

A GHOTAGHI NKE A NA-ESO ESO: IHE GBURU UMUIGBO (CRISIS OF IDENTITY: THE BANE OF THE IGBO PEOPLE).

Rev. Fr. Rich. N. Ekegbo (Ph.D.)

Department of Philosophy,
Tansian University, Umunya

www.igboniile.org; fada.rich@gmail.com; 08082406727

Um̀̀demede

Alaigbo kwesiri iga n'ihu karja etu i di ugbua. Ndi Igbo kwesiri ibi dike na ndi a ma ama karja etu e si ahị ha ugbua, n'agbanyeghi etu ndi abị ghị ndi Igbo si ahị ha ma na-emesokwa ha omume. Mana i dighi etu ahị n'ihị nsogbu i fi di na-asị na i bi omume nke i fi di na-asị na i bi omume oke amamihe, nke wetarala okwu i kpị ti rị kpị ahị bi Igbo enwe eze. Nke a were bi rị eziokwu n'ị di nke ya ma e lebaa ya anya nke i ma. Igbo enwe eze bi okwu na-egosi oke amamihe n'ị di nke ya; nke a mere o ji bi rị omume a na-ahị n'omume nwafị i bi la nke Igbo. Nke a mere o ji di mfe mmadi ihị na e nweghi ihe e ji mara i mi igbo, e nweghikwa ihe e jighi mara i mi igbo, n'ihị na onye i bi la na-eme nke i ma na nke ya, ma a bịa n'obu zị wa onwe ya. Mana a bịa na bunu bunu ibu anyi danda, ma i bi ka a nyi ki i amiri i ni ..., amamihe juru i mi igbo ahị na-eme ka nkwekị rita sie ike na ka mmekị rita kpị i i kwị. Ya mere a maghi nke a na-esọ eso dika o si di ebe a, ji were mwute gosi nlaghachiazi omume i ji i a wetaarala alaigbo nke nwafị i bi la nke Igbo kwesiri isi na ya ghị ta ihe ndi e kwesiri ibidozi mewe dika otu agbi rị, iji weta mmepe n'ala Igbo nakwa iji kagbuzi okwu na omume ndi dika Igbo enwe eze.

Okwu Mmalite

Okwu a bu A GHU TAGHU NKE A NA-ESO ESO na A MAGHU AKANRI NA AKAEKPE abughu otu ihe. Na mbu, mmadu amaghu akanri na akaekpe putara mmadu amaghi ihe maubukwanu amaghu ihe a turu anya na o kwesiri uma: ya bu nke ndu bekee na-akpu *Ignorance*. Mana A GHU TAGHU NKE A NA-ESO ESO (CRISIS OF IDENTITY), bu unudu mmadu aghutaghuma ya bu onye nke a ka ya bu onye nke uzu; maubukwanu mmadu unu na-eche na u bu etu a ka ya du mana u na-eme etu nke uzu, nke na-eme ka u hapu inwe ihe e ji mara ya, (yaa bu isi akpakughunu).

A maghunke a na-esọ eso nwereike buru udachi nke otu onye, otu, obodo, agburu, alamba maubukwanu karu. Wikipedia (2021), kuwara na a maghu nke na-eme eme (crisis), bu omume maubu unudu na-eduga, maubu nwereike iduga, n'akwudosighi ike, nke nwereike imetuta otu onye, otu, maubukwanu uha. (*A crisis is any event or period that will lead, or may lead, to an unstable and dangerous situation affecting an individual, group, or all of society*). N'otu aka ahukwa, wikipedia (2021) n'ebe uzu, kuwazuru maghunke a na-esọ eso dika ogo

nzulite ntolite n'uduna-emetuta mmadu uju ihe bu ya onwe ya maubu unudu ya n'ime uwa (*An identity crisis is a developmental event that involves persons questioning their sense of self or place in the world*).

u bu ihe a na-ekwu gbasara nduokenye ka a na-ekwu gbasara umu ha bu nduntorobu, n'ihu na ha ga-emecha burukwa nduokenye, ebe u bu na u bu una ahụ e sinyere unyaa ka a ga-eri taata. Omenala na ihe ubula nwere usoro kwesiri iso usoro ya. Nke ubula zuhiere ukwu, maubu e merela ka u gahie amalitela inwe nsogbu. N'otu aka ahukwa, onye ubula maubu agburu ubula churu uga n'ihu apughisi na ntuala unatarachi na ekerechi ya zuhie ukwu. Mana agburu Igbo azuhie ukwu were na-ebizi ndu amaghunke a na-eso eso. Ogbalu (2007:16) suna "...ikwu gbasara omenala (culture) ga-abu nzulite na ntolite mmadu. Ihe dum metutara ndu ya dika mmuta ihe e kwenyegara, omume ala, iwu na akparamagwa ya, na ihe ndummadu na-enwe n'ala ha ji buru nduha bu.

Ajuju wee buru:

a. u mugbo ha nweburu unatarachi ndu ji mara ha dika ndunwere omenala u buru ee, u dugbua etu u dugboou I nwereike ibido zawa nke a site n'etu ha si eji asusu Igbo eme ihe oge ugbua.

b. Nke abuu, u bu na ndu Igbo enweghi unatarachi nke ha dika otu agburu Mana u buru na Igbo enweghi unatarachi nke ha, ihe u putara bu na Igbo abughuagburu (race). Igbo agaraghuenwe akukwala (history), asusu, omenala, udubenduna udunala. Ya mere Ikokwu (2016:1) ji suna *i di mkpa na tupu anyi malite iki wa gbasara i dinala na omenala, i di mkpa iki wa ihe Igbo bi na mmalite ya. (Before going to explain our tradition and culture, it is important to explain what Igbo is and its origin).*

ch. Nke atu, u buru na umu Igbo nwere unatarachi ga dika otu agburu, mana isi akwa adughizi ebe a runyere ya, keduzi ebe mmiri siri banye n'opi ugbuguruu

N'ihu ya, ozi e nwere ebe a aghaghụ ilebanye anya n'ihu ututu na-eche buteere ndu Igbo amazighi nke a na-eso eso.

Okwu Ezu Ori TUrUKwuru Nke Gosiri MkpUrUNKahie UmUgbo Tara

Otu ukabuilu ndunnaochie m, bu ndu Nri, ji ekwu okwu, bukwa nke gosiputara na isi akwa adughizi ebe a runyeburu ya bu akuku ha na-asuna Ezu Ori Turu kuru. Ezu Ori Turu bu obere mmiriala akuku kuru na u dudu n'agbata u muowele n'Agulu, ma burukwa mmiri nke ndu Nri si agafe were aga ahia Ori Turu tupu a luru agha Bwfra na Nigeria. Dika ndumaaranu si ekwu, Ezu Ori Turu bu obere mmiriala dun'akuku ogbe ahia, nke u na-abu ndubi n'akuku obodo ahia na-aga ahia Ori mgbe gboo, u na-ekwogo ekwogo n'ofe ha na-aga, ha zuchaa ahia Ori na-alaghachi alaghachi, o kwodawa ekwoda etu nduzuru ahia Ori si alaghachi. Nke a bu etu Ezu Ori Turu si eme tupu a luru agha Biafra na Nigeria. Ma kaosiladu oge a luchara agha Bwfra na Nigeria, omume ya ghaziri agha nke bu na, nduahia na-aga ahia aga, u na-ekwoda ekwoda, (na-ala ala); ha na-ala ahia ala, u na-ekwogo ekwogo (na-aga aga). Nke a mere nduokenye ji asuna Ezu Ori Turu suruna azuaghala ya onwe ya ghakwuo, nduahia na-agbago agbago u na-agbada agbada; ha na-agbada agbada u na-agbago agbago, nke na-egosi na ihe adughizi

n'usoro ya; dika otu onye siri kowa ya *total confusion*. Ihe nke a na-egosi bu na Igbo nwetara unatarachi ga, naanụ na ha maliteziri mewe ka akudu amaghū oke ala, nke sikwaara ha ike ilebanye anya mara ihe kpatara nke a na oge nke a malitere.

Etu E Nwerekwe Isi Kwa A Mazighi Nke A Na-Eso Eso Siri Malite

Aju unudu a bu ihe e nwerekwe kwawa dika oke osisi nwa bekee nwere oge u bula kwu n'ala Igbo. Nduu oge u na-eme nke a na-akuru ya aka. Osisi ahū pulitere, too, ghuru nnukwu osisi mechara ma mkpuru. Ka mkpuru ya kachara, nke ha mechara tachaa, ka a chuputara na ihe e dechara n'ime mkpuru osisi nduahu (n'agbanyeghi na ndutara ha amaghū) gunyere:

- a. Omenala Igbo aghaghughasa
 - b. Asusu Igbo adighumkpa
 - c. Nsu, nsuala na omenala adighuzi mkpa
 - d. u dibendulaa
 - e. Omenala anyulazie
 - f. u dunala anyuburuzie ihe akuku
 - g. Ndu umuigbo buruzie ezi suru onye
 - h. u muigbo buruzie u muta u gbakaru
 - i. u muigbo na ala Igbo dzie ka ihe e ji eme ihe uchū
- Dgz.

Ihe ndu a bu ihe umu Igbo tataara na mkpuru osisi nwa bekee kuru ha. Onye French bu ukammuta na Fulusufu a na-akpu Feuerbach si na mmadu bu ihe o riri (*man is what he eats*), n'ihu ya, nke a buru eziokwu, u putara na u bu mkpuru osisi ndu ndu Igbo tara mere ka omume ha dzie etu u duugbua.

Udachi Sozi Nke A

Otakpor (2016:3), kwara na mmalite mbu niile mmadu na-agba bu chuputa okike na ududu nke ya onwe ya. A chuputara na mbu mmadu na-agba, na n'oge mmalite ya, na akaraaka ya na n'oge ahū iji me ka mbu ya pelata; ugba mbu unabata ihe uduma, na izolahu udachi ga na uke ga ndu ghutaghu E nwerekwe huta ya na mbu u na-agba ifebanye n'udunihi, n'udunihi nke ya, nke bu ugbua, nke anyu (*...in early man's effort to explain nature and his own existence; It is to be found in human desire, at the early stage, to propitiate fate and then mitigate its efforts; to invite fortune, and avoid the evils and misfortunes he did not understand. It is to be found in his attempt to pry into the futures, his future, now us*).

Mmiri anaghi ekworo ekwogo elu. Ihe a kpara n'uga ahū ka a na-ahū n'ula ya. Mbu ndu Igbo na-agba inwe udunihi ka mma, apughumuta mkpuru n'ihu na ntala ha ji ewu uluelu bu nke ulala. u bughaturu na-aduku onye kpu ya. Mana ihe o jizi na-aduka umuigbo ha bu nde fere aju bu makana e nweghi onye na-egosizi ibe ya uzu, nke u na-enwe onye ka ibe ya mma. Gaa n'u muna ga ka uchuputa na e nweghi mgbe ha ji kwara ndumumu ha omenala na ihe ndun'omenala ha sitere n'aka ndugbo ha na-asuna ndu ha ka mma kuru ihe.

N'ezie, ha na-anuku ututu oge iji lebanye ufudu okwu anya. Mana ajukwala ha maka akwukwu iwu maubu kunstitushun ha ji ahazi omume nke ha na nke umuna ha, n'ihu na ututu

apughuinwe ya, mana ufudu nwereike inwe ya mana kedu ka ha si eji ya eme ihe Kaosiladu echiche ufudu nwereike bu na u dghumkpa, n'ih nke a, aka ka aka aghaghuduna-agbaji aka oge ubula okwu daputara. A puru ikwu na ihe ndua bu ihe ndue deputara bu kwukwu usoro emume maubu kunstitushun nke ezinaulu, nke otu ugbu, nke umuada, nke nduntorobia; u buladunke umuaka Otu ihe daputa, e soo usoro a mee ya taata, otu ihe ahụ daputakwa oge uzu, e soo usoro uzu mee ya n'ih na iwu kwara etu e si eme ya adia naanun'obi. Ndusi nanata ikike site n'ike nke ego na ndua ma ama n'obodo were etinye okwu unu. Kyrian na Emmanuel (2013: iii), Matara na, omume mpekere ihe duna mperipe bu ihe na-akwa nka lujik duoke ire, ebe u bu na unudu ya na oke ume ya abughihe a puru ma amuma ya n'otu oge ahụ, nke na-emezi ka ihe ndua nabatarala na mbido bu ihe ndudika nghutazu, unudu mkpebi, amuma, o gbuturu u juturu, iwu na usoro, tinyere nduzu, n'uduihe ndua ga-elenwokwa anya n'ih nnabata e merela na ekerechi amaghunke gaje ime, ma umaka umaka aburula ihe dun'aka iwu nke ndaputa. (*The behaviour of subatomic particles defines the logic of classical mechanics as its position and momentum cannot be determined simultaneously, thereby subjecting earlier held concepts such as "certainty", "determinism", "predictability", "cause and effect", "law and order" amongst others, to a re-examination because of the claim that nature is now ruled by the laws of chance, uncertainty and probability.*)

A gbanyeghiri ukwuosisi na-eme mbube aja n'ukwu, u pughu ukwudosiike; kamaru a kpachaghanya, u daa ada. u buru na e sila n'ukwu ya buru aja aburu, ndumere nke a na-ele anya ma ma u ga-ada ada n'ih na o nwere ihe ha bu n'uche. Na nghuta nke Otakpor (2016:2), n'uduihe ubula, mmalite ya, umomume ya, mbulite akparamaagwa u na-eme, nwereike ud n'udumegide ihe e mere ka u buru, maubu ka o si na-eme ihe, site na mkpalite nke sitere n'ububu uduya. Ka o si du mmiri dun'uba ihe mbuli mmiri na-abuli elu elu megide ududuya. (*The nature of anything, its original, innate character, its spontaneous behaviour, can be contrasted with what it is made to be or do by some natural agency. Thus, water in a fountain is forced upwards against its nature.*)

Ajula m gbasara ihe nduIgbo nwere ugbua e ji mara ha n'agbanyeghi na u bu mma onye tu n'ukwu ka o ji ana aka. E nwereike suna mgbe mgboo e ji ihe ndua a kpuru value were mara ndu Igbo: izere ubara, unabata uba, nsupuru, isi n'ududicheiche were asusu Igbo na-ebi ndu, ikwu eziokwu, obi nwanne (ime nwanne na nwanne). u bu n'oge gboo ka a ma ihe bu inwe na ime agbataobi n'uduga zuta ihe, uga zi ozi, uga ju uha ututu na nke abalu(dika ndukenye si eme), uga guta uk. u bu ya mere e ji ekwu na asrugwa agbara, u tutulie eju uk. Ihe ndua so n'ezigbo ihe ndua na-eme eme buzi nke amaodo na ajangwuru na-egosizi obu zuwa onwe ya, nyeerela aka mebie oge ugbua. u bu n'oge ahụ gara aga ka e nwereike suna nke a maubu nke uzu bu uduwe nduIgbo na-eyi n'amaghunu jijiji, udulu ha na-ewu n'echeghi eche, ndubu uraka ha n'akaghaka, maubukwanu ndubu udumume mkpaobiama e jiri mara ha. Mana ugbua, onye puru ukwa nke ubula n'ih ndua niile, ubuladu ututu ndukpuru onwe ha ndu okenye Igbo.

u bu eziokwu na u bughasusu ka a na-ekwu maka ya ebe a ugbua, mana ulu anaghada ghara uko, ya mere Ikokwu (2016:17), ji were asusu maa atu suna nsogbu na ura ututu nduIgbo bu na ha amaghasusu ha, ebe ha si na ebe ha na-aga. Ha dika otu nnukwu igwe nduara nu n'umaaha amaghu ubuladihe ha bara uru, nke ha na-ama oge ahia gbasara. E nwere ugbaaghara zuru

oke n'etiti nduIgbo taa nke bu na ibe akwa siiri ha ike. (*The problem and sickness of many of the Igbo people is that they do not know their language, where they come from and where they are going. They are like a large group of mad people in the market place, who neither know what they have come to buy nor when the market dismissed. There is total confusion among the igbos today to the extent that crying is very difficult to them.*)

Anietoo-Chikwelu E. (2008) eburularuuzu kwuo na, nke bu eziokwu bu na nduIgbo oge ugbua enweghi mmuta nke ihe ha ga-eme iji gboo ututu nsogbu ha nke metutara ndurundururu na nke ime mmuu, ya nakwa ihe kpatara ututu nsogbu ndua na-eche ha aka mgba. (*Of truth, Igbo people at present lack knowledge of what to do to solve the numerous political and spiritual problems, and also to understand what the cause of these enormous confronting problems facing them.*)

Ihe ihe ndua niile putara bu na nduIgbo duzi ka akudu amaghuko ala, ebe u bu na ha na-adajugharuka nduala aputuna-amu Mana nke bu eziokwu bu na u bughaputuna-emuha, kama u bu ha na-amuputu Ikokwu (2016:5) gakwara n'ihu suna nduahu a kpuru "NduIgbo" na-eme omume ka nkuta. Nkuta si etu a eme omume: i dowe ji n'ihu ya, u ga-eri ya, i dowe ede, u ga-agbahapu ji gaa iri ede. I dowe abacha n'otu oge ahụ, u ga-eji maka abacha gbahapu ede ahụ. (*Those people called "Ndi Igbo" behave like dogs. The dog behaves this way: if you put yam for it, it will eat it, if you put cocoyam, it will abandon the yam and go to eat cocoyam. If you put tapioca at the same time, it will abandon the cocoyam for the tapioca.*) u bu udumume amaghunke a ga-eso eso a nduIgbo na-eme meziri nduIgbo ji esegharun'elu mmiri bu Nigeria, nke achughu iri ha eri maka udumma nke ya bu Nigeria, jukwa ime ha nkwochapu maka udumma nke ha bu nduIgbo; nke meziri na ha ga-anu na-esegharun'elu mmiri maka ya bu uru ha na-abara nduzu, ubuladunduha ka mma n'ihe niile. Ka ha nu na-esegharun'elu mmiri, juu nduIgbo ihe ha bu, na ihe ha churu na Nigeria. u fudu ga-asuna ha churu ihe uruonye ubula mma na Nigeria, ufudu ga-asuna ha churu Igbo Nation, ufudu ga-asuna ha churu Biafra, ufudu ga-asuna etu ha si ndu dumma, ufudu ga-asuna nke ubula dumma dgz. Juu nduIgbo etu ha gae si nweta nke ubula n'ime ihe ndua nke ubula na-achu na Nigeria, azuza ha ga-akaruihe nduha zarala ha na-achu. Ya mere mmadu nwereike iji che na u bughunaanusuIgbo e nwe eze, kama ikwukwa na Igbo e nwe otu unu goolu.

Ya mere Gosling na Taylor (2005: 130) ji su na ihe ubula ndu mmadu kwenyere maubu kwaputa ka ihe bu ezigbo ya na-abu ututu oge o gosiputa ihe na-egosi ihe bu ezigbo ya. (*Whatever people believe or define to be real often proves to be real in its consequences.*)

Ihe e kwuru gbasara umu Igbo ka a na-ekwu gbasara ndu bu umu ndu umu Igbo, bu ndu ntorobia, n'ihu na ebe u bu otu chi kere nna na nwa, ele na nwa ya aghaghuma otu uduakwa; n'uga n'ihu, ihe e kwukwara maka uha ka e kwukwara gbasara otu onye.

Ya mere Nnorom na Ogugua (2008:172) ji suna n'ogo nke otu onye, akparamaagwa putagara ihie gunyere, echiche miri emi banyere ngupu, nwaokpuru/enweghi mmuu siri ike nke ugba mbu. Ihe nsata nduzu gunyere oke ngosiputa na-egosi enwetazughi ihe si n'aka nne nke umumu, maubu njikulata nke onwe, maubu enweghi ezi nhazi siri ike; ugbaaghara nke mmadu amataghunudu ya duka nwoke maubu nwanyu enweghi njikulata nke mkpali dun'ime onye; enweghi mgbazi siri ike nke oge ugbua. Nke metutara enwezughi kwudosiike nke

nlegharaanya nke ihe nrite na inwe atumatu maka uduhu, mmu nke mwetu ahụ nakwa ihe nghasa... (*At the level of the individual the major characteristics include a deep feeling of marginality, of inferiority/low aspirations. Other traits include a high incidence of maternal deprivation, or morality, of weak structure; confusion of sexual indetification, a lack of impulsive ego control; a strong present time orientation, with relatively low ability to defer gratification and to plan for the future; a sense of resignation and fatalism...*)

Nnukwu Nsogbu Sitere N'ỤnỤdỤA

A hula na nsogbu ka duka. Mana keduzi ihe a ga-eme. N'ezie, ututu nsogbu gbara umuigbo gburugburu mere ha jizi buru nke ufu ndukenye ji suna umuigbo buzi *amaghi odo* gunyere: j. E jighi otu obi eme ihe.

u buru na a nu okwu duka anyubu otu, igwebuike, ofu obi, onye aghala nwanne ya, dgz., a ga-achuputa na njedewe okwu ndugetu ahụ bu n'ihe nduduga ka n'otu ugbu, otu klubu, otu ahụ, otu otu dgz, mana a puhuikwu ha gbasara umu Igbo zuzugbe.

ii. u mu Igbo enwebeghi ihe ndu ji mara ha duka agburu.

Ihe nke abuu a si na nke mbu eseputa isi, ma duka ka u na-akwadaru ya ala bu, okwu bu na umuigbo enwebeghi otu ihe e ji mara ha jikuta umuigbo niile unu e wugara, ubuladu'otu ebe n'ala Igbo (duka South Eastern Central Market, South Eastern Road Network, maubukwanu Railways, maubukwanu Airports, maubukwanu Sea ports, u lukwukwu Mahadum [u burugodu ebe a na-amu naanumaka omenala na asusu Igbo duka o si du na Virginia, nke USA, maubu duka Innoson si nwe uluru na-aruputa ugbala, inwe otu television nke steeti ala Igbo niile nwere maka ndu Igbo]. Ajukwala ndu chuchue nwere n'ala Igbo, n'ih na ha ga-asuna Federal karakta duka o si dun'iwu ala bu Nigerian Constitution nuchiri uzu. Mana nke a bururueziokwu maka ihe ufu, o kwesighi bu maka ihe niile ndu derela n'ebe a, ebe u bu na ubuladuotu onye na-enwe mahadum na Nigeria. Nke a mere Steeti obula dun'ala Igbo ji buru obu zuwa onwe ya.

iii. Steeti ubula dun'ala Igbo bu obu zuwa onwe ya.

u buladun'unudu bu zuwa onwe ya nke ogo steeti, steeti kwesiri inwe ihe ndu na-emegasu ga-abu njirimara ya, iji welite aha ya duka uwe, ejiji, ihe enunu, ihe nkuputa, ihe nruputa. u bugharu ma a suna u bu Steeti Imo na-akuputa mmanu akwu niile a na-eri na Nigeria, maubu na steeti Enugu na-akpa ehi niile a na-eri anu ha n'ala Igbo, maubu na keke niile a na-anya na Nigeria bu n'Anambra ka a na-aru ha dgz. u bu *sit at home* mere ututu mmadu ji mata na ala Igbo na-enweta ihe duka ijeri Naira iri ubuchubu (nke a bu ihe nduchukwuru), nke mere otu onye jiri juu, suna u buru etu ahụ, gunumere e ji enwe uzu ujuu, ukwu ulu mmeputa ngwaahụ, ukwu mmiri ugbugba dgz, n'ih na, gbakuu ijeri Naira iri uzu ise maka mkpuru ubuchu ise n'izuuka, u ga-aputa ijeri Naira iri ise, gbakuu ya otu onwa umazi ihe u ga-aputa.

iv. ndu chuchudunala

u buladuge ugbua, u ka siiri ufu nduigwe ike hazi ihe duka ubuchuncheta obodo ha (towns day), chukuwa akukwala obodo ha (town's history), iweputa otu ebe maubu abuu n'obodo ha maka mmemme njirimara obodo ha ga, na ebe ozuziike ga, ebe u bu na ufu ndu mmadu ewegharala ufu nke ndugbo weputachagara ha na-anubu na ha eme mkpaobioma.

v. N'ogo nke nduntorobia, ndukenye na nke umuaka.

Mmadu ekwesighi iche na u bu aru obodo inwe ubuchu a na-akpu ubuchu mmemme umunwoke, ubuchu mmemme umunwanyu ubuchu mmemme ndu ntobua, ubuladu nke umuaka dika otu uka ufudu si agba mbu, ime ihe ndua n'ogo nke uka.

Mana kedu ka a ga-esi cheputa, ma na-eme uduihe ndua ma u buru na Igbo na-aga n'ihu na-asu Igbo enwe eze; u na-enye m nri, E si be ya eje be onye, Mu na ya onye turu, E nweghi ihe m ji ego o nwere eme, dgz.

Ejiofor (2009:36) kwuru na, "Akuku ndua na-agba agba na ntutu na-anyunutu aru, na-ebu isi, na-eme ihere. Mana a ga-aku ha, n'ihu na a hu ekwughi bu uta durukonye, ma e kwuo anughu bu uta durunduntorobu."

A maghube nduntorobu n'onwe ha nwegara ihe ukpu, ihe njirimara na ihe nhiwe ga nke ha ga. A su uzu amaghu akpu ogene lee egbe anya n'udu. u tutu oge a na-anu na gument umunwanyuesika, mana u bu nsika ahu mere ha ji abu ndunke mbu n'imeputa ihe ndua huru anya, n'ihu ya nduntorobu aghaghule ha anya ka ha bu egbe a na-elegara udu ya anya were akpu ogene.

Nduntorobu n'ebe ducheiche n'ala Igbo kwesiri:

- a. ihiwe ututu ihe nhiwe ga na-amutara ha ezigbo ego n'unwa.
- b. Inwe ala ebe nduha kwesiri a ga na-eme mgbazinye, ma nakwa aku uru n'ime ha.
- c. Inwe ebe ha kwesiri uduna-emeputa akarangwa na ngwaahua ga.
- d. uduna-agbazinye nduntorobu churu ego ego maka uduma nke ha.
- e. uduna-abagide ma na-ahazikwa ime ihe dika njem nsu, njem mmu (dika retriit), njem nlegharunya dgz.

Mmechi

A suna taata bu gboo. Otu nwoke a suna a na-etu u kpataorie (u bam bu unwu), suna ya ekweghi n'echi. Ya mere ya ejighi achu ugbasi mbu ike ka nke ya kpatara ghara ifo chi. Mana u bu nku onye kpara n'ukuchuka u na-anya n'udummiri. Onye Igbo ubula ekwesila uma nke a ga-eso eso. Ya nwezienu ihe ufudu e ji ama ndu Igbo. Ndu Igbo bikozinu. u duetu a, u bughu aru. Nduntorobu aghaghugbali iku, hazigharu echiche na omume ha n'ihu niile gbasara uchu, iji na-agbalahu uchu. Nke a bu na uru e nwetara site n'uchu e churu na mbu a gbara, du mkpa ka e chukwaa ha nke uma, n'ihu na e nwebeghi oge echi Nigeria ka unyaa ya mma. E wezigakwa isi n'uchu e churu nakwa mbu ndu a gbara taata hazie echi, umuigbo kwesiri inwegasihe ukpu nke ncheta, ihe nhiwe ga nke nlereanya, na ihe ndunjirimara nduzu ga, nke ga-eme ka ha were ngara na-asu NDuA Bu NKEANYu

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