etu iti akatakpa si buru ejije odinala. Na mba uwa niile, n'oge ochie, omenala ndi bu ihe nke a na-ejidesi ike ma na-asopuru nke ukwu. O nweghi obodo na-achọ ka omenala ha noro onodu. Nchocha a na-atule iti mmwu, etu o si metuta akatakpa n'ala

Ovoko, nke dị na mpaghara ndịda ọwụwa anyanwụ Naijiria, nke Okpuru Ọchịchị Igbo-Eze South na steet Enugwu.

Odo (2014) kọwara na ọ́nụ ọ́gụ ndị Ovoko dị ihe dị ka puku iri na asatọ. Ovoko nwere mpaghara atọ nke gunyere Ụmụ Ẹlọ, Ụmụ Lọlọ na Ejuona. Ọ dighị 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 digasi iche. Otu onye na ndị a gbara ajuju ọ́nụ n'Ovoko kọwara na mmemme iti akatakpa so buru ọ́dinala na ọ́dị-be-ndị Ovoko, nke bidoro n'oge gboo. Ọ kọwara na ndị Ovoko nwere nkwenye na ọ́nwụ abughị njedebere ndụ. Ha kwenyere na ndị nna nna ha, ndị nwuru ezigbo ọ́nwụ, na ndị dị ndụ na-enwe mmekọrịta. Ha kwenyere na ndị ichie nọ n'ala mmuo 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 egosiputa site n'iti akatakpa. Ọ bụ n'ónwa nke asaa n'afọ ọ bụla ka a na-eme mmemme iti akatakpa. Ọ bụkwa mkpuru ụbọchị atọ bụ ahia Nkwọ, Eke na Orie ka a na-eme ya.

N'oge mbụ, ọ na-abụ mmemme a fọdu mkpuru ụbọchị abuo ka ndị mmónwụ a na-akpo Ikponyi na Oyere nwa Eze na-aputa na-agaghari n'ogbe dị iche iche. O nweghi onye na-ahụ ha anya ma ọ bụ metụ ha aka. Ha ga na-etị mkpu na-agaghari, mgbe ndị mmadu richarala nri abali na-abanyecha na mbara ezi ndị mmadu. Ọ buru na ha bia na mbara ezi onye na-eme ezigbo omume, ha ga-eji mbofu (ikwu n'imi n'imi) na-aja ya ike ma na-akowaputara ya na ihe ọ na-eme dị mma. Mgbe ha biara na mbara ezi onye na-eme ajo ihe, ha akowa ya ọ́nụ dị iche iche, kpewe ya ikpe na-agwa ya ihe ojojo niile ọ na-eme. Mgbe ha kwuchara, ha ebido chiwa ya ochi ma kpowa ya mkpu. Ha na-anote aka na mbara ezi onye ajo mmadu ebe ha ji ikpo mkpu na ichi ochi eme ya akaje.

O nwere nsogbu kpaliri mmuo ndi ode ha ji bagide nchocha a. O teela aka e ji aru uka gbasara ejije ọ́dinala Igbo. Ozo bu na ndi Ovoko na-eleda omenala ha anya tumadi ka o si metuta iti akatakpa. Ndi uka Kraist na-echi omenala ọ́nụ n'ala tinyere iti akatakpa. Nke a bu n'ihia na ndi uka na-elegara iti akatakpa anya di ka ife arusi mana n'ezi okwu, iti akatakpa bu ejije ọ́dinala ma buru uzọ ndi Ovoko si eziputa nkwenye ha na ndu na-abia. Ọ bụ ihe di mma ichoputa nsogbu tupu e gbobe ya. Ọ bụ ya kpatara ndi ochocha ji choo itule iti akatakpa n'Ovoko n'ihia na ka ha si madebe, o nwebeghi nchocha e merela banyere ya. Mbunuche edemede a gbasara iti akatakpa di ka ejije ọ́dinala. Ihe ndi nchocha ga-eme gunyere: ichoputa etu iti akatakpa ndi Ovoko siri buru ejije, ichoputa ihe di iche di n'etu e siri tie akatakpa n'Ovoko n'oge gboo na etu e si eti ya n'oge ugbo a tinyere uru na oghom di n'iti akatakpa.

Nchocha a gbasara omenala iti mmónwụ nke metutara ndi Igbo niile. Ala Igbo bu obodo buru nnukwu ibu mana ebe ndi nchocha ga-agbado ukwu bu na n'Ovoko Akpuruokwe. Iti

mmṛnwu nwegasiri isi okwu, ndi e nwere ike ilenye anya na ha; ha gunyere: ndinisi okwu mmemme mmṛnwu, asusu mmṛnwu, ndina mmemme mmṛnwu, d.g. mana ebe a gbadoro ukwu bu iziputa ya di ka ejije ọdinala Igbo site n'usoro e ji eme ya na ndina emereme ya.

Mbah, Ikeokwu, Mbah, Okeke, Nweze, Ugwuona, Akaeze, Onu, Eze, Prezi na Odii (2013) kowara nchocha di ka ntule e hiri asaa n'anya mee, iji choputa ihe di anaa nakwa imuta ihe ohuru. Onah (2018) kowakwara na nchocha bu ihe tozuru etozu mgbe o nwegasiri uru ma o bu ihe mmuta di iche iche ndi ochocha choro iziputa. Uru nchocha a bara bu na o ga-enye aka ighota ihe ejije ọdinala bu n'ezie. O ga-emekwa ka a mata ihe ndi a gbakwasara ukwu na-akpo iti akatakpa ejije ọdinala. O ga-eme ka ndi a ghara ileli iti akatakpa na ka ndi uka ghara ihuta iti akatakpa di ka ihe ojoo. Ozo kwa, nchocha a ga-enyekwa aka imata mbunuche e ji wube akatakpa na etu e si wube ya. Nchocha a newekwara ike inyere ndi ihe omumu n'odinihu aka ime nchoputa yiri nke a. N'iga n'ihu, nchocha a ga-esonye n'ihe ndi nchocha n'odinihu ga na-agbakwasị ukwu na-eme nchoputa maka oganihu omenala na agumagu Igbo. Oru nchocha a ga-abu ihe mgbakwasa ukwu nye uwa na-abia n'ihu na ndi niile choro ima ufodu ihe gbasara Ovoko, omenala na njiri-mara ya di ka ha si metuta akatakpa. nchocha a ga-enye aka iziputa uru na mma di n'omenala Igbo okachasi omenala ndi ahụ a na-eleghara anya n'oge ugbo a.

Ndi nchocha gabigara otutu ihe nhia ahụ mgbe ha na-eme nchocha ya. Ihe nhia ahụ ndi daputara gunyere na otutu ndi okenye ekweghi agwa ndi nchocha ihe niile banyere mmṛnwu maka na ha bu umu nwaanyi. Otutu mba n'Igbo kwenyere na umu nwaanyi ekwesighi ima mmṛnwu n'ihia na ha akaghi obi idi na izo ihe gbasara mmṛnwu; nke a mere na otutu mba anaghi ekwe ka umu nwaanyi mara ihe nzuzo gbasara ya. Ndi nchocha nwere onye ndu nwoke, onye a kowaara ihe ndi a turu anya banyere ajuju nchocha a. O bu onye ndu a nyere aka n'ichoputa aziza ajuju banyere iti akatakpa n'Ovoko. Nhamahu ozo bu itapi okwu ufodu e dere n'asusu Bekee n'asusu Igbo. Otutu akwukwo enyemaka ndi nchocha nwetara bu n'asusu Bekee ka e dere ha. Nke a mere na ha jiri enyemaka nke nsughari owa ozi nke ndi Bekee kporo *google translate*, akwukwo *Igbò-Àdì* na ncheputa sughari otutu ihe na nchocha a.

2. Ntuleghari agumagu

2.1 Atutu odidi

Atutu odidi bu atutu agumagu malitere na Moscow na St. Petersburg na mmalite sench. 20. Atutu odidi na-agbado ukwu n'inyocha odidi agumagu; o naghi eleba anya n'ihe agumagu na-ekwu maka ya ma o bu omenala putara ihe n' agumagu. Ndi bu atutu a n'isi gunyere Boris Eichenbaum, Victor Shklovsky na Roman Jakobson (hu Abrams & Harpham, 2012). A na-atucha agumagu, <https://www.igbostudies@unn.edu.ng>

mbunobi na-abụ inweta etu e si dee agumagu. Nwahụnanya (2012) kowara na atụtụ ọdịdị na-eleba anya na ngwa agumagu ndị putara ihè n'orụ agumagu. Atụtụ ọdịdị anaghị anabata mmekọrịta na-adị n'etiti agumagu na ngalaba ọmụmụ ndị ọzọ dị ka ọmụmụ ụbụrụ na akụkọ ala, ndorọ ndorọ ọchịchị ma ọ bụ nsiri-hụ na ntucha agumagu. E wepụ itucha nkà mma dị n'orụ agumagu, nke atụtụ ọdịdị na-enyocha, atụtụ ọdịdị na-enyocha ma a gbasoro usoro e kwesiri igbaso n'ide ụdị agumagu ahụ ka ọ bụ na a gbasoghi. Ya bụ na ihe a tụtụ anya n'aka onye ji atụtụ ọdịdị atucha agumagu bụ ileba anya na nkà mma na mmewere dị n'agumagu, ndị gụnyere nhazi, nsiri-hụ, asusu, ntọ na agwa. N'echiche ndị tụtutara atụtụ a, ụwa n'agumagu tozuru etozu. Ya bụ na ọ baghi uru na e webatara ihe ọzọ na ya.

Ihe mere ka a mara atụtụ ọdịdị bụ maka na ọ na-enye ndị ọgụu ohere isi n'ihe ha gụtara naanị n'orụ agumagu nwee obi aṅurị. 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 tuchaa agumagu. Steiner (1995) kowara si na n'ihi na o nweghi ihe ọzọ e nwere ike iji tuchaa agumagu belu sọ nka mma na ngwa agumagu, atụtụ ọdịdị adabachaghị adaba. Ka o sila dị, ha bụ ihe ndị na-eme ka agumagu tọọ uto ịgụ. Ọ bụrụ na nka mma dị n'agumagu adighi etu o kwesiri, agumagu anaghị atọ uto. Atụtụ a na-eleba anya na nka mma na ngwa agumagu dị n'agumagu. Ọ bụ ya kpalitere ichọ ihe ndị mebere ejije ọdinala dị n'iti akatakpa nébe a, iji mata ma o nwekwara akorọ ngwa, nke nka mma, ndị ahụ e kwesiri ihu n'ejije ọdinala.. A ga-eji atụtụ njimarụ a tuchaa mbunuche njatule orụ a ma were nkowasi tuchaa mbunuche ndị ọzọ.

2.2 Ntulegharị nchọcha n'isi okwu

E meela otụtụ nchọcha banyere ejije ọdinala nakwa omenala iti mmọnwụ n'ala Igbo, n'agbanyeghi na o nweghi nke e dere banyere iti akatakpa nke Ovoko. Agbedọ (2011) mere nchọcha banyere mmemme Ọmabẹ Ibagwa-Aka. Mbunuche ya bụ ime ka o mee ka mgbagoju anya dị n'ejije ọdinala Igbo dowanye anya. Ọ gbasoro usoro ajuju ọnụ na iga n'owa ozi nweta ihe o jiri mee nchọcha ya. O jikwara usoro atụtụ dị iche iche mee nchọcha ya. Ọ chọputara na emume mmọnwụ ọ bula nwere ike ibụ ejije. Ọ chọputakwara agwara dị iche iche dị n'emume ọmabẹ Ibagwa-Aka. Myiri dị na nchọcha Agbedọ na nke a bụ na ha abụọ na-amụ maka mmọnwụ ibụ ejije. Ndịmiche dị na ha bụ na Agbedọ lebara anya n'emume Ọmabẹ Ibagwa-Aka kpom kwem mana nke a gbadoro ụkwu n'ihe gbasara iti akatakpa dị ka ejije ọdinala n'Ovoko.

Anene (2011) mere nchọcha banyere mmọnwụ dị ka ngalaba na-akwado iwu n'Obosi. Mbunuche ya bụ irutụ aka n'ọnọdụ mmọnwụ n'oge gboo ma tūnyere ya ọnọdụ mmọnwụ n'oge ugbu a n'Obosi. Ọ chọputara na uru mmọnwụ bara bụ n'itinye iwu obodo n'orụ. Ọ gbasoro usoro ajuju

onu na nleghari adim mee nchocha a. O ji usoro atutu di iche iche mee nchocha ya. O choputakwara na mmnwu na-akwalite obibi ndu ndi Obosi na agamnihu obodo ha. Myiri di na nchocha nke Anene na nke a bu na ha abuo na-ekwu maka mmnwu. Ndimiche di na ha bu na Anene lebara anya na mmnwu di ka ngalaba nkwardo iwu n'Obosi kpom kwem mana nke a gbadoro ukwu n'ihe gbasara iti akatakpa di ka ejije ọdinala n'Ovoko.

Iyida (2017) mere nchocha gbasara mmemme Omabe Imufu Enugwu Ezike. Ebumnuche ya bu ichoputa etu e si eme mmemme Omabe Imufu Enugwu-Ezike. O choputara na e nweela ihe mgbanwe na ya bu mmemme. O gbasoro usoro ajuju onu na isonye n'emume nweta njatule ya. O ji atutu di iche iche mee nchocha ya. O kwara na mgbe mbu, ime emume Omabe Imufu Enugwu Ezike bu ihe tara nnukwu akpu mana n'oge ugbu a, mmepe na awamanya abatala; a na-emezi ya n'uzo o ga-ad i mfe. O kwuru na ndi nwere mmasi n'ime ya bu emume pere mpe kari ka ha habu na mbu. Myiri di na nchocha Iyida na nchocha a bu na ha abuo na-ekwu maka emume mmnwu, ebe ndimiche di na ha bu na nchocha nke Iyida gbadoro ukwu na mmnwu Omabe Imufu Enugwu-Ezike, ebe nchocha nke a gbadoro ukwu n'iti akatakpa n'Ovoko.

Site na ntuleghari agumagu e merela, a choputara na iti mmnwu bu otu n'ime ihe di oke mkpa n'ala Igbo. Otu ihe kacha puta ihe na nkwa iti mmnwu bu na o na-akwalite omenala Igbo. Site n'ole ndi nchocha ma, a hutara na o nwebeghi onye merela nchocha n'iti akatakpa Ovoko di ka ejije ọdinala; ya mere ndi ochocha a ji lebaa anya n'iti akatakpa n'Ovoko di ka ejije ọdinala.

4. Nziputa na ntucha njatule

Ndi ochocha lebara anya n'etu iti akatakpa n'Ovoko siri buru ejije ọdinala. O bu nke a ka ndi nchocha ga-atule site n'itucha njatule ochocha nwetara site n'ajuju onu o gbara ndi okenye n'obodo na ihe ndi ha huru n'oge iti akatakpa n'Ovoko.

4.1 Iti akatakpa n'Ovoko di ka ejije ọdinala

A ga-achoputa mmebere di iche iche di n'iti mmnwu akatakpa Ovoko ka e nwee ike mata ma odidi ya agbasokwara odidi agumagu ọdinala di ka e siri gosi n'isi nke abuo na nchocha a. E nwere ihe ufodu mebere mmemme iti akatakpa n'Ovoko. Iti akatakpa nwere nka mma, nke mebere ihe a na-emeputa. Ihe ndi ahụ gunyere: njije, agwa/omee, emereme, ndi nkiri, nsoreme, obom, nto, nhazi, mkparita, akparamagwa, odidi na ejiji/ekike. Ka e lebaa ha anya n'otu n'otu.

Njije: Njije bu ime ka mmadu, mmuo, anumanu ma o bu ihe o bula. Mmwu akatakpa Ovoko na-agbanwe olu ya ma na-abofu abofu (ikwu n'olu ndi mmuo). Ha na-eyikwa awuru iji gosi na ha bu mmuo. Mgbe ha na-eme emereme a, o na-ad i uto ma ghoo ezi okwu. Njije di n'iti akatakpa n'Ovoko dikwa n'ejije ọdinala.

Emereme: Emereme na-enye aka ihu na ndi nkiri ghotara ihe a na-eme ma e nwere asusu ma o bu e nweghi. Mgbe onye na-akwa osu kwawaara akatakpa oja n'uzo puru iche, o na-eji aka naabo riwa nkwu ma o bu ukpaka. Ufodu akatakpa na-amachara egwu banye n'ime ohia, kata akwukwo ndu, jiri ya n'aka machara egwu putawa. Emereme di n'ejije odinala dikwa na mmemme iti akatakpa. Mmeghari ahụ bara nnukwu uru na mmemme iti akatakpa di ka o si di n'ejije odinala. A na-akpoputara ha umu aka na-emere nne na nna ha isi ike, ha ewere utari yie ha egwu iji mee ka ha kwusi ajo omume ha.

Agwa: Nke a bu otu n'okpurukpu ihe mebere iti akatakpa ndi Ovoko. E nwere agwa di iche iche ndi gunyere akatakpa, ndi na-aku egwu di ka udù, igbà, ògèné, ékwé na ndi na-agba egwu. E nwere ndi na-awo egara, ndi ozọ na-akwa osu. Ozioko akatakpa na-ewere oji, goo ofo; mgbe o gochara ofo, e bido ikà egara; akatakpa o bua na-eji obi utọ na-egbu mgbuù, na-amachaghari n'ama ahụ niile. Ufodu na-amachara egwu bataa n'ihu ama ahụ (obom); nke o bua batachaa, o machara egwu mafee.

Ndi nkiri: E newkwara ndi nkiri na mmemme iti akatakpa ndi Ovoko. Ndi Ovoko na ndi obodo ozọ gbara Ovoko gburu gburu na-abia ekiri emereme a ma na-enwe mmasi na ya. O bu site n'omume ndi nkiri ka ndi omee ga-esi mara ma ha na-eme nke oma ma o bu na ha anaghi eme. E nwere ndi nkiri na mmemme iti akatakpa ndi Ovoko di ka o si di n'ejije odinala. O bu ndi nkiri na-ahoputa akatakpa, nke ka gosiputa omenala Ovoko, nke ka maa mma nakwa nke ka machaa egwu, maka ikpu ehi, ebule, ewu ma o bu okuko nke bu ihe nrita, ndi e ji emerube iti akatakpa n'ubochi uke.

Obom: Obom bu ebe a na-anọ emeputa ejije odinala. Oge ufodu, obom ndi Ovoko anaghi abụ otu ebe, ha na-agaghari agaghari na-eme ihe ha na-emeputa, ndi nkiri esoro ha na-agaghari maka na ndi Igbo turu ilu si na a naghị anọ otu ebe ekiri mmnwu. N'ubochi nke abuo na mmemme iti akatakpa Ovoko, obom akatakpa bu n'oma ahia Eke Ovoko di ka o di ugbo a. O bu n'ubochi nke abuo bu ahia Eke ka akatakpa Ovoko niile, ndi Oha na ndi mmadu ndi ozọ si ebe di iche iche na-agbakọ n'Eke Ovoko n'ihu oha na eze igosiputa omenala na ikpa ndi mmadu obi utọ. Ndi nkiri na-agba ndi omee okirikiri na-ekiri ihe a na-eme. O bu udi obom nke a ka ndi bekee kporo 'obodo/otobo'. Ya bu na e nwere obom na mmemme iti akatakpa ndi Ovoko di ka o di n'ejije odinala.

Mkparita: Mkparita ná-ádi n'etiti agwa na agwa ma o bu ndi omee na-eme ka emereme puta ihè nke oma. Mkparita nke akatakpa di n'udi mbofu maka na ha na-ejije ndi mmuo. Ha na-eji akara odimara akparita ububo. A na-eji oja, ékwé, ogene na ikoro agwa akatakpa okwu. Nke a na-

eme ka emereme pụta ihe nke ọma. Oge ụfọdụ, akatakpa na-ekwunyere ndị nkiri dī ka ọ na-adị n'ejije ọdinala. Mkpārịta pụtara ihe n'ejije ọdinala nakwa n'iti akatakpa ndị Ovoko.

Ejiji: Ejiji bụ ihe ndị omee na-eji emepụta emereme ha. Akatakpa nà-èjī ejiji dī ka mmụọ; ọ na-eyi awụyawụya, nke a kpanyere àshákpa 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 meputa. Atama akatakpa na-anọ n'ejiji ya. Ọ na-ekedo ọkụkọ dī ndụ n'ahụ ya ma tekwaà òdò 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 òdò 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-achikwa ụtari 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 dirikwa etu ahụ n'ejije ọdinala Igbo.

Arịa: Arịa bụ ihe niile e ji eme emereme ejije ọdinala belu sọsọ ejiji/ekike. arịa akatakpa Ovoko gunyere mmanya, ọkpa, ọji, oche, mkpọ, akupe, òdò, ehi, ebule, ewu, ọkụkọ, ogene, òpì, ọsụ, mkpara, akupe na ihe ndị ọzọ. Arịa akatakpa ndị a, a guputara putakwa ihè n'ejije ọdinala. Ihe ndị a niile na-ezu oke n'obom; ya bụ, ha na-asọ mpi n'oma ahia Eke Ovoko n'ubochi uke.

Asusu: Asusu e ji eme mmemme iti akatakpa ndị Ovoko bụ mbofụ n'olu Ovoko, nke a na-agwakonye atumatụ okwu dī 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 kpom kwem ma burukwa n'oma ahia Eke Ovoko. Ọ bukwa ndị Ovoko na-ahazi ya ma burukwa omenala na nkwenye ndị Ovoko ka ọ na-eziputa. Ya mere e ji tinye ihe nrịta na mmemme iti mmónwụ a ka o mee ka umụ okorobia gbado anya nke ọma n'imuta omenala Ovoko bụ ala nna ha.

Nhazi: Nhazi iti akatakpa ndị Ovoko dī n'udị 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, umụ okorobia ụfọdụ na-eji urú ubochi emume iti akatakpa, gbakọọ n'oma ahia Eke Ovoko, na-eti ngwa egwu dī iche iche ma na-agbakwa ya bụ egwu ganye na chi efo. N'ututu ubochi ahụ, akatakpa ndị si n'ogbe dī iche iche mebere Ovoko akwadoo n'uzọ puru nnukwu iche wee pụta na-eme ndị mmadụ obi uto site n'imachaghari egwu a na-akuru ha n'ogbe dī iche iche ganye na ọ kuo elekere iri na abụọ nke ehiehie; n'elekere iri na abụọ nke ehiehie, ha niile na-agbakọ n'oma ahia Eke maka emume ahụ kpom kwem. Akatakpa ọ bula rute n'oma ahia ahụ, ya na ndị otu ya na-anoro n'otu akukụ na-eti ma na agbakwa egwu ganye na a kpoputa ya maka imacha egwu n'obom.

Mgbe ihe ndị a na-eme, atama akatakpa na-abata n'obom, were ọji, goọ ọfọ, wọọ ẹgara ma ọ bụ mbem. Mgbe ọ wọchara ẹgara, okwuru ọha na-ebido kpoputawa aha akatakpa dī iche iche na

ka ha ga-esi bata n'ogbo maka imacha na igba egwu. Akatakpa o bula na-amachara egwu bata n'obom, kelee ndi okenye, ndi chiri echichi na ndi niile gbakotara maka emume iti akatakpa nke afọ ahụ; o ga-agbagide egwu a na-akuru ya ganye na oge nke ya ezuo. O bu etu a ka akatakpa o bula a kpoputara na-eme ganye na ha agwu.

Mgbe nke a gachara, ndi okenye na ndi ozioko ga-akpoputa akatakpa ndi kacha maa mma, gbaa egwu ma machaa egwu; ha bu ndi a ga-eke ihe nrita di iche iche, d.k. ego, ehi, ebule, ewu ma o bu okuko. Ihe nrita ha na-esite etu ha siri maa mma, machaa egwu ma gbakwa egwu nke oma. O bu iwere ihe nrita ndi a ka e ji ewete emume iti akatakpa nke afọ ahụ n'isi njedebe; a na-ago ofo mmechi, onye o bula alawa. Udi nhazi a putara ihe n'ejije odinala Igbo. Iti akatakpa ndi Ovoko nwere n'uju ya ihe niile mebere ejije odinala Igbo ndi gunyere njije, emereme, ome, ndi nkiri, obom, ejiji, aria, mkparita na ihe ndi ozo.

5 Nchoputa ga, mmechi na aro

Site na nchocha a, a choputara na iti mmnwu akatakpa ndi Ovoko bu ejije odinala Igbo. E ziputara na mmebere mmemme iti mmnwu akatakpa ndi Ovoko bu njije, agwa, emereme, ndi nkiri, nsoreme, obom, nto, nhazi, mkparita, akparamagwa, odidi na ejiji/ekike. Di ka atutu odidi siri kowaa, ihe mere agumagu ihe o bu bu nka mma agugu. Ya bu, ihe atutu odidi na-enyocha bu nka mma di n'agumagu iji mata etu oru nka agumagu ahụ si zudebe oke: Di ka a huru n'iti akatakpa Ovoko, nka mma niile e ji mara agumagu odinala zuru oke n'emereme a. Nke a mere ndi ochocha jiri kwusie ike na iti akatakpa ndi Ovoko bu ejije odinala.

Site n'ihe ndi a choputara na nchocha a, iti mmnwu akatakpa zuru oke n' ejije odinala. A hula na ejije iti akatakpa ndi Ovoko abughi ihe a na-eme n'oge soro onye. O bu ejije e ji emerube mmemme Uke ndi Ovoko. Etu o siri di, ndi Ovoko ejighi ejije a eme ihe egwuregwu n'ih na o bu otu n'ime uzọ ha si akwalite mmekorita mmadu na ibe ya nakwa omenala ha. Site na mmebere mmemme iti akatakpa a hutara na nchocha a, a ga-ekwenye n'iti akatakpa ndi Ovoko bu ejije odinala n'ozuzu oke.

Site na nchoputa e nwetara na nchocha a ka ndi ochocha gbadoro ukwu na-atanye aro ndi a: Govment steeti ndi di n'ala Igbo kwesiri ikwado asusu na omenala Igbo n'ih na o bu na ya ka agumagu Igbo gbadoro ukwu; nke a ga-emekwa ka o na-eto eto. Ha kwesiri inyere umu akwukwo na-amu asusu na omenala Igbo n'ulo akwukwo aka ma kwado ha n'ego mgbazinye ka ha na-eme nchocha etu a ga-esi kwalite ejije odinala Igbo. Mahadum ebe a na-amu maka agumagu Igbo kwesiri iweputa oge puru iche umu akwukwo ga na-amu agumagu Igbo ga-eji na-eme ejije odinala ma sikwa n'uzo ahụ nweta ego na enyemaka ozo ha ga-eji na-akwado agumakwukwo ha.

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Meaning and contextual appropriateness of proverbs in Igbo drama

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Abstract

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 Onyekaonwu'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 Onyekaonwu'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 Asika and Emeodi emphasise, proverbs are not used in isolation, Ihueze and Umeasiegwu (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 Onyekawu 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 Onyekawu's play, *Nwata Rie Awo (O Ju Anu)*. 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 (Igwebuike & 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, Chidoka (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 Ojiakor (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 Kanu (2014), Azubuike (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 Onyekawu'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. Egenti 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 Ojiakor (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 nkwumoto*' and '*ikpe nkwumoto*'; 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 contextually. 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 *Nwata 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:

- a Oji ngwere haa ngwere na ọ bughị 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.

- b Echeghi eche mee butere ariaghị ariā nwụọ (pg.13)

Meaning- Acting without thinking causes dying without falling sick.

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

- c 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.

- d Ị mara asụ, sụọ n'ikwe, ị maghi asụ, sụọ 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.

- e 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- Obioma 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 Aworor does not desist from his evil behaviours/acts. Also the proverb, “*Ogba nho di...*” was appropriate in warning Obioma 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.

f ... Ocho ihe ukwu ga-ezute agba enyi (pg.37)

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

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

g ...O ghochara ukpaka ihe o miri anaghi esi n'ukwu ya arida (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 marrying Aworor because of his strength/fame

h ...Mkpume laa elu, egwu atuba ite (pg. 80)

Meaning - When the stone rises, the pot jitters.

Context - Dibia afa warning about the consequences of Aworor's actions.

(iv)...Ihe onye gutara n'ike oku, 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, Obiom is warned against marrying Aworo, but she fails to listen. In the last two proverbs, Aworo 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 awo (o ju anyi)*”, proverbs are used extensively in form of prayers. Below are some of the proverbs, used by Onyekawu in this drama.

i Ya buru okuko uzọ laba ụra (pg.19)

Meaning-Let him retire to sleep before the hen.

Context - Praying for God to eliminate the enemy.

j Ngu anyi ji eko agaghị akwalaghụ anyi.

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

k Ojara be onye abiaqbula ya, o laba mkpumpku apula 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.

l Ha ga-abuzi nnu na mmanu.

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 to a fight (wrestling). The second one is for prosperity as every Igbo man desires to be prosperous in life.

Proverbs 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 awo....*

- i. ...zighachiri Akatōsị na ndị Amaudele ozi na ha emetala agụ nọ n' ụra.

Meaning: Send this message back to Akatōsị 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.

- ii. 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.

- iii. ...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

- iv. 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.

- v. M gaghi eji 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 warrior 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 Akatōsị 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 Onyekaonwu'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 Onyekawu'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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