Anthropology Of Nri nation of The Niger South of Sahara

Dr. M.C.ORANYA, Ph.D. (USA)

N S R

ANTHROPOLOGY OF NIRI NATION SOUTH OF

SAHARA

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The "*Ebube Dike*" of Enugwu-Ukwu Nri in his Traditional Agballa Nri war Cap for his sound Wealth of Higher Knowledge and plenitude of Academicism.

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Preface

WITH the advance of years and leap of centuries our identity as a nation will either become completely lost and forgotten or difficult to trace out by generations to be. Not all the present generation know all about Nri and many who claim to know know but little with wrong and vague data. That is the purpose of writing this book--to furnish the present and future generations of Nri with accurate full scale axiomatic and complete account of Nri that versatile and dynamic race South of Sahara.

As a textbook in Nri nation's anthropology and history, this book traces and preserves our ancestral consanguinity and identity. It gives accurate anthropological analysis of Nri right from the very beginning. The author, Dr. Oranya, is an aborigin of Nri with Adama background and a Learned graduate of Lakeside University of America and one time Principal of Colony Public School, Lagos.

Accounts by strangers and foreigners or by shallow minds with wrong and incorrect data are sure to be filled with historical guesses and wrong data. The accounts in this book are axiomatically accurate being fruits of many years of religious and scientific Research work. The book is scientific, thorough, and academic wherein you read about Iddel-Jimo of Nri later corrupted to Iddi of Nri nation.

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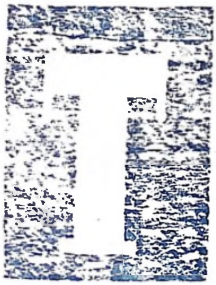
Chapter 1

LOCATION AND PHYSICAL FEATURES OF ENUGWU-UKWU NRI.



THE River Niger has a marvellous and tremendous influence over towns and cities within her compass. The River Niger is main Natural water gateway into Nigeria from the Gulf of Guinea and the Atlantic Ocean.

I feel I should first of all say something about this wonderful River because Enugwu-Ukwu Nri and other neighbouring Nri towns fall within her influences. Thus all the cities and towns situated whether along the coast or far hinterland come under the influences of this River which affects their climate, their vegetation, their culture, their civilisation.

The River Niger running all the way from Timbucktu divides Nigeria into two halves, right and left. Enugwu-Ukwu Nri is only 17 miles Eastwards off the coast of the River Niger and enjoys equally all the influences of the River. Thus Enugwu-Ukwu is at equilibrium with Onitsha

on the coast. The River Niger distributes her influences equally to all the towns along the banks and to all the neighbouring towns and districts beyond the coasts to a radius of 30 miles square. In short, all towns and districts within Niger County are equally affected in the same degree and magnitude by the River Niger.

Thus Enugwu-Ukwu Nri which is just 17 miles away has and enjoys the same climatic influence, the same vegetation, the same seasonal sea currents as Onitsha on the coast. You may ask again where exactly is this town Enugwu Ukwu Nri and how can we trace her position or location? Though she is 17 miles away Eastwards from the coast but in what direction accurately?

Questions of such nature may be asked by ardent students, or readers of this book or keen investigators. One thing you should know is that Enugwu-Ukwu is within the Niger County and forms part of the old Onitsha Province and enjoys equal influences of the River Niger in the same magnitude as any other town on the coast. Now Enugwu-Ukwu Nri is accurately situated 10°N Latitude and 15°E Longitude. That is to say that she is 10 degrees North Latitude and 15 degrees East Longitude. And if you are a careful Map reader you will certainly find out that town within that circle of location

To be more concrete, if you travel northwards from the River Niger, starting from Onitsha, and along the Onitsha-Enugu road, you are getting nearer to this town of Enugwu-Ukwu. And when you travel just up to 18 or 17 miles along this road from Onitsha you find yourself in Enugwu-Ukwu Nri. This town has no connection with Enugu Ngwo.

And that is why it is given the special name of distinction--the Enugwu-Ukwu meaning *The Great Enugwu, The Great Hill Town*, and the very name tells you what its physical features are expected to be. Now when we come into the town of Enugwu-Ukwu how can we know when we are outside its vicinity and when we are within its bounds and limitations?

There are natural things to guide you. There are natural limitations and boundaries. On the East, Enugwu Nri is bounded by her neighbouring town of Agukwu Nri. This is a sister town about one mile away Eastwards. In addition to Agukwu, there is another neighbouring town of Egbengwu Nimo and yet another towns of Nise, Agulu, and Adazi. Thus on Eastern zone Enugwu-Ukwu Nri is bounded by 5 distinct towns, namely Agukwu Nri, Egbengwu Nimo, Adazi, Agulu, and Nise. The fourth and fifth towns next to Nise are Nneogidi Agulu, and Nibo. Hence on the East, we are surrounded by Agukwu Nri, Nneogidi Agulu, Nise, and Nibo and Adazi, and Egbengwu Nimo. On the West, we are

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Location and Position of Enugwu-Ukwu Nri on Map of Nigeria-- 10°N and 15°E

encircled by Enugwu Agidi Nri, another sister town about 4 miles away Westwards, and then Okpuno Okochi. Next to Enugwu Agidi is Ukpo Akpu, Ukwulu, and Nawgu. Thus on the West zone, Enugwu-Ukwu is bounded by Enugwu Agidi Nri, Okpuno Okochi, Ukpo Akpu, Nawgu, and Ukwulu. On the North zone, there is the town of Nawfia Nri, another sister town a mile away. Next to Nawfia is the town of Umuokpu and then Amawbia a sister descendant of Nri. So, on the Northern flank, we are bordered by Nawfia Nri, Umuokpu and Amawbia Nri and Awka.

Umuokpu and Amawbia are respectively 3 miles and 4 miles away Northwards. Awka is also 5 miles away Northwards, and it is only about 5 poles apart from Amawbia, being separated by the Ngene Ukwa river. This is a small valley tributary which meanders from a remote locality. This river valley tributary has been bridged, thus Amawbia and Awka are linked together by this bridge. And it is called the "Ngene Ukwa Bridge".

On the Southern border we are bounded by the town of Abagana, and Nimo, Abacha and Eziowelle, Nsukwu and Orokwu, Uke, and Abatete formerly known as Agbaja-Uke. Further south is Ifite Ukpo and Umunachi, Dunokofia, Umudioka and Ogidi.

Thus Enugwu-Ukwu Nri is based just in the CENTRE of Awka District, and it is the

main. shortest gateway linking the Southern Nigeria and the Northern Nigeria. If you want to travel to the North by road the motor vehicle must assuredly ply you through Enuhwu-Ukwu which is only 49 or 48 miles to Enugu Ngwo the Regional Capital of Eastern Nigeria. To summarize all what has been dealt with. Enugwu Nri is bordered on the East by the sister town of Agukwu Nri and Adazi and other towns, on the West by Enugwu Agidi and Okpuno Okochi and Ukpo Akpu and Ukwulu. On the South it is bounded by Abagana and Ifite Ukpo, Umunachi, Dunokofia, Ogidi, Abatete, Uke, and Orokwu, and Nimo. Then on the North it is bordered by Nawfia Nri, Umuokpu, Amawbia, and Awka.

That is all about the Natural Boundaries and limitations of this gorgeous town, a town, like other Nri sister towns, with Militant Leadership and Religious Sanctity handed down from the Ancient Days of "Ndi-Ichie". The physical features of this town are striking phenomena, phenomena which give that town the Name she bears.

Enugwu-Ukwu Nri is blessed and adorned by Nature with wonderful hills of military importance, rivulets, lakes, and springs which have some religious tincture. To begin with, when you enter Enugwu-Ukwu Nri from the southern border, that is from Abagana, you have a

gradual ascent from the village of Awovu until you come to the top of the southern hill called the "Awovu Hill". This hill continues westwards to a distance of about three-quarter of a mile and then falls precipitously into a plain. Thus from this hill top you see far distant regions of Enugu Ngwo, Oji Town, Nibo, Awka, and Ugwuoba.

From this Awovu hill there is a gradual descent to a distance of two miles until you enter the sister town of Nawfia. At this two-mile spot it is called the "Ugwu Ire" or the "Ire Hill". In fact, in Enugwu-Ukwu this Awovu hill is often called the Ugwu Osili--the Osili Hill because there is no sharp natural distinction between Awovu village and Osili. This Awovu, and Osili village, and Urukpaleke, together with Uruo-okwe village are known in Enugwu-Ukwu Nri by the general collective name of "ISIONYE", which means the "Initial Entrance" into Enugwu-Ukwu. This Awovu hill or Osili hill falls gradually northwards in gentle slope to a distance of one mile where there is Enugwu-Ukwu General Station called the "Nkwo Station" or "Nkwo Enugwu". And from this Nkwo Station it runs again slopingly to another one mile distance between Enugwu-Ukwu Nri and Nawfia Town, and there it is known by the name of "Ugwu Ire" the Ire Hill. This slopiness continues from Nawfia to Umuokpu, and there there is a gradual ascent to Amawbia Nri Town where it is called the "Amawbia Hill". From the Nkwo

Station Eastwards there is another hill known by the name of "Ugwu Nwifi"-- the "Confession Hill". I shall touch upon Ugwu Nwifi later, but let us continue with the physical features.

This Ugwu Nwifi hill continues northwards until it comes to Uruike Orji village where it again falls slopingly into Adagbe Avomimi and to Agukwu Nri town, and it again continues to Urunnebo village hill where it is known by the name of "Ugwu Enene", which means the "Hill for Sightseeing". From this Ugwu Enene hill distant regions are within the ken of vision. Neighbouring towns about 8 or 15 miles away are vividly seen.

You see towns like Adazi, Ufuma, Enugwu Abo, Ujalli, Obeledu, Agulu, Orokwu, Aguata, and many others. So our Ancestors gave this hill a fitting name Ugwu Enene--the hill of visions. This Ugwu Enene runs again North-westwards until it falls precipitously, a very sharp and sudden fall, at the back of Orofia village in Ifiteana. This very same Ugwu Nwifi again continues further Eastwards to Adagbe Avomimi village where there is semi-precipitous fall to a very fertile plain which runs into Agukwu Nri. The Adagbe Avomimi village is therefore domiciled at the foot of this semi-precipitous hill, and the plain is evidently their Plantation, and it occupies an area of land about three-quarter mile square lying between them and Agukwu

Nri. From Adagbe Avomimi South-eastwards the hill continues in steepy ascent into Abba Nimo and Ezbengwu Nimo. As I said before, the Osili Hill or Awovu Hill falls slopingly to "Nkwo Station" and continues further westwards and terminates into a sharp and precipitous steepy fall between us and Nawfia Town, and forms a very fine Plain at its foot. This plain covers a wide area extending to Ukwulu, Abagana, Ukpo Akpu, Enugwu Agidi.

From the foot of this Awovu Hill runs a wonderful Canyon, a deep Gorge or Ravine worn by water courses. This Canyon is about 200 yards in width and one mile deep, with steepy and compact sides so that no one can easily peep into it. It is a fearful and wonderful canyon. In fact, it is in the same parallel with the canyon of Colorado in United States America.

Our people call this canyon "Mgboko Awovu" meaning Awovu Canyon. It runs northwards passing through Uruadumara village, Uruogbo, Urualo, and Ire and enters the plain which I said before lies between us and Nawfia westwards. This canyon has survived the critical tests of times and has passed through the ordeals of centuries of denudation. It is in this canyon that mother Nature exhibits her wonderful handiwork, a tremendous edifice of many years of gradual labour. Another thing in our town is the Iyiomu rivulet which lies between Enugwu-Ukwu and Nise town. This

Iyiomu rivulet is about one mile away from the Nkwo Station North-eastwards. To get to this rivulet you must pass through Umuakwu in Ifiteana. You will question why we call it a rivulet. and from where does it get its rise? The answer is a plain one. The rivulet travels a long journey, a meandering itinery of about 6 miles from Agulu and Adazi. In fact, the Iyiomu is a tributary from the Adazi-Agulu Lake which is domiciled between Agulu-Adazi and Agukwu. The lake is called "Ezu Oye Tolo".

This Iyiomu is enclosed by small hills scattered here and there in its journey from Agulu-Adazi lake. In fact, the Iyiomu rivulet should be called the Umuakwu village rivulet because it traverses the north sector of Umuakwu plantation known in Umuakwu as *Ugwu Nga Agu* the Umuakwu Hill Plantation.

From this plantation you see distant towns as Agulu, Adazi, Agukwu, Nibo, Amawbia, Oji and Enugu Ngwo. The Iyiomu occupies the river valley lying between Umuakwu plantation and Nise and passes through Umuakwu plantation.

The Umuakwu plantation is divided into two sectors the Ugwu Nga Agu and Upata. The Upata plantation is the swampy, alluvial white-chalk soil just in the vicinity of the rivulet, while the Ugwu Nga Agu is the top hill side plantation. The Upata is the most

fertile section of the plantation, and the richest section of the Umuakwu plantation. The Upata is blessed and filled with useful fruitful Bamboo Palm Grooves from where all the Bamboo palm wine obtained in Enugwu-Ukwu is procured. In fact, the palm wine has so special nourishing taste that all our people from Enugwu-Ukwu crave for this Umuakwu Ifiteana palm wine.

In fact, my village is popular in Enugwu-Ukwu on account of this delicious wine. Rightly speaking, the Umuakwu plantation is the richest part of Enugwu-Ukwu because all the alluvial soil materials washed down from all the hills in Enugwu-Ukwu are carried down by rain to this Umuakwu plantation and stored. They accumulate there, year after year, and remain there for centuries after centuries, and form the most fertile spot of Enugwu-Ukwu. In fact, the Upata Plantation in Umuakwu Ifiteana is in the same parallel with the Nile Delta in Egypt.

In short, the Awovu Hill runs down slopingly to Nkwo Station and continues slopingly and North-eastwards through Umuakwu into Iyiomu rivulet, and radiates again through Nawfia to Umuokpu. That is, the Nkwo Station forms a sort of *Table Land,* a *Plataeu,* radiating from the Nkwo Station to Uruike Orji and Ugwu-Nwifi. Then from this Nkwo Plataeu Station the Awovu Hill divides its slopy journey--one branch runs slopingly into Umuakwu and continues into Iyiomu rivulet, the other

branch runs through Uruokwe, Uruogbo, Urualo Ire, northwards into Nawfia Town and from Nawfia into Umuokpu where it starts to rise again into Amawbia. The Upata plantation of Umuakwu village is blessed with palmgrooves which yield not only the delicious nourishing wine but also the bamboos, the piassavas, and the mats. So, in Enugwu-Ukwu, Umuakwu Ifiteana is the *HOME* of Bamboo Palms.

Again, our town Enugwu-Ukwu is divided into two sectors--the Up sector called the "Ifite-Enu" and the Down sector called the "Ifite-Ana". The Ifite-enu group forms the Hill-top Group of Enugwu-Ukwu, while the Ifiteana Group forms the Down-hill Group of Enugwu-Ukwu.

The Ifite-enu includes Awovu. Uruo-okwe, Osili, Urukpaleke, Enu Avomimi, Umuaneho, and Orji. The Ifiteana includes Umuakwu, Orofia, Umuokpalaeri, Akiyi and Enuagu and Umuatuora, Uruokwe, Uruogbo, Umadumara, Ire and Urualo. These villages combine to form Ifiteana.

The Ifiteana is studded with permanent springs which occupy little valleys. And most of these springs rise from rocks, and some exude from the soil. Among these is the Nnemkpa Spring in Umuakwu. This occupies a little valley contacted by small but sharp descent. This spring continues to run north-westwards to another spring Ngene Ocha in Enuagu village. The Ngene Ocha spring

continues the journey, this time, northwards into Enuagu plantation lying between Enuagu and Akiyi about 500 yards away from the Nnemkpa spring. Here at this 500 yards spot the Ngene Ocha takes another name of "Isi Nwa Ngene" spring. The Isi-Nwa-Ngene continues her journey into Obibia rivulet known by our people as "Mmili Obibia" lying between Nise and Amawbia. The Obibia rivulet has been bridged thus linking Nise and Amawbia station.

The Obibia is famed for her fine sand congenial for house building. If you want good sand for getting good cement mixture for building house, then go to the Obibia banks. The Obibia rivulet continues her journey of about 10 or 15 miles, where she enters the Ugwuoba River about 10 miles away northwards. At the moment I am dealing mainly with springs and river tributaries. I shall discuss of lakes and rivulets as we go on. I centre my interest and rapt attention on springs because they are medicinal springs, medicinal because they are naturally endowed with health-giving qualities and disease-killing virtues. In fact, springs in Enugwu-Ukwu are counted among the best in Awka Division. Then another spring of vital importance is the Ochichi in Adagbe Avomimi which is situated eastwards from the main Nkwo Station. The beauty of this spring lies in one thing and that is that it rises from granite rocks, just as we have the Niagara Falls in Canada or the Zambesi Falls of South Africa. This spring travels northwards and enters the Ulasi River at Adagbe Avomimi. In our town springs are

identified with the names of the gods believed to give rise to those springs. Our people believe that it is the idol-gods that produce those springs and therefore identify these springs by the names of idols.

When you travel down to Ifiteana just a little after the village of Umuakwu on your way to the Iyiomu rivulet, there is another wonderful spring called Ovolo. This is another wonderful spring in our town worthy of note and I have to dwell on it for a little while.

It is wonderful because the way the spring is built by Nature is itself wonderful. First, it is almost encircled by high hills, leaving a small valley through which the spring meanders its journey into the Ngene Naevoaka Lake domiciled in the Urunnebo Plantation. Secondly, it exudes from the ground, at the bottom of the hill, and then collects to form a deep sparkling pool about 90 feet deep, and from this pool it flows out slowly to start its journey. In fact, these named medical springs form the main water supplies throughout the whole of our town.

The water from these springs is sparkling and comfort-giving, cool and clean, cool as if from a refrigerator, so that on a sunny day a cup of it drunk cools down the thirsty lip, and comforts the sun-burnt body. There are other little springs of not very much importance and often disappear in summer time, leaving what we call "Dry Valleys".

And our people pay no attention to them. They are found in the plantations during the rains and disappear during the summer, and the Dry Valleys are filled here and there with white alluvial chalk. During the harvesting season in the early summer, our farmers who are fatigued by farm work in the plantations go to these springs to enjoy refreshing baths before returning home. Another spring which forms source of water supply for the Awovu and Osili people is the Nwamgboko found almost completely outside our town. The spring lies in the Osili-Nawfia plantation a little westwards, just between Awovu and Nawfia plantation.

To this section of our people the Nwamgboko is the nearest. And so they prefer to go there. But rightly speaking, the Nwamgboko is another spring of little importance but I mention it in order to incorporate in this book one well known parable in Enugwu-Ukwu-- "*Akaluchago Nwamgboko ama kulu ya ngua*".

The parable means that "Even if you condemn Nwamgboko as unsuitable, you are compelled to enjoy the spring by Necessity". "Necessity compels a man to accept a condition which he himself in actuality does not like to accede to". That is so much for springs. We dwell now on rivers and lakes. Our rivers, in fact, are not commercial outlets. Our lakes are navigable and abound in maritime wealth. The Ngene Nnevoaka lake is navigable. You find canoes and small coastal creek vessels plough the waters of the lake. But the journey

starts within the lake and terminates within the lake. Another lake is the Ochichi Lake found in the Avomimi plantation away from the contingency of our children. We call it "Ezu Ochichi". The lake, too, has no real commercial outlet but flows through narrow channel into Ulasi River and it is navigable. This Ochichi lake is seen from the Ugwu Nga Agu plantation in Umuakwu.

Another important river in Enugwu-Ukwu is the Ulasi River. The source of the well known Ulasi River is traced back to Enugwu-Ukwu. The source occupies a wide swampy, mangrove-infested valley lying at Adagbe Avomimi plantation. Between the high hills of Adagbe Avomimi and Akamkpisi town hill lies this Ulasi River. The water rushes out from the ground in torrents and then flows out to circulate a wide, deep, navigable area. And from here the Ulasi River starts her jouracy. The Ulasi travels southwards passing through Egbengwu plantation. At Orokwu, she joins the Agulu-Adazi river and both enter Nnobi. From Nnobi they pass through Okija where they are still known as Ulasi, then Obosi where they form the "Idommili Obosi". And from here they enter the great River Niger. So, the Ulasi starts from Enugwu-Ukwu passing through Egbengwu Nimo, and Orokwu, and Nnobi, and Okija, and then Obosi and enters the River Niger.

Chapter 2

SYNOPTIC DIAGNOSIS OF IBO RACE AND ANTHROPOLOGY OF NRI NATION: THE FOUNDING OF ENUGWU-UKWU; THE WAR OF ADDA AND SUBJUGATION OF BENDE DIVISIONS

Synoptic Diagnosis of Ibo Race

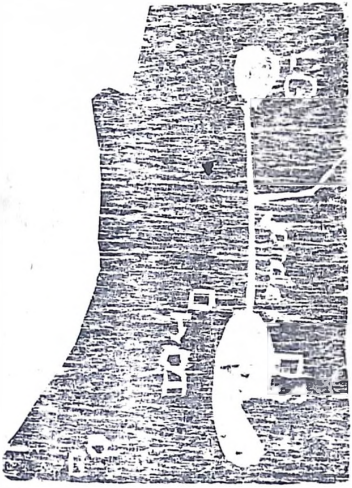
THE Descendants of Abraham the Patriarch and his ancestors are generally known as the Hebrews or the Jews. And the term "Hebrew" means the *"Chosen of God"*, the *Chosen Descendants of Abraham* who concluded Pact of Monotheism with God.After many centuries of usage, the term "Hebrew" became corrupted to "Hibru" and shortened to "Ibroo" or "IBO" or "Igbo" or "Igbuo". And the term "Igbuo" or "Igbu" signifies the "Killer" or "Ravager". So, the Hebrews are militant stock of Race stemmed from Abraham, the militant Descendants of the Patriarch Abraham.

Let us find out how they found themselves in Eastern Nigeria with their Ancestral Name of "IBO$". The Hebrews as a race from the North in Palestine did NOT Obey the Sacred Pact of Monotheism concluded during the time of Abraham and Moses. They introduced

foreign false gods of Adrammelech, Anamelech Bial, Ashtaroth, and Nisroch. For their Punishment, their God brought enemies from Assyria. So, in 721 B.C. Sennacherib, the king of Assyria, invaded Israel, ravaged her and took the Hebrews as slaves to Assyria. Also in 607 B.C. Babylon under king Nebuchadnezzar came to Power and ravaged Assyria and Palestine and took the Hebrews as slaves to Babylon. But after 70 years of crucial bondage, in 537 B.C. Babylon fell being ravaged by Medo-Persia under Cyrus and Darius.

So, the God of the Hebrews instructed Cyrus to liberate the Hebrews back to Palestine their homeland. They returned to Palestine. And since then the impulse of dissipation all over the world swept in among the Hebrews. They evacuated Palestine in legions and scattered all over the world. They did not want to stay in Palestine again and found fresh abodes all over the world in 457 B.C.

Some came to Egypt and formed the Egyptian Jews. Some came across the Sahara into Nigeria in 450 B.C. and formed the NIGER IBOS, from where they spread all over the East of the Niger as the Ibo Race. And 450 B.C. saw the NRI IBO of the Niger South of the Sahara as Father of the Ibo Nation. And it is the Nri Ibos of the Niger we are concerned with in this Anthropology.



Map of Palestine the homeland of the Hebrews
KEY: H = Hebron, J = Jerusalem, B=Beer-Sheba

The founding of Enugwu-Ukwu Nri and the Anthropology of the Nri nation

THE History and anthropology of Enugwu-Ukwu Nri are concomitant with those of the whole Nri nation. They are basically identical. To begin with, how many towns or districts that constitute the Nri nation? What is the meaning of that word NRI? The Nri nation as a whole has one common heritage. We have one and only one Ancestral Affiliation. We emanated from one single stock, one single Parent. Throughout the whole of Nigeria there is only one Nri nation, not two but only one Nri nation domiciled within the Awka Divsion of the Niger of old Onitsha Province.

The whole nation of Nri is traversed with one common custom. one tradition, one common Law, one Heritage. one Ancestral Consanguinity. From the Ancient Days the Nri is a sacred Nation, a militant stock of people with adamant impulse. If you meet an Nri man, you meet a real gentleman with sacred background, a gentleman with a tincture of Affability and Militant Dynamism. The Nri man is not a victim of mean falsehood or perversion. So, we in the Niger, we are quite Distinct, quite Aloof and Sacred. We are known for crushing away Abominations. To kill "Abominations", that is the primary work of Nri and Adama people, we call it "IKPU ALU"--to "*sanctify*". The Nri is a sacred Democratic Nation mantled into one. I repeat my questions: How many of us make up the Nri Nation? And what really is the significance of the word *Nri*?

Who are really the Nri people in Onitsha Province? Now I am going to analyse all these for you.

The Nri people are basically peopled in Awka Divisions of the Niger in Onitsha Province. The Nri Nation is made up of 6 sister towns and affiliates in Awka Division. They are: Enugwu-Ukwu, Enugwu Agidi, Nawfia, Agukwu, Amawbia, and Nri Ufuma. These six towns with their affiliates are from one stock, one parent. We have Ancestral Affiliations with Aguleri, Umuleri, Agulu, Obosi, Enugu Ezike in Nsukka Division, Nri Ogwashi, Enugwu Adazi, and Igala and these affiliations I will shortly explain to you fully.

THE SIGNIFICANCE OF "NRI"

Now, the name NRI has deep meaning. It means "*Nazarenus Rex Iudaeorum*"--a *Nazarene King of the Jews*, a "Transformer", "Transformation". Nri, the Father of Ibo Race, was a Royal Jew from Hebron in Juda in Palestine, versed in sacred Abrahamic Religion and in the Principles of Judaism. This shows that we as descendants of Nri are attached with sacred Religious background. Scientifically we do trasform into animals such as tigers, giant scorpions, eagles, kites, boars, and such like formidable creatures just as Nri himself did. We transform, just as Nri, the life of abominable man into a pure, holy one acceptable by God and the gods. We purify

and purge away abominations, and sanctify people sunk in abominations or depravity. Thus NRI has dual significance--that of transformation and that of moral redemption and sanctification and reformation, a sanctifier-reformer, a scientific transformer from Juda, a priestly Royal Jew. And the word NRI, with all its attributes, should tell you what really are our Ancestral Qualities--our Heritage--that of "*SACREDNESS*", that of RELIGION. The Nri people are sacred, militant descendants of a Royal Priestly Jew named NRI who migrated from Juda in Palestine into Awka Division South of the Sahara in 450 B.C.

I hope you have understood the basic meaning of NRI and where the Nri people are peopled. But the real purger of abominations was Adama in Umudiana Adazi and later duplicated to Umudiana Akamkpisi.

The question vital to us is not who is the First-born of Nri which has been the bone of blind controversies but where do they come from, and do Nri towns and divisions belong to different parents? Whether you hail from Agukwu or Enugwu-Ukwu or Nawfia or Ufuma or Enugwu Agidi or Amawbia you all emanated from one parent tree, a gigantic tree with sub-branches. Thus Mr Okoye from Nawfia is a brother to Mr Okeke from Enugwu-Ukwu anthropologically. And Mgboye from Ufuma or Amawbia or Agulu is a sister to Nwaka from Enugwu Agidi. Thus we all belong to one Venerable Father by name NRI from whom

we all ramified. We all are the children of one MAN, a Jew from Hebron whose name was NRI. Now, another question of import is: What is the nationality of NRI, and to what tribe did he belong, and what are our ancestral connections because a nation must get its own history and anthropological affiliations?

Yes, you are right in these questions, and that is the motive behind me in writing this book to give you accurate, unadulterated and axiomatic history and Anthropology of Nri nation.

THE MAN NRI

To begin with, it is good you know something about this man NRI. The Nri was a sacred man of towering figure--a giant priestly warrior from Hebron but who settled for a time in Egypt, in Alexandria in Nile Delta--an emigrant Jew from Hebron in Juda, who temporarily settled in Egypt, an Egyptian Jew with a blend of culture. If you have ever seen the portrait of the Philistine giant Goliath, you will be able to know exactly the figure of our forefather Nri. Our Father Nri was a sacred man of huge stature sunk basically in Judaism and Sun-god Religion of Egypt as subsidiary, and with the tribal mark of "ICHI" on his face according to Egyptian Custom. The Ichi mark was the customary Mark of the Egyptians and the Arabs. It became the traditional Heritage of the Egyptian-Arabs who accompanied an Egyptian-Arab named ADAMA South of Sahara into Nigeria. Some settled in Northern Nigeria, some came further

South and settled at Umudioka near Ogidi. Some settled at Awka and formed the Umudioka Awka. Others settled at Neni near Adazi and formed the Umudioka Neni about 300 yards away from Adama in Adazi. It is they who are the Arab Descendants in-charge of the Ichi mark for the Nri males and the Mbubu mark for the Nri women among the Nri nation in Awka Division. The custom is fastly dying away from among the Nri nation but still alive among the Yorubas and the Fulanis--twin brothers of Nri Nation East of the Niger.

Nri was a man of about 12ft. high, with huge and wiry sinews, broad chest of about 2ft. span and studded with black hairs. The shoulders were huge and hairy, of about 5ft. in circumference and 3ft. in diameter. The hands were filled with hairs, robust and heavy, each about 4ft. long and 16 inches in circumference and 6 inches in diameter. The belly was small and appeared sunk into his body. He had the figure of a lion. The chest was huge and wide with massive chest bones, the shoulders towering and impressive, but the belly lean and thin, and the heart pit a bit deeper than normal.

Nri had a fearful commanding figure worthy of a priestly Hebrew warrior. The neck was decorated with red Igala beads which we call the "Aka Igala" hung around the neck with elephant eye lash which we call "Akili Onu". His dress was mainly native lapper with black and white tints, of Egyptian origin, used in the fashioning of the Ojionu masque. We call

this cloth "Akwa Nka". The red beads were also worn on his right arm. The eyes were piercing and formidable. Thus you see a towering figure of huge trunk. wide chest and huge shoulders with the neck and the right arm adorned with the *Red Igala Beads* and his waist covered with the *Akwa Nka Lanper* and carrying the Wand of Expiation--the Wand of Miracles in his right hand. This is just the exact figure, the physique, of our forefather Nri.

Having seen the figure of our great Grand Father, we go on to our history and anthropology.

THE FOUNDING OF ENUGWU-UKWU NRI AND ANTHROPOLOGY OF NRI NATION

Enugwu-Ukwu Nri, like any other sister town, is a descendant of Nri. But there is one question which confronts us and that is: What is the original native land of our Father Nri? By such question I emphasize the point by way of repetition. Our forefather Nri was a native of Hebron in Juda. who migrated into Egypt, first, in 457 B.C. Nri, the Father of the whole Nri nation in Awka Division and of Ibo race, left his native land of Juda in 457 B.C. into Egypt for purpose of rectitude and Religious dissipation and settled temporarily in Alexandria in Nile Delta where he stayed for 7 years being sunk in Judaism and Sun-god Religion and secondly and finally, he migrated from Egypt in 450 B.C. and travelled southwards along the Nile on camels. He left Egypt

Map of Egypt showing port Alexandria where Nri temporarily settled on his journey down South of Sahara. KEY: A=Alexandria, M=Memphis, TH=Thebes, G=Goshen.

with his wife ADAMU--the Daughter of Adama, a great Egyptian Astrologer and medicineman an Egyptian Arab, of Egyptian repute. Adama's Egyptian abode was Alexandria where Nri met him as a sacerdotal emigrant colleague from Arabia.

In the later days of 450 B.C., a wave of Religious Expansion dominated all the priests of Alexandria. Some of the priests left Alexandria finally into new lands south of the Sahara. Some carried their religious itineries across the Sahara and came down to northern Nigeria and settled permanently there. Nri and his Inlaw Adama were among the sacerdotal emigrants who came down into Nigeria from Alexandria in Egypt, but they carried their journey much further south.

The year 450 B.C. was a great one among the priests of Alexandria who were the worshippers of the Sun-god Ra which later became the "*Anyanwu Na Agbala*" of the Nri nation south of Sahara. On the 15th day of Janus (January) being the first month of the year 450 B.C. two sets of priestly emigrants finally left Alexandria to carry the Religion of the Sun-god Ra into other regions away from Egypt. One set travelled through the Isthmus of Suez into Arabia and Persia where this Religion later ramified into Fire-Worship or Parseeism. The other set travelled across the Sahara and came into Nigeria, and the great priest Adama, Inlaw to Nri, was among them. Adama did not want to settle in northern Nigeria with his comrades. He travelled southwards through

Igala, Ogwulugwu, and Aguleri, and entered Awka Division and settled at a place now called UMUDIANA ADAZI. Here he was warmly received by the scanty natives. His name "Adama" started to spread until it reached Akamkpisi, and every man in Akamkpisi knew this Arab stranger who was highly endeared and highly priced and highly valuable.

Religious Expiation was his chief duty in Adazi and Akamkpisi, and the worship of the *Anyanwu Na Agbala* (Sun-god Ra) and the Egyptian god of Rain which later became the Ngene Idemmili Religion. A second abode was secured at Akamkpisi and given the name Umudiana meaning the Foundation Soil of Adama south of Sahara. He was the original Occupier of these lands. Thus Umudiana Adazi and Umudiana Akamkpisi are Brothers, they are the Descendants of Adama the Egyptian-Arab.

Thus the first priestly emigrants from Alexandria on 15th January 450 B.C. settled, some in Arabia and Persia, and others in northern Nigeria and Adazi in Awka Division of southern Nigeria.

Six months later, in the month of Julius (July) 450 B.C., the second batch of emigrants left Alexandria. And among this second batch was our forefather Nri with his wife Adamu daughter of Adama.

When Nri and his wife Adamu departed from Egypt, they had NO CHILDREN. The First-Born Child came to them on their way from Egypt. I shall tell you who was their First-Born, and where he was born, for this

had been the topic of great and blind controversy among the descendants of Nri. My proofs of the First-Born are based on axiomatic truth--Geometrical Proofs, accurate Religious Anthropological Analysis, and not on mere human assumptions.

NRI JOURNEY FROM EGYPT

The exodus of Nri with his wife Adamu dated 15th July 450 B.C. after 7 yeas stay in Egypt where he met an Arab friend Adama whose daughter he married. He got a signal message from his Inlaw Adama at Adazi through a faithful Egyptian servant who followed him. The servant was ALEXIS ADAMA the first-born of Adama, who himself knew the accurate routes his father Adama took when they departed Egypt in January 450 B.C.. He became a faithful servant who gave his father implicit obedience in carrying out his father's commands.

So, on 15th July 450 B.C. Alexis Adama left Egypt as a Pilot to Nri. As usual, they travelled south of the Sahara, at that time, on camels and came into northern Nigeria and stayed for some months at Igala. While at Igala our father Nri always performed his Religious Ceremony of Judaism and of the *Anyanwu Na Agbala* (Sun-god Ra) and practised Judaism Divination. In short, our Father Nri was in full Religious form when they arrived at Igala and that was the chief reason why

his journey was a slow process and protracted, for wherever he entered he tried to spread his Religious Science. When he had established a name at Igala, he pursued his itinery southwards, and came down to Aguleri passing through Ogwulugwu. At Aguleri, he met difficulty. And at the same time he met at Aguleri some of his contemporary Egyptian emigrants who had already settled down there. He was a bit joyful to see his fellow Egyptian strangers from Alexandria who settled there, and there at Aguleri some of his fellow Egyptian emigrants who followed him settled down also and did not continue the journey again with him.

Now, the difficulty of Nri at Aguleri was a memorable one because it was at Aguleri that Nri proved his priestly might. Aguleri was severed from Ogwulugwu town by the great Anambra River, a small tributary of the great River Niger. This chief difficulty was how to cross the Anambra River and pass over into Aguleri. The only way to defeat the difficulty was to resort to his Egyptian and Hebrew science of Necromancy--a science of citations and orations, invoking all the eminent Ancestors of his family and men who accomplished remarkable deeds but who were dead. This ritual was to be performed on the Day and Hour of the Sun-god Ra in which the Red Camwood was to be well ground on a stone, mixed with water to form a good Rub. Here lies the reason why on Nkwo Day,--the day his Virgin wife Adamu ground the Red Camwood on the grinding stone which our people call

"Ikwo Ufie", "Nkwo Ufie", meaning *To grind Red Camwood*, our people have great jubilation. The Day was set apart as a great Day and the primary day of their stay at Ogwulugwu. This day of grinding of red camwood was to be celebrated, and among Nri people our Native Doctors or Herbal Scientists are fond of the red camwood, and that is why idols are always decorated with the red camwood which we call *Ufia*. Our Ancestor Nri rubbed himself with the Red Camwood when he divided the Anambra River at Aguleri.

How Nri Divided Anambra River

The great Day came which culminated in our having the *Nkwo Market Day*, the day of red camwood--grinding and selling the red camwood. So, Nkwo is a great and sacred Day among the descendants of Nri because it was the day our father Nri ground and rubbed the Red Camwood to divide the Anambra River.

When he had rubbed himself thoroughly with the Red Camwood, he put on his Igala Beads, one on the neck and the other around his right arm. Then he waited till the Sun was in his full power of light, that was at about 3 o'clock afternoon on that same Nkwo Day. When the hour came, he handled his Sacred Wand of Miracles and Expiation which we call *Ofo Ndichie*, and resorted with his wife Adamu and other mates to the bank of

Map of Africa showing the journey of Nri and Adama across the Sahara from Egypt and Juda into Adazi and Enugwu-Ukwu in Awka Division

the R. Anambra. The *Ofo Ndichie* is often known as the *Ofo Nri*---the Nri Religious Sceptre. There, they circled around him. He sat on special traditional stool which he carried along from Egypt. He pulled out his Wand the (*Ofo Nri*) and kept it on the brink of the river. Then he got out the kola nut which divided itself into four chambers and started his sacred Orations and Citations to the Sun-god RA (Anyanwu Na Agbala Nri) combined with the invocations of his Hebrew Ancestors.

Then he broke the kola nuts and cast them on the ground in front of the sacred Wand. He took one section and cast it into the river, chewed the second section with the alligator pepper and blew it on the Wand. The rest were chewed along with his wife and other party. After he had finished all these rites and Orations and Invocations, he took up the Wand, advanced further, and smote the waters of the river. Immediately something happened, a remarkable thing, too,.

The Anambra river started to give way, grumbling here and there, disturbed hither and thither and there and yonder. After few minutes of perturbation, the river gave way, and divided asunder.

Then Nri with his wife Adamu and other party passed into Aguleri on Dry Land. Our people call this "Igo orji Mmuo". That is why it is traditionally stated among the Descendants of Nri that Nri "Gowali mmili Anambra"--"Nri divided the R. Anambra on

his journey from Egypt. Leaving Aguleri he came to Ukpo Akpu, but he did not stay long there. He left after three days rest, and came down to our place now called Enugwu-Ukwu.

The founding of Enugwu-Ukwu Nri and other towns of Nri nation

When he came down here, he found it was uninhabited hilly wilderness, belonging to nobody, no human race ever dwelt there, an empty jungle. It was peopled by wild jungle animals and high hills from where he could sight Akamkpisi and Adazi where dwelt his inlaw Adama. He decided to settle down here for some time since it was only few yards distant from Adazi and Akamkpisi. He settled on top of the hill called "Ugwu Nwifi"-- the "Confession Hill". I shall tell you why it is called the Confession Hill. This Hill faces Adazi, Akamkpisi, and other towns.

He settled here and built a home made of tall grass called "Aju". He found life here was not better than it was at Aguleri and Ukpo Akpu, and the place was a bit nearer his inlaw Adama so that he could trek leisurely to see and commune with him on certain days.

When he came here from Egypt, he had no children yet, no progeny, and his wife Adamu was not fully mature being an Arab girl of about 14 years old, a virgin. And

when he had settled down properly he followed Alexis Adama, his pilot, to Adazi to see Adama, his inlaw. And there he saw his inlaw Adama and honoured him. He gave Adama the Egyptian traditional homage. That is why among the descendants of Nri it is stated traditionally: *Efe Nri. Nri efe Adama.* This means: "If you pay homage to Nri, Nri in turn pays homage to Adama". When Nri visited Adazi to pay homage to Adama, he did not go empty handed. His visits were of traditional nature. He must go with something He must go with sacred presents as kola nuts, white cocks, white chalk, yams, and palm wine. And there the sacred traditional ritual of worship of the Sun-god RA would be jointly performed together with the Rituals of Judaism.

His visits were done on Nkwo Days and should be done once a week. I have told you that when our father Nri left Igala and Aguleri he came down and settled at Enugwu-Ukwu about three-quarter mile from Adazi and Akamkpisi. He settled and built a home at a spot on the hill called Ugwu Nwifi, facing Akamkpisi and other towns.

Now, he decided to settle down here for some time until he should get an equally convenient spot at Akamkpisi or nearer At this period of their arrival at Enugwu-Ukwu and their settlement at Ugwu Nwifi, they had NO CHILDREN whatever. Now, Nri settled

The R. Anambra is a sub-tributary of the R. Niger, passing through Aguleri and Ogwulugwu and joins R. Niger around Onitha area. Nri divided the R. Anambra at Ogwulugwu-Aguleri on his way from Egypt just as Moses divided the Red Sea and Joshua the R. Jordan.

down at Ugwu Nwifi with his sacred virgin wife Adamu the daughter of Adama the Egyptian Arab. It was here at Ugwu Nwifi that his wife Adamu started to bear children and progenitate being fully mature. And the First Child born to them in 449 B.C. was a Male one. The Father decided to give the Child a special name to remember their settlement on a Hill at their destination, after few months of sojourning from Egypt South of Sahara. And this Male Child was given the name "Enugwu", meaning "On top the Hill". His inlaw Adama came from Adazi to Enugwu to consecrate the baby and to circumcise it on the 8th Day according to Egyptian Custom.

It was the Day of jubilation and feasting. Shortly, news of their new-born baby reached Egypt, in Alexandria where the sacred ritual of Dedication was fully performed. Thus the Child Enugwu was fully dedicated in Egypt to the Sun-god RA the (Anyanwu Na Agbala).

Periodical communications to Egypt were carried on by Alexis Adama the elder son of Adama who had taken deep root in Umudiana Adazi. He was commissioned by his father to Egypt on camels on matters of major importance. Three years later in 447 B.C. another Male Child was born by wife Adamu, the Nri's second Child. The Child was given the name "Osu Agbala". And this later became "Osu Agidi Agbala", meaning "The Pounder of Evil Bullets of Agbala for war

and subjugation", Or "The Priest of god of war". This meant that this child of Nri was as usual Dedicated to the Egptian god of war. But our people call the descendants of "Osu Agidi Agbala", the Nri's second male child born 447 B.C., "Osu Na Agidi", which later becomes "Enugwu Agidi". This they did to assert their ancestral connection with Enugwu-Ukwu, Nri's First born, born in 449 B.C.

After the lapse of another three years, another Male Child was born to Nri by Adamu, and that was in 444 B.C.. This child was given the name "Nawfia" to commemorate the Day Nri arrived at Ugwu Nwifi and suburb and found the region to be uninhabited jungle, a wilderness without human settlement--the "Big Jungle".

Thus from 450 B.C. to 444 B.C., Nri was blessed with 3 Male children at Ugwu Nwifi namely Enugwu, Osu Agidi Agbala, and Nawfia.

With these children Nri felt he could move further towards Adazi and Akamkpisi where his children could conveniently visit Adama at Adazi without much fatigue. So, in 440 B.C., when his children came to the age of reason, Nri continued his itinery, left the Ugwu Nwifi home and moved nearer Adazi and Akamkpis to the place about 100 yards to Akamkpisi, where the fourth Male Child was born. When he departed Ugwu Nwifi, the 3 children refused to follow him. They

preferred staying at Ugwu Nwifi permanently but getting their maintenance from their parents at their new station. It was in that year 440 B.C., towards the closing days of the year that the 4th Male Child was born to Nri and the father Nri gave the baby the name "Agukwu". meaning the "Big Plantation".

The Child was born when Nri was away to the town of Ugbene to dissipate his Religion. Nri spent a lot of his years at Ugbene with the new baby Agukwu.

In 438 B.C. another child was born, and this time it was no longer a male child. it was a Female, a towering Beauty, the Nri's first Daughter. The baby Girl was given the name "Nebo", meaning the "Big Mother Quarter free from mother's accusations". Her name "Nebo", also spelt Nnebo, was somewhat prophetic. as events which took effect in her mature age proved to be This was the last and final child born to Nri by Adamu. Three were born at Ugwu Nwifi, and 2 at the new abode near Akamkpisi. Also the name "Nebo" was given the child in honour of the sacred Mt. Nebo in the wilderness of Moab, facing Jericho, where Moses climbed in obedionce to God's Decree when the Israelites were on their way to Canaa. Mt. Nebo was sacred, being so rendered by God. Thus the Daughter was a towering sacred Beauty as sacred as Mt. Nebo where all around was clean.

The "Triangle" in this map of Palestine locates accurately the sacred Mt Nebo. And the name Nebo was given the Daughter of Nri by Nri in honour of Mt. Nebo in the wilderness of Moab south of Abel-Shittim

Thus our forefather Nri had 5 (Five) children--4 males and 1 (One) Daughter. Thus the area of jurisdiction for Nri extended right away from his old original quarter at Ugwu Nwifi to the new abode near Akamkpisi. But he travelled extensively to Ugbeae and other towns to sow the seed of his Religion and purge away Abominations.

The question now lies in how did Nri and his 5 children come to become a potential Nation of 6 (Six) distinct towns and affiliates, with Population of over 500,000,000. Here lies the Blessing of the Jew Nri, identical to the blessing of Abraham the Patriarch of the Hebrews. Five children of Nri Family multiplied, and multiplied, to become as numerous as the stars of heaven.

I have told you already that Enugwu the First-Born together with his two brothers namely Osu Agidi and Nawfia remained permanently at Ugwu Nwifi being their initial paternal home. They lived there until they came to full maturity. Now they started to take care of themselves without further support from their parent.

Their primary occupation was the tilling of the soil and hunting, in short, rural farming and smithery and music making.

Agukwu grew up to maturity and followed Nri always in his Religious Itineries all over the Niger and beyond, up to Ogwashi Ukwu,

But the other children remained at home to carry on Egyptian carving and smithery and hunting. The Daughter Nnebo remained with the mother at the new bode to care for it. Agukwu thereby became well proficient in Nri's Religious Practice and became sunk in it. And this sacred, Religious Office the Chief Tabansi, the Igwe of Agukwu town, still maintains up to this day. This Religious Attachment of Agukwu to our father Nri DID NOT Nullify the Birth-Right of the First-born Enugwu who took to different bent of Life.

And Nri according to Traditions of Egypt and Hebron DID NOT transfer the Birth-Right for that would entail in abomination and Desecration of his Religion. He trained Agukwu in all matters of Nri Religion but DID NOT desecrate the Birth-Right of the First-born Enugwu or any of his children.

Religion cannot deny nor nullify the God-given Birth-Right of any child anywhere. So the attachment of Agukwu to our father Nri on matters of Nri Religion DID NOT Nullify the God-given Birth-Right of the children of Nri as a whole of whom Enugwu was the initial First-born born in 449 B.C.

The confusion and controversy were set in only for human self-interests and were man-made and leads to desecration of Nri nation. But the Truth still remains axiomatically, even among the Gods of Nri. Also wrong data

and Foreign political imitations set in to pervert, distort, and misinterpret the Truth which Nri left behind as sacred Legacies.

The First-born Enugwu while living at the Ugwu Nwifi abode periodically observed the Rituals of Nri Religion, and this led to the Religious Reckoning of the accurate Dates for these Religious and festival observations and /of the determination of the calendar years and seasons based on the Lunar Moons.

The spirit of expansion dominated them. They wanted to win more lands to their Ugwu Nwifi settlements. So the First-born advised his brother Osu Agidi Nri to move westwards and conquer new fields. Then the second-born Osu Agidi moved westwards to the empty space of land and settled there. There he formed his own abode and lived there permanently. Osu Agidi started to increase and multiply, and after the lapse of many years, they formed a town now known as Enugwu Agidi with mighty population.

Thus Enugwu Agidi are the Descendants of Osu Agidi Nri, the brother to Enugwu Nri. Nawfia, the second brother was, in turn, advised by his eldest brother Enugwu to move northwards to win more lands because Nawfia started preparing Dangerous Drugs inimical to their sacred Religion. And so Nawfia left Ugwu Nwifi abode and moved further

northwards and settled, and lived there permanently and developed into mighty town of Nawfia. The three brothers then lived separately apart at Ugwu Nwifi, Enugwu Agidi, and Nawfia. Nawfia increased and multiplied and developed into a great town known as Nawfia of today. Thus through these 3 children of Nri, 3 distinct towns with multiple families and homes were added to the Nri Family. What the father Nri did was to pay them occasional visits from his new abode and blessed them.

The First-born Enugwu settled permanently at Ugwu Nwifi. He, too, like his two brothers who had moved away from him, increased and multiplied and developed into a mighty town now known as Enugwu-Ukwu -- the Great Enugwu. Agukwu, the Fourth-born also increased and multiplied and developed into a mighty town now known as Agukwu Nri.

Now the Daughter Nnebo lived side by side with her mother and her brother Agukwu in their new subsidiary home near Akamkpisi until they got mature. When Nebo got full maturity, Nri built her a fresh new home where she could live undisturbed. She was given a new quarter of her own. Though she lived apart away from her parent, she nevertheless had constant maternal advice from the mother Adamu. But when the mother Adamu DIED in 410 B.C., her life took a

different shape. She took conception while yet in the parent's care in 409 B.C. and without the customary method of bethrotal in marriage. That was a big shame, a great crime, a mighty abomination intolerable according to the custom and traditions of the Egyptians and consequently of Nri nation. The penalty for that was Ex-communication in 409 B.C..

The Daughter Nebo was driven away from her paternal home by her father Nri. She was no longer at Agukwu the name of this new abode. She was banished. Left alone Nebo decided to seek her brothers at Ugwu Nwifi. She came to Ugwu Nwifi and narrated the sad incident to the First-born Enugwu

A new distinct quarter quite aloof from their Ugwu Nwifi abode was secured a little further north-east on a hill called Ugwu Enene She was to stay and live there until she was properly expiated and sanctified according to Egyptian custom.

Not long after her settlement in her Ugwu Enene abode, she gave birth to her new baby, a Male child in 408 B.C. Her father Nri was to expiate her and her new baby and that was in 407 B.C.. Nri, according to the Egyptian custom, consulted his inlaw Adama at Adazi and invited him to perform the expiation and to appease and implore the Gods of their fathers at Egypt to condone and cleanse the abomination. The expiation

was duly performed by Adama in 407 B.C., and so the Daughter with her new baby permanently remained at the Ugwu Enene settlement. This new Male child developed into maturity. He settled with the mother at the Ugwu Enene home and was named "Idel-Jimo" and was officially so named according to Egyptian-Arab custom.

Idel-Jimo means "Moon Reckoner". Later the name was abbreviated to "Idelj" and was often spelt "Idilj". And through many centuries of usage it was corrupted to "Idij" or "Idii". Therefore "Idii" became the official name of Idel Jimo the son of Nebo the Daughter of Nri, who developed into Ummebo the descendants of Nebo.

Soon the mother died, but he started to increase and multiply and paid constant visits to his relations at Ugwu Nwifi. His family increased and developed into a mighty village with sub-villages in it now known as Ummebo--"The Quarters of mother Nebo Family, the Descendants of Nebo.

Thus we have seen how the 5 children of Nri grew into the great Nri Nation of today. Now let me return to the town of Enuwu-Ukwu and tell you the make-up of that town. Before Nebo was expiated in 407 B.C. she had, according to custom, to undergo the ceremony of "Public Confession" at their original abode at Ugwu Nwifi. When her

father Nri arrived with his inlaw Adama, all the children assembled together at the Ugwu Nwifi residence, and there at the presence of the father Nri, the brothers Enugwu, Osu Azidi, Nawfia, Agukwu, and Adama, she publicly confessed her sins and that was in 407 B.C. Then the Gods of Nri and of Egypt were invoked by Adama especially the Sun-god RA (Anyanwu Na Agbala). There and then she took the kola nut of the Gods, knelt down before the shrine at Ugwu Nwifi and ate it copiously.

By this she was deemed and proclaimed washed away of her guilt and the land purified, and could be received again into the fold as clean and pure. And her Male child was ritually named Idel-Jimo.

From that date the Hill was given the name "Ugwu Nwifi"--the "Confession Hill", the Hill on which Nebo the Daughter of Nri confessed her sins in the presence of her father and other relations in 407 B.C. The Hill bore the name of Ugwu Nwifi up to the present day.

In addition, she Nebo was to placate and implore the Gods of Nri and the Egyptian gods to bless her and her father and her Male child and the entire nation on certain Lune Days. So the astronomical Keys of

counting the years and dates were conferred unto her and her progenies perpetually. So the counting of the Lunar Moon Calendar became a traditional Right conferred on her by Appointment by Adama and Nri. This Moon Calendar was by Appointment and not by Birth-Right. The First-born Enugwu could count being Birth-right, but since the Right had been transferred to Nebo and her son by the father Nri in 407 B.C. ritually, the counting by Enugwu became unnecessary.

Ugwu Nwifi was prominent and popular in our town because that was the original abode of our forefather Nri when he left Egypt while Agukwu was a relleving or casual settlement to ease his itineries to and from Adazi and Akamkpisi. It was prominent, too, because his First-born Enugwu remained there permanently to take care of his father's property, and Nri's Daughter was there expiated of her sins and the Right of Moon Calendar Reckoning conferred on her perpetually.

Now, with the expansion of Enugwu into a mighty town of Enugwu-Ukwu, let us go back to that town of Enugwu-Ukwu and see how the town was composed and governed, what our father Enugwu left to us as legacies. The First-born of Enugwu was Okpalanaka who developed into the village of Urno-okwe. And the First-born of Nawfia was Okpalariam who developed into the village of Umuriam and affiliates. As I said previously, our town Enugwu-Ukwu is a wonderful one, wonderful

in her geographical make-ups, wonderful in her Political Composition laid dowa for us by our Ancestors before the advent of the British. Our forefather Nri and Adama left for us a Political Heritage. From the very foundation, Enugwu-Ukwu and Nri nation as a whole were primordially and ancestrally DEMOCRATIC.

There was no King whatever, no king and no kingship and kingcraft, no king because the forefather Nri and Adama were emphatically and basically Priestly Emigrants and not political-dictator Pioneers. They were priestly emigrants with the atmosphere of humanised DEMOCRACY and so they established eminent kingless Democratic Government with the Principles of Humanisation and centralised-Unification, piloted by the Chiefs and Elders with sound mature Democratic Knowledge.

So, Nri nation from their Origin had no King but Democratic Elders who piloted the Government. Our Identity politically is kingless humanised Democracy divested of king-hip and kingcraft. Our eminent Democracy should never be polluted with Foreign Imitations from non-Nri towns and countries, pollutions like king-making, king-celebrations such as "Offala". All these were originally and ancestrally Absent, otherwise we lose our eminent unmatchable and unequalled Image, our eminent humanised political image of Genuine Democracy as handed down to us from

the Ancient Days. Kingless humanised Democracy is the Political Image of Nri Nation.

To enable them politically to take accurate Census of our town our forefathers divided Enugwu-Ukwu into 3 major Groups as follows:

1. The Ifite-enu
2. The Aka-ezi
3. The Ebe Teghete

IFITE-ENU GROUP

The Ifite-enu Group constitute what is known in Enugwu-Ukwu as "Isi-onye". The Isi-onye form the Entrance into Enugwu-Ukwu from the South. That is, if you travel from the great R. Niger northwards to a distance of about 17 miles, then you are already in the great town of Enugwu-Ukwu. And the initial villages through which you first traverse are the "Isi-onye"--the "Entrance" into the great Enugwu-Ukwu. The Isi-onye are made up of the following 4 villages: Awovu village, Osili village, Uruadumara village, and Urukpaleke village. These 4 big villages form the Ifite-enu Group commonly called the "Isi-onye". Thus the political composition as laid down by our Ancestors was made up of three major Groups of Isi-onye, the Aka-ezi, and the Ebe Teghete.

THE AKA-EZI GROUP

The Aka-ezi Group are composed of the following 4 villages: Avomimi village, the

Uruo-okwe village, Orji village, Uruanebo village--the Descendants of the Daughter Nnebo. These 4 villages constitute the Aka-ezi Group in Enugwu-Ukwu.

EBE TEGHETE GROUP:

Now, the word "Ebe Teghete" means the "Nine Parties"--Nine Constituencies. The Ebe Teghete are composed of 9 large villages. They are sub-divided into two Groups as follows: The Ebe Nano, and Ebe Nese. The Ebe Nano means the "4 Group", and the Ebe Nese means the "5 Group". Thus the "4 Group" and the "5 Group" altogether combine to form the "Ebe Teghete".

Ebe Nano Group:

The Ebe Nano are comprised of the following large villages: Uruokwe village, Uruogbo village, Urualo village, and Ire village.

Ebe Nese Group:

The Ebe Nese are comprised of the following large villages which form the IFITE-ANA of Enugwu-Ukwu: Umuakwu village where the author of this imperishable book was born--his birthplace, Orofia village, Umuokpalaeri village, Umuatulu village, and the sister villages of (Enuagu, Akiyi, Umuatuora). The 5th sector the "Enuagu" is composed of 3 sister villages. They hailed from, and belonged to, one family--the family of one man, of which "Enuagu" was the First-born child, then Akiyi was the Second-born child, and Last-born child was Umuatuora. The First-born Enuagu, according to Nri custom and tradition, occupied

their father's compouad, the obu, which is the present abode of the Enuagu village. The Second-born child crossed the Ngene Ocha spring and settled on top of that little hill and formed the Akiyi village. The word "Akiyi" means the "Spring sector". The Last-born child-- the Umuatuora village--the descendants of the Last-born child by name ATUORA, remained in the mother's compound to care for it, and developed into a great village now called "Umuatuora".

Thus Enuagu, Akiyi, and Umuatuora villages are children of one man Mr Atuora. And politically they form "one single stock". That is why in "Ebe Nese", these 3 villages are counted and regarded as "One single Stock".

Thus 7 villages form the Ebe Nese. and the entire Ebe Teghete are comprised of 11 villages re-grouped into 9 villages. That is the political composition of our great Town. The Isi-onye Group are comprised of 4 villages, the Aka-ezi, too, are comprised of 4 villages, and the Ebe Teghete are comprised of 11 large villages. Thus 19 large villages comprise the whole Enugwu-Ukwu town.

I hope the position is now clear to you. And the political composition of our town is copiously analysed.

The Government of Enugwu-Ukwu:

Our Ancestors governed themselves very wisely

and left for us a legacy, an infallible political Pattern, and the Government was based on the three major Groups I have already dealt with, manned and piloted by wise Elders and Chiefs. The first Chief who was incharge of, and represented, Isi-onye Group in Enugwu-Ukwu Parliament was the late Chief Akaigwe of Osili, and when he died, the government of Isi-onye shifted to the late Chief Ifeacho Ibekwe of Uruadumara.

It was these two chiefs that in turn governed and represented Isi-onye in the main Parliament of Enugwu-Ukwu. So, you can see that our forefathers possessed the top wisdom of Democratic Government as laid down by Nri.

They established sound kingless Government of Democracy with legitimate representation. Democracy had been a long political practice among the whole of Nri Nation.

In the Aka-ezi Group, the chief that governed wisely was the late Chief Eluzo Ezelagbo of Avomimi. It was he who represented the Aka-ezi Group in the Enugwu-Ukwu Parliamsnt. In the Ebe Teghete Group, the first legitimate chief who governed according to the demands and Tenets of Democracy laid down by Nri was the late Chief Okoye Oluocha. And he died, the post became vacant, when then the District Officer nominated the late Lazarus Agwuna, a staff of Awka District Office with a

warrant on probation to see if our people would sanction it. Chief Okoye Oluocha was from Uruogbo and Lazarus Agwuna was from Uruogwe. Let me explain the position better so that you do not misinterpret me. The Lazarus Agwuna was a literate Christian and a member of the Awka Native Court when the British Government was established at Awka about 1920. He was also a merchant and transporter. So, he was appointed on trial by the District Officer Mr Ross to replace the late Chief Okoye Oluocha in the Enugwu-Ukwu Parliament. But as a christian he did Not perform the Traditional Chieftaincy Title laid down by Nri, which to him was idolatrous.

He was one of the pioneers of the Church Missionary Society (CMS) who helped to get her established in Enugwu-Ukwu about 1907. He helped to establish the Nri Court centred at Enugwu-Ukwu which later failed and was closed down. To reward him for his efforts in the founding of the CMS Church, a stone upstair building was built for him free of charge by the entire Enugwu-Ukwu Community which remains up to this day as a Memorial.

But in the field of Politics the late Lazarus Agwuna became a sorry figure and disappointed the Ebe Teghete and the entire Enugwu-Ukwu, and so chaos swept in due to Chieftaincy pollutions and desecration of the age-old Nri humanised Democracy and Militant Leadership and man's inhumanity. So, he was rejected.

And my father the late Chief Okeke Oranya, an influential wealthy dynamic figure from Potential Rich Family, was a Member in the Humanised Democratic Government of Enugwu-Ukwu. He represented Umuakwu in Enugwu-Ukwu Parliament.

Having rejected the late Lazarus Agwuna, the Ebe Teghete and the entire Enugwu-Ukwu Community asked him to quit and abdicate. But he lingered and became obstinate and this landed him in puagent Litigations and the entire Ebe Teghete and Enugwu-Ukwu mercilessly pursued him unto Death. His obstinacy terminated in his sudden Death. And his short probationary tenure of office on trial, greeted with mass resentments and pungent repudiations, still remains a sad bitter memory in our town up to this day particularly in the minds of our people who witnessed the Axiomatic Truth penned herein.

The Ebe Teghete people were against the way he was made Ruler by a Foreigner on mere warrant contrary to the genuine Democratic Customary Chieftaincy Methods and humanised Philosophy of Nri Nation.

The bitter Experiences with the late Lazarus Agwuna had taught our people and Enugwu-Ukwu as a whole great Lessons. They were no longer prepared to taste the fruits of anybody's chieftaincy rule. There was no Desire or Impulse to democratically appoint

anyone to be Democratic Ruler. And anyone who becomes a second warrant Cromwell and makes himself a ruler-Chief without the colossal and impartial Approval of the entire Enugwu-Ukwu people is NOT given credence even though he may have scanty blind self-seeking undemocratic supporters rich or poor, and therefore he is NOT recognised, and consequently Not the ruler.

He is allowed to fool himself for a season to meet the same fatal consequence and ignominious Doom that befell the late Lazarus Agwuna.

On the final analysis, Enugwu-Ukwu and the entire Nri Nation have no King-Ruler. And the rejection of Lazarus Agwuna and avowed Opposition to kingship and kingcraft as anti-Nri age-old "Humanised Democracy" led to the formation of Enugwu-Ukwu Patriotic Union (EPU) to run and pilot the governmental affairs of Enugwu-Ukwu. And this Duty the Union ably carried out until the Nigerian Civil War in 1966 and the Military Government having banned all Unions introduced Local Councils, whereby the running and piloting of Enugwu-Ukwu is done by the Local Council.

The Government is run temporarily through the Local Council, but the King-Chief Ruler appointed by our people according to the Traditional Democratic sacred Mandates of our people and our Forefathers was completely

and emphatically ABSENT. Our Political Problems can NEVER be solved by Foreign political-warrant Chieftaincy. We must return to the age-old sacred humanised Democracy with impartial fraternal mandates from the entire Nation, divested of political jobbery.

Now, let us examine Enugwu-Ukwu and stigmatise a more dominant village. Among the 19 villages that make up our town, the more dominant, in the real acceptation of the word, is Umuakwu in Ebo Teghete. Then come Awovu and Urukpaleke in Isi-onye.

And the Dominance of that village Umuakwu dated as far back as 1875 when the "Adda-Ohafia" invaders from the Bende Division were devillishly massacred and Bende Division subjugated.

The Umuakwu people are famous for two things:

1. International Diplomacy--ability to win or foil enemies however mighty. ability to win or foil political diplomats of other nations, they form good ambassadors.
2. Military Acumen. The bravest and most dynamic and most Destructive men in war in Enugwu-Ukwu hailed from Umuakwu village. That is why Umuakwu village is highly endeared and priced among our people. Umuakwu gave birth to formidable figures--men of Political and Military Acumen and with the Keys of subjugation, men of

outstanding and unparalleled Genius to destroy souls in war and capture captives. Nearly all the victories and conquests in war for Enugwu-Ukwu in ancient days were owed to formidable warriors from Umuakwu. We should not forget adamant figures like Obaladikediegwu, Okpanyanka Nwakuvu, Oranya Nnia, Elele, Nwicho, Odezugo Otieyi, Abala, Akpamgbo, Okpora, Okeke Oranya the Eze menakia who then was aged 25 years, and many others.

It was these men who taught the Adda and Ohafia invaders the lessons they will never forget. I shall tell you more of this as we go on. But let us at the moment examine the Ancestry of Umuakwu as it is vital in this Anthropology. It is part and parcel of Nri Anthropology, a copious diagnosis and sound elucidation.

The First-born of "Enugwu" was Okpalanaka who later developed into Uruo-okwe village. And the name in full is Okpalanakana which connotes:"The First-born who receives congratulatory hand-shakes and then returns", in reminiscent of the days when Enugwu settling permanently at Ugwu-Nwifi manly and enterpristngly visited Nri at his new abode at Agukwu and received congratulations from Nri and then returned.

The 5th-born Child of Enugwu was "Akwu" who developed into the great village of Umuakwu. And the 6th-born Child of Enugwu

was Okpalaeri who developed into the village of Umuokpalaeri. The name "Akwu" means mature "Wisdom and Palm wealth"--an intelligent child blessed with wisdom and palm estates.

The late Mr Akwu, the great forefather of Umuakwu people, was a man of outstanding figure. I give herein just a synoptic analysis of my village Umuakwu. The late Mr Akwu had 3 male Children, and the First-born was Okporah. the second Dunu, and the third was Ilovoh. The father Akwu had his own dwelling just near the village of Orofia in the vicinity of what is now known as "Ebe Nwoye" in Umuakwu.

And when you enter Umuakwu from either Umuokpalaeri village or Orofia, the first compound you meet in front of Ebe Nwoye was the dwelling spot of the father of the whole Umuakwu village. That is the "Obu Umuakwu". Mr Akwu died and left behind him 3 Children, namely Okporah, Dunu, and Ilovoh. These children developed into three multiple families which teday make up the village of Umuakwu Nri.

So, you have the family of Okporah known in Umuakwu as Umuokporah, the family of Dunu known as Umudunu, and the family of Ilovoh known as Umuilovoh. Thus Umuokporah, Umudunu, and Umuilovoh make up the complete village of Umuakwu---the

Descendants of Akwu. From Umuokporah comes the "Family of Oranya", from Umudunu comes the family of Elele, and from Umuilovoh comes the family of Akpamgbo. And these brave warriors of Enugwu-Ukwu--Oranya, Elele, and Akpamgbo, played unforgetable parts in the war of Adda in 1875.

I shall deal fully with the subjugation of the Adda, and what really were these Adda from the Bende Division. Now I told you that the First-Born of Akwu was Okpora. Okpora in turn married and bore only one child named "Isi-orah" who developed into a big family known as Umuisiora. Isiora again married and bore only one child named Nwonu Ezeadimgbo who developed into Umunwonu Family.

Nwonu was a Polygamist and influential Rich Millionaire. He married in his early years and in his later years. His first wife helped him to marry in his later years his second wife. His first wife gave birth to his first male Child named "Oranya", a Powerful and wonderful Medicineman and Renowned Astrologer who captured captives during the Adda war. He, too, was a Rich Millionaire.

I shall tell you later on what really Oranya did with the Adda men. He later grew very wealthy and famous. His was a combination of Military Acumen, Herbal-Astrological Science,

and Wealth. For many years Nwonu had no further child from his first wife, and his First-born Oranya grew into full maturity and started to rear children. Oranya married and got the First Child named Okeke in 1850. The second Child was Nwonu, the third Odezugwo, the fourth Mbaezue, the fifth and last male Child Nwokeke Mgbafocha. He had 3 lovely Daughters of unmatchable beauty. Thus the total number of children born to Oranya was 8 -- 5 males 3 females. His wife was Mgbafor Eduzo Ezelagbo first daughter of the late Chief Eduzo Ezelagbo of Avomimi.

Nwonu grew richer and richer, and in his later years he married a second wife when his first-born Oranya and his children had come to full maturity. Oranya's first-born Okeke, and others had in turn started their own families. So, you could see, Nwonu was really aged and lived to see his children's children.

Nwonu's second wife bore a child and his name was Okoye Nza. She gave birth again to a second child named Odulu. Again she bore another and last child named Nwevi. Thus Nwonu had 3 children born to him by his second wife, namely Okoye Nza, Odulu, and Nwevi.

Later on, Odulu died and left no issue, remaining now Okoye Nza and Nwevi. Okoye Nza had 2 male children and 2 females,

namely Nwokekoocha. Joseph, Mgboye, and Mgbeke. Nwevi had only one male child named Egolum. Egolum married a wife, Mgbafo, and had 4 children named Nwana-ekwe Mgboye Odo, Nwora, and Enube and then died.

Thus Umu-Oranya Family--descendants of Oranya is made up of:

1. Okeke Oranya family (First- born)
2. Nwonu Oranya family
3. Odozugwo Oranya family
4. Mbaezno Oranya family
5. Nwokeke Mgbafocha Oranya family (last-b.)

And then the family of Nwonu Isi-ora is made up of:

1. Oranya families mentioned above
2. Okoye Nza family
3. Egolum family

When Egolum died, the widow Mgbafo and her family made up of Nwanaekwe, Mgboye Odo, and 2 very tender children, Nwora and Enube, began to experience miserable life. And so my father, Okeke Oranya First-born in the family of Umu-Oranya, penetrated with sympathy and Kindness took up the sponsorship duty of caring for her and her children.

His connection with her was only an act of Kindness to helped her to revive her late husband's family of Egolum which was on the verge of extinction. Thus through the help of Chief Okeke Oranya who played the part of "Good Samaritan" and never on

marital basis the late Egolum survived 2 children named Nwora Egolum and Enube Egolum, and were often nick-named "Akpanebe". The other orphans all died. The family would have come to complete Extinction if my father the late Chief Okeke Oranya had not intervened with a "Helping Hand".

He did this out of shere GOODWILL to help survive and revive the family of Egolum because Egolum's relatives, the Okoye Nza family, whose Paternal and fraternal Duty it was to care for Egolum's wife, the widow and the orphans, by right of next of kindred and family ties, were too poor and too young. So, Chief Okeke Oranya helped them to care for the widow and the orphans and to revive and survive their brother's Nwevi-Egolum's family which was almost extinct by bereavement.

The widow and her orphans and her late husband Egolum belonged to the family of Nwevi-Egolum but Okeke Oranya who cared for her and her children belonged to the potential rich family of Oranya, the Umu-Oranya Family. So you see, Umu-okpora is a multiplicity of families--a single Group ramified and composed of so many families.

The following Diagnosis will help you understand clearly the Geneology or Anthropology of Umuakwu:

Anthropology of Umuakwu

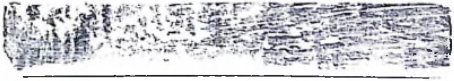
Umuakwu--Descendants of Mr Akwu Nri
Akwu--5th son of Enugwu Nri
Enugwu--1st son of Nri priestly emigrant from Juda
Akwu begot Okpora (1st), Dunu (2nd), Ilovo (3rd)
Okpora begot Isi-ora
Dunu begot Elele, Enyi Mgbeke, Ifediora, Nwicho and others who developed into Umu-Dunu
Ilovo begot Akpamgbo, Nwagha, Nuelo, Egesi, Ekinyi, Atagholo, and others who developed into Umu-Ilovo
Isi-ora begot Nwonu
Nwonu begot Oranya (1st), Okoye Nza, Nwevi
Nwevi begot Egolum
Egolum begot Nwora, Enube,--nick-named Akpancha
Nwanaekwe, Mgboye Odo
Okoye Nza begot Nwokeocha, Joseph(Okafor), Mgbeke, Mgboye
Oranya begot Okeke (1st), Odezugwo, Nwonu, Mbaezuo, Nwokeke Mgbafocha, Adaora, Nne-eze, Mgbankwo
Okeke begot Nwokoye Remi(1st), Gabriel Iyiegbunetu, Obiora, Mgbeke, Mgbankwo, Mgbafor, Dr. Maurice.C.Oranya Ph.D. the author of this book nick-named "Ebule-dike" meaning: "The Brave have unparalleled Prestige and deitic Influence"
Okeke my father, nick-named "Ezemenukia" whose last-born I am, was born 1850 and died 1940
Odezugwo begot Adibe, Ben Okekeocha, Nwabalu
Nwonu begot James Okoye, Pius Okoakwo, Richard Okwocha, Mgbeke
Nwokeke Mgbafocha begot Simon Okafocha, Mgboyeocha, Mgbogoye
Dr. M.C.Oranya begot Solomon Oguchukudiegwu(1st), Abraham Chikwujindu, Margaret Chiasoigwe, Lydia Akobuikeaku, and others
Legal wife and mother: Alice Oranya

Chief Okeke Oranya while extending a helping hand to Nwevi-Egolum family (Umu-Nwevi), he was at the same time rearing his own really potential family called the OKEKE ORANYA FAMILY or the Ezemenakia Family whose last-born, the youngest in the Family, is the author of this book---Dr. M.C.Oranya who gained his "DOCTORATE" in Philosophy (Ph.D.) in the Faculty of Religion Science from the Lakeside University of America (U.S.A.) in A.D. 1970.

Chief Okeke Oranya took upon himself a dual Christ-like Responsibility without which the entire family of Nwevi-Egolum would have become completely Extinct. Without the kind intervention of my father in the family of Nwevi-Egolum in extending tender Cares of survival to the widow Mgbafor and the tender orphans Nwora and Enube (female), the entire family of Nwevi-Egolum would have been in total ignominious Obliteration. And we the children and family of Chief Okeke Oranya look unto God and the Heavens for sound immortal Rewards.

The family of Nwevi-Egolum has no influence safe in the family of Nwevi-Egolum and in the family of Nwonu Isi-ora (Umu-Nwonu) and in the family of Okoye Nza brother to Nwevi. They have no influence in the family of Oranya Nwonu (Umu-Oranya). Okoye Nza family is a brother to Nwevi-Egolum family (Umu-Nwevi) and consequently that is their circle of paternal influence.

Dr. Oranya's Philosophic Dogma: The Sacred Lamp of Dr. Oranya--the Lamp of Equilibrium



When a man is Rewarded for the Good he does, he is encouraged to do more. Reward and Encouragement are potential cogs in the machinery of Good Works and Progress and Civilisation. Encouragement fosters efforts and Reward is the Soul's Food for further enduring Deeds. Ingratitude carries with it the canker-worms of pessimism and ruin.

It is Okoye Nza family that is solely incharge of Nwevi-Egolum's family (widow Mgbafor and the orphans Nwora and Enube). It is they, by right of birth and Direct Parental Affinity, who should legally exercise influence in, and legally own, Nwevi-Egolum's families' Properties and estates, and not Umu-Okeke Family nor Umu-Oranya Family. It is they who should take care of their brother's widow Mgbafor.

But since they were too poor and too young at the time that their brother Egolum died, Okeke Oranya from Umu-Oranya family undertook the sponsorship and helped to revive and survive the late Egolum's family by extending Goodwill Help to the widow and the orphans.

But Legally and by Law and Tradition of Nri Nation, the orphans Nwora and Enube have No Right, and No Share, in the family of Okeke Oranya. Their share and right are confined only in their family of Nwevi-Egolum and in the family of Okoye Nza, and Nwonu.

I have given you the complete geneological analysis of Umuakwu but only in a small compass. I do not intend to enter into details which are unnecessary herein. My attention is mainly focused on the whole of Nri Nation, but I will not do my village, the village of my nativity, the justice if I fail to say all about her but only in a

less detail. We have seen how our town Enugwu-Ukwu and Nri nation as a whole were governed, the sacred humanised Democratic Government pursued by our Ancestors and throughout Nri nation, and how the late Lazarus Agwuna was a sorry figure, how he was pursued to death by the Ebe Teghete.

When Enugwu the first-born of Nri had developed into a full mighty town now called Enugwu-Ukwu, contacts with other people outside her bounds started, and these contacts gave rise to our Four Chief Market Days. I am going to analyse to you how they were evolved because they form part of our nationhood and Tradition.

Evolution of Nri Market Days

THE NKWO MARKET:

The Nkwo Market Day is the Chief of the four market days of Nri nation. You will ask me why is it the Chief Day? Or why is it looked upon as the priace among the other days? These are good and reasonable questions.

Now, the "Nkwo" as I told you already is a Holy Day among the Nri people. It was the Day of Commemoration, the great Day our forefather Nri used his Sacred Wand of Expiation, the Ofo Nri, and prayed to the Sun-god RA--the Anyanwu Na Agbala Nri and rent asunder the mighty Anambra River at Aguleri and passed through to Aguleri on

Dry land on his way from Egypt. It was the Day too when his wife Adamu, daughter of Adama the Egyptian-Arab, ground Redcamwood on the sacred Stone, and Nri then rubbed his body thoroughly with the holy Redcamwood before he started the sacred Ceremony of Dividing the Anambra River just as Moses divided the Red Sea and Joshua the River Jordan.

The grinding of the Redcamwood and the Dividing of the River Anambra took place on the same day. So it was a remarkable day for Nri and his party and his wife. It was a remarkable day for all his followers and for all the Descendants of Nri. It was a day when our forefather Nri proved conspicuously and undeniably his Religious metaphysical might in a region South of Sahara, a day when the Egyptian-Jewish Science of sacred Incantations incorporated with the sacred Wand of the Sun-god RA tore the mighty waters of that Anambra River.

So Nkwo day is a sacred Religious day for all Nri nation. It is a day of sacred Gathering, a getting-together for all the descendants of Nri. People who had the best farm products brought them along on that day of Gathering because they would remain there for four days--the sacred Gathering or get-together spread for four days and people were not allowed to go home until the sacred ceremony was over. People having

goats or sheep brought them along. So on that typical day you find a collection of yams, goats, sheep and many other stuffs. After the sacred ceremony to commemorate the dividing of the Anambra River in which all the participants rubbed themselves with the Redcamwood, people would like to exchange their goods. A man with many goats might like to either share them with his brother who had many yams, or he exchanged all his goats for yams.

It was by this sacred exchange of goods or the mutual sharing of them together that TRADE by sacred Exchange grew up among the children of Nri and throughout the whole Nri nation up to the present day. Therefore "Nkwo" Day is not only a market Day in Nri nation but also a sacred Great Day of Gathering in which redcamwood should be ground and rubbed.

THE EKE DAY:

I told you that the sacred ceremony of the Redcamwood spread for four days. The first Day, the initial day of ceremony, was the day of redcamwood but the second Day the "EKE" Day, the people took stock of what they brought along to the spot of ceremony. All the farm fruits, goats, sheep, yams, and other things were taken stock of, gathered and shared together. They were shared equally among the children of Nri in accordance with the sacred Oracles of the Sun-god RA--- equal sharing of the goods among the children.

So the Eke Day, the second day, was solely devoted to "Reckoning and Sharing" of the goods or spoils. So Eke is the day of Sharing. The word "Sharing" in Nri language is called "Okike", "Eke" it is shared or divided, "Ke" being the imperative verb means "share" or "divide". So Eke means sharing. And Eke Day was the day of Sharing, the day of communal sharing of the goods or spoils.

In fact on the Eke Day our forefather Nri did nothing but sat down at Aguleri and "shared" all the sacred gifts of yams and fowls among his family. So Eke was the day of sharing and exchanges.

THE OYE DAY:

The "Oye" Day was the third day Nri divided the Anambra River. All the spoils or goods were well cooked and prepared, and until they were well boiled no one would take them. The goods were properly boiled and well prepared. The word "Oye" means "Well boiled". So the Oye Day was the day of Boiling or cooking in which the goods were carefully boiled and well prepared for feasting.

THE AFOH DAY

The AFOH Day was the fourth and last day. It was the day solely devoted to enjoyment and Feasting. It was the day in which the stomach (Afoh) was properly fed with the tasty meals prepared and boiled the

day previous. Hence Afoh was the day of feasting, the day of eating and drinking and merriment, merriment because our forefather Nri won a great victory over the Anambra River. The word AFOH means "stomach or bowel" in Nri language. So our father Nri devoted the fourth day of his arrival at Aguleri solely for feasting and merriment.

That was how our market days were evolved. The first day, the Nkwo Day, was the day of grinding (Ikwo ufie) the sacred redeemwood. The second day, the Eke, was the day of sharing or dividing the spoils and goods. The third day, the Oye, was the day of cooking the spoils or goods. And the fourth and last day, the Afoh, was the day of feasting and merriment in which the stomach was well fed.

And when the feasting was over Nri continued his journey. And he departed from Aguleri well feasted and with renewed vigour and happiness. That was how our Nri Market Days were evolved---

the Nkwo--Grinding day: Eke--sharing day
the Oye--Cooking day: Afoh--Feast day.

Thus Nkwo is a sacred day, a sacred market day, the Principal Day of the great Nri Religion, the day for the Sun-god RA the Anyanwu Na Agbala of Nri nation. So if you are a true son of Nri, a true Ibo, and want to undertake an important venture of

religious nature in which you should seek the blessing and intervention of the God of Nri, then the Nkwo Day is the right day for you. If you want to take a new wife in marriage, then the Nkwo Day is the right day for you. If you want to offer a gift to your Ancestors whom we call the "Ndi-ichie", then the Nkwo Day is the right day for you. This day is the only congenial one for all religious ventures or events with religious tincture.

But if you desire to have a feast or conduct a ceremony in which eating and drinking are attached, then Eke or Oye or Afoh is good for you. That is the tradition as laid down by our forefather Nri. And that is the mark of our religious identity--the mark of religious observance for all the descendants of Nri for we are known and identified by our customs.

I shall tell you fully about our "Mark" of Identity in a new different chapter. This second chapter is devoted to our anthropological history and Ancestry. our origin and image.

OUR SISTER TRIBE, NRI'S TRIBAL AFFINITY

Before I discuss at length about the war with Obafia in Bende Division, I like to touch upon our tribal affiliations. I told you in chapter 1 that the spirit of religious expansion dominated the priests of Alexandria in Egypt in the early and middle periods of 450 B.C. They wanted to spread their Wisdom

and Religion to foreign lands away from Egypt. And so they evacuated Egypt in legions. Some travelled down across the Sahara to Northern Nigeria and settled there and developed into what is known today as the great Fulani Kingdom. Some others still continued their itineries to Southern Nigeria and came to Igala. Here they ramified. They cut into Two Groups. One Group travelled westwards and came down to Western Nigeria and settled at Ile Ife.

The other Group continued further southwards and left Igala and came to Umudiana Adazi and later spread to Umudiana Akamkpisi in Awka Division where they settled permanently and developed into the ADAMA People of today---descendants of Adama the Egyptian-Arab Learned Astrologer who was inlaw to Nri the Egyptian-Jew from Hebron in Juda, Palestine.

It was this second Group of emigrants that shaped the life and history of Nri in Awka Division South of Sahara because among this second Group was our for-father Nri who pursued his journey right away from Hebron to Alexandria in Egypt and from Alexandria to the place now known as Enugwu-Ukwu and finally to Agukwu in Awka Division.

And there he started to fecundate and developed, like the Patriarch Abrabam, into the great indomitable Nri Nation of the Niger. The first Group that left Igala to Ile Ife in Western Nigeria developed into the great Yoruba

Kingdom, the descendants of Oduduwa and Oranyan, the two great warriors of Yoruba nation of ancient days. So the Nri people in Awka Division in the East of the Niger, the Fulani people of Bornu Province in Northern Nigeria, and the Yorubas of the Western Nigeria, came from one single stock in Egypt. They all were emigrants from one and the same town of Alexandria in Egypt.

That is why their Tribal Marks of identification are identical. The "Ichi" facial mark of the Nri Ibos is the same mark of the Fulanis in the North, and the same mark of the Yorubas in the West. It is the one and the same Ichi Mark, and consequently the mark of identity for the Fulanis, the Nri Ibos, and the Yorubas. And that was the customary tribal mark of identity in Alexandria in Egypt. All are basically Egyptian.

In short and in truth, the Fulanis of Northern Nigeria, and Nri Ibos of Eastern Nigeria, and the Yorubas of the West, are three brothers from the North Africa, from Alexandria in Nile Delta. But the love of religious expansion swept them down into regions South of the Sahara---into Nigeria where they lived and multiplied into great nations of the Fulanis, the Ibos, and the Yorubas of today.

The "Ichi" facial Mark is the tribal mark of the Nri Ibos of the Niger and Nri the father and founder of Ibo nation. It is the tribal mark of the Fulanis and the Yorubas and the Egyptians. Basically it is of Egyptian Origin as their tribal mark of identity. and reigned among the Egyptian-Jews, the Arabs, and Egyptian-Arabs of the 4th century B.C.

The War with ADDA-Ohafia and Nri's Subjugation of the Bende Divisions

The war with ADDA-Ohafia blazed and raged in 1875. And in the real sense of the word, it was a formidable conflict with ADDA-Ohafia Army, a crucial war with Adda, Ohafia, and entire Bende Divisions.

From 450 B.C. when our forefather Nri evacuated Egypt and the beauties of the Nile to regions South of the Sahara, to the period of the Slave Trade in the middle of the 15th Century, the Nri as a nation saw a life of Peace and Bliss. That is for over 1,900 years, the Nri nation saw peace within and without. The nation increased from a family of a "man and wife"--a Jew with his Arab wife to a gigantic nation of Nri with a population of over 500,000,000 comprised of 5 distinct towns and affiliates within and without its borders.

There was no war whatever internally or externally. The nation was concerned with the propagation of the sacred customs and traditions of Nri tinged with Religious practice of the Anyanwu Na Agbala Nri--the Sun-god Ra. Then the Slave Trade broke in in the Niger Division about the year 1450. It was then the nation of Nri was hauled into unrest life. The Nri warriors and brave men of singular

valour were bent on slave dealing with European slave traders from Spain and Britain. Our Nri warriors were swept into slave hunting. captured many slaves and sold them to their European customers on the coast.

They hunted for slaves, caught and man-handled many slaves and sold them to their European friends. And during this slave trade, the Nri tribal mark of "Ichi" was enforced upon all the males and the tribal mark of "Mbubu" on the woman's belly was also enforced upon the females. These "Marks" of Identity enabled our slave hunters to detect their next relatives and consequently would leave them unharmed.

But non-Nri people were brutally caught and sold off to the sea port. It was this era that Nri people were in close friendship with the Oba of Benin known by Nri people as Eze Idu (the king of Idu--Benin). Slaves who proved stubborn were man-handled and sold to the Oba of Benin(Idu) as sacrifices to their gods.

But those who showed humility were marshalled down to the slave market in Calabar where the European friends waited eagerly. It was during the period of slave trade that our Nri warriors established at Arochuku one of the Nri gods which the European friends called the "Long Juju". The Long Juju of Arochuku therefore was one of the Nri gods,

a bi-product of the Sun-god, the Anyanwu Na Agbala Nri. It was through this Arochuku branch of the Nri Sun-god that slaves were delivered to the European friend slave-traders at Calabar. Then Calabar belonged to the Qua people from Ekoi in Cross River. The capturing of the slaves was a thing of physical might. Thus a young man of 25 years could capture a well mature man of stronger veins of 50 years, man-handle him, and drag him to the Nri god at Arochuku from where he disappeared to Calabar.

That is why I said previously that an Nri man, however young however old, is a combination of affability and military dynamism and adamant intrepidity. He gives the best kindness and best humane cordial treatment and gives also the most brutal and satanic military destruction when he means to play "Bravery".

That was how slave trade raged in Onitsha Province of the R. Niger from 1450 to 1870. For more than 400 years slave trade raged. It raged first when they were sold to European traders, and secondly when slave trade and slavery were abolished.

Slaves and abominable men and women were caught, this time not sold, but banished away from the domain of Nri nation. Some were banished to Calabar where they settled up to

the present day, others to Arondizuogu and Benin and the Rivers Province of Okrika. Thus half of Calabar and Calabar Province today are Ibos with Ibo Ancestry and origin. We have the Ikot Ichi, the Qua Ibo, Ikot Ekpene, Ikot Okoro, Itu. Ikot Ichi town in Calabar are the Descendants of Ichi from Agukwu Nri who was sold to Calabar where he grew wealthy through arduous industry and developed into the mighty, potential town of Ikot Ichi. Ikot Ekpene are the descendants of Opuene, the Ikot Okoro are descendants of Okoro, and Itu are descendants of Otue from Agulu. Thus Calabar and Province basically have Ibo origin.

FOUNDING OF AMAWBIA AND UFUMA TOWNS

The atrocities perpetrated by our warriors during the slave hunting filled the breasts of some of our Nri people of Enugwu-Ukwu with deep symoathy. Some wept when they witnessed and saw how slaves were brutally marshalled. So they decided to go to regions away from Enugwu-Ukwu. So in 1850 a group of Nri Family from Urunnebo in Enugwu-Ukwu evacuated our town and came down to Awka where one of them with his family was hospitably received by the Awka people. The Awka people gave them a free quarter to dwell in at a place now called Amawbia (the quarters of the strangers). The other party continued their exodus to a much farther region. They travelled further Eastwards, passed through Adazi and settled at a place now

called Ufuma about 23 miles away. Here they developed into a mighty town of Enugwu-Ufuma. They retained the name "Enugwu" to prove and remember their connection with their motherland of Enugwu-Ukwu--the Ufuma people with Enugwu origin. In Ufuma we have Enugwu-Abo town meaning "Quarters of Enugwu-Ukwu emigrants" (Abo Enugwu).

Umuagukwu village, shortened Umuagu, meaning Descendants of Agukwu Nri, Umunebo village meaning descendants of "Nnebo" the daughter of Nri-- all are of Nri origin. Thus Enugwu-Abo and Umuagu, Umunebo, and all others are Descendant emigrants from Enugwu-Ukwu Nri.

The name Ufuma means "One who knows sorrow and pains, a victim of Affliction". The word "Ufu" connotes "Sorrow or affliction... 'Ima-ufu" is the verb infinitive meaning "To know sorrow affliction". And from the infinitive verb "Ima-ufu" the name "Ufuma" emanated. The word Ufuma is therefore a Reminiscence of the Days of Sorrow when our sons and daughters from Enugwu-Ukwu and beyond were sunk in sorrow and sympathy for slaves brutally caught by Nri warriors and marshalled away into punitive thraldom, so they evacuated to regions away from Enugwu-Ukwu as fugitive Emigrants in order to escape the horrible sight of slave treatment and where conditions of life were safer and better. Thus Enugwu-Ufuma town, Amawbia town are fugitive Descendant Emigrants from

Urunnebo Enugwu-Ukwu. Hence the borders of Nri nation extended beyond Enugwu-Ukwu and Agukwu and other sister towns to Ufuma and Amawbia. The word "Umunebo" should tell you what section of Enugwu-Ukwu migrated. It was the descendants of Nnebo the daughter of Nri. It was emigrants from Urunnebo in Enugwu-Ukwu that left and settled at a place North-east of Adazi and developed into the great Ufuma town of today.

Thus Enugwu Abo, Umuagu, Umunebo, and others are of Nri origin from Enugwu-Ukwu. Hence Ufuma, with all her concomitants, is Nri town--Nri Ufuma and Amawbia, too, is properly called Amawbia Nri. This anthropological analysis enables you to know our Nri brothers and sisters domiciled in Awka Division.

There are others still such as Enugwu-Adazi, Enugwu Ezike in Nsukka, and Nri Ogwashi. An emigrant from Umuakwu in Enugwu-Ukwu migrated to Adazi and settled there permanently with his family, developed into Enugwu-Adazi. This dated as far back as the Days of the great grand father Ojiako the king of Adazi.

A brother to this Umuakwu emigrant also migrated and developed into Enugwu Ezike. It is this section of Ifite-enu of Awka Division that have the Nri tribal Mark of identity--the "Ichi" Mark. The Nri Ogwashi was planted by an emigrant from Agukwu Nri. He was a great medicineman who travelled to Ogwashi Ukwu and settled there and developed

into the present Nri Ogwashi-Ukwu. I have told you clearly those towns in Awka Division which are brothers and sisters of the great Nri nation. In short, I have divulged unto you the actual geographical boundaries of Nri nation, how it sprang up and extended its ramifications to Ufuma and other sister towns in Awka Division and beyond. Now let us go on to the war of Adda of 1875.

The Cause of Adda-Ohafia War

The Renown of Nri as a dynamic dominant nation on the Niger had reached Bende Division and beyond, and this filled them with great unrest. And to prove the Truth unto them the Nri slave hunters and warriors carried their activities into Bende Division. The slave hunting was at first confined to Nimo and other neighbouring towns. Many homes at Nimo were ravaged and broken and their sons and daughters were brutally caught and sold away into slavery. But later the slave hunting was extended to Okigwe and Arondizuogu and other towns bordering Awka Division and finally into Bende.

Until 1873 the slave warfare continued within the borders of Okigwe and Arondizuogu.. but in 1874 Nri reached Ohafia in Bende Division and ravaged a family reputed in Bende as a strong family of men of valour and iron veins. Nri mocked such reputation as puerile - effeminacy.

And in 1874 they broke into the strong family in Beade Division, the family of KAMALU UDUMA the Ohafia war King, and savagely ravaged his family and caught his daughter named MGBORIE UDUMA, brought her home to Enugwu-Ukwu from where she was sold away to Benin, to Oba Idu.

This action by Nri men alienated the Ohafia people, and in 1875 war broke out. The Ohafia men invited the ADDA warriors beyond their border and organised a formidable army which launched offensive and attacked Nri, came down to Awka Division with impudent insult on 13th March, 1875. Nri Army were determined to prove the imbecility of the Ohafia-Adda, for the taste of the food is in the eating of it.

2. The second but minor cause was the bitterness of Nimo people whose homes had been broken and ravaged by Nri slave hunters. They were waiting for a day when Nri nation would be thrown into catastrophe. And when they heard how our army entered Ohafia and ravaged a strong family, they decided to join arms with Ohafia. And so they formed alliance with the Ohafia men. And in 1875 the war with Adda-Ohafia broke out.

Our men temporarily suspended slave hunting and dealt copiously with Adda-Ohafia.

Nri War Uniform and Customes

While agitations upon agitations were raging throughout the whole of Bende Division for the capture and selling into slavery of one of their daughters named Mgborie Uduma, expert Nri diviners and seers were busy reading from oracles diagnosing the Decrees of all Nri gods. They saw that the Ohafia men were busy preparing for a colossal war with Nri nation Then a Decree was passed throughout the whole Nri nation that a tribe from the North-east would soon invade Nri and come to our domain with impudent insult, and that our strong men of war should be harnessed into fiendish Brutality.

Our war uniform was then fashioned in accordance with the traditions of our grand father Nri who migrated from Egypt. The war uniform as worn by Nri when he divided the Anambra River was made of the following: 1. The Head- Gear-- a Red Cap with black and white tints all over its entirety carefully woven by a clever Nri craftman and our people call this war cap the "Okpu Agbala". This is the Head-Gear worn by our Sun-god Ra, the Anyanwu Na Agbala, and other powerful Adama-Nri gods. The sacred images of our gods are decorated with this Red war Cap on which is fixed a pure white feather of an Eagle--the feather must be white throughout its entirety, that is

why our people say in adage: "Ugo gbuzuo ochake". This means: "When the eagle has completed his seven series of brave killing of other animals, then the wings, feathers and other appendages change completely white as linen". That is why a mature eagle which has completed his 7 Brave Acts has white plumes. This white feather of eagle must be attached on this Head-Gear of each Nri warrior.

2. The neck must be adorned with the Igala Beads called by Nri as "Aka Igala".
3. The loins must be properly girded with the Nri cloth called the "Akwa Nka".
4. On the Right the warrior carries the Sword of war called the "Mma Obejili".
5. On the Left hand he carries the Wand of Nri--the "Ofo Nri" used by our forefather Nri in dividing Anambra River.
6. He must rub his body thoroughly with Redeamwood dedicated to the Sun-god Ra. Or he wears Red garment called "Aghu Akwa-nma". This Red garment is also dedicated to the Anyanwu Na Agbala. The Sword when not in use must be preserved in a sheath made of ram's skin.
7. The war Trumpet is made from the wood of a tree called Okwe. This war Trumpet is about 9" long and 1" wide and tappering at the tail, having the mouth and the tail with two small holes at the sides-- the right and the left holes. When this Trumpet is blown it sends sharp long blast which moves body and soul into brave actions. The warriors hearing or

listening to the blast get maddened into daring deeds of destruction and wreckage. They perform wonderful unparalleled military deeds which they cannot accomplish in their normal selves. The Trumpet blasts become the petrol, the traditional action-fire, that gears the whole Nri army into devillish destruction and mass massacre of enemies.

When the blast peals the Nri soldiers are able to read from it war messages, and then in response our warriors shout and yell saying:
"Iie - ie, iie - ie, anam anu ka inekwu.
Ghala dike diegwu, anam anu ka ina-aba.
Odu gi-nonye ghalu okwulu oto. Anunu nakaji ogwu". This when interpreted means: "Yes, yes yes, I am hearing what you say. The blood of the brave. I have heard your temper messages. Who has ever stood before you alive? Anunu the destroyer of thorns".

This is followed with powerful stamping of the feet on the ground as if the ground would rend asunder. This is a traditional Declaration of Ability to man-handle enemies into fiendish vistory.

The Nri war king, the Field Marshal, adept in military manouvres, must attach 2 white eagle feathers on his war Cap. And the right or left eye or both must be painted with white chalk from Nri god, the white chalk being above the rank of normal is called "Nzu

Agbala". The "Ofo Nri" was originally transported by Nri from Egypt and re-planted at the premises of one of our gods called Ochichi Nneze. Here the "Ofo Seed" germinated and grew into a great powerful medicinal tree of Egyptian origin. It is from this tree the "Ofo Nri" the "Nri Religious Wand" is extracted.

And when it is prepared religiously according to the traditions of the Religion of our Sun-god, the Anyanwu Na Agbala, the Ofo becomes a Force of miracles, an instrument of religious authority, a traditional sceptre.

8. The IKOLO: Another instrument vital in war is the Ikolo. It is fashioned from trae trunk and carefully hollowed out into a big musical instrument. It is prepared by one versed in wood carving. The head of the ikolo must bear the "Effigy" of our war god.

It must get a single leg resembling that of a dwarf. When beaten, it produces deep sweet sound on one side, and another sweet treble sound on the second side. In short, the ikolo produces two musical sounds--the treble and bass.

In war the messenger of Nri war god attends to the ikolo and beats it on top of a hill. The tune carries with it the message that great remarkable deeds are expected of our warriors or that remarkable events have occurred within our domain and then we should wake up

into action. The beating runs as follows: "Obala dike ewepulum gi okpu, ewepulum gi okpu, ewepulum gi okpu. Ome ife ukwu ewepulum gi okpu. Oje nadike ewepulum gi okpu". This means: "The blood of the brave I doff my hat for you. The doer of great deeds I doff my hat for you. He who invades bravely I doff my hat for you".

That is how our ikolo message peals whenever war or remarkable event is imminent. And whenever the ikolo peals from top of a hill with the messages as above, then Nri as a nation prepares for adamant devillish war, a war devoid of affability, a war in which men and houses are burnt into ashes, a war in which the enemies as a tribe are completely exterminated and their lands seized and occupied by Nri.

NRI WAR MUSIC:

Before Nri army steps out on devillish invasion, the war music must follow. This war music is called "Okpanga". And the rythm is of the nature of Egbenioba orchestra of the hunters. The drums of the Okpanga music are made with the skin of immolated criminal and embellished at the sides with tiger or leopard skins.

It is men highly skilled in war who participate in the Okpanga music. There is another war music called "Abia". So the Okpanga is Nri war music for invasion while Abia is Nri

war music for victory. It is in this Abia music that the warriors display in their dancing all what they have done in the war front--how they cut off the heads of the enemies, how they trampled under feet the bodies of the slain, and such like things.

To finalize the victory ceremony the Okpanga music peals again in conious rythm, this time not for invasion, but in honour and praise of Elele of Umuakwu, the Field - Marshal of Nri army. The rythm sounds thus: "Odu giaa onye gbalu okwulu oto Elele? Odu giaa onye gbalu okwulu oto Elele? E-e Elele okwu adinma, E-e Elele okwu adinma, E-e Elele okwu adinma".

In ancient days, Elele in Umuakwu village was throughout the whole Nri nation the most formidable dynamic warrior and that was why he became the Fied - Marshal, the war king, of Nri army. That was why the Okpanga music was formulated in his honour. And when interpreted this Okpanga-victory music means: "Who has ever stood before you alive, Elele? Yes, Elele no more peace. Elele, who has ever stood before you alive? Yes, Elele, no more peace".

THE WAR OF 1875

Having given you the picture of Nri war uniform and other war instruments, let us then proceed to the actual war of 1875. Throughout the whole of Nri nation and Enugwu-Ukwu in particular the Nri army was being prepared for fiendish offensives and all the

principal men of valour and military acumen were conscripted. And Elele in Umuakwu rose to be the king or Field-Marshal of the army. Next to him in war dexterity was Obaladikedegwu from Umuakwu, too. He was the Deputy Field-Marshal of Nri army. The best military knowledge--the method of manoeuvring the enemies into satanic destruction, the science of formidable offensives and of hitting the targets with successive hammer-blows of powerful deadly war guns called the Eghe Egbenioba were at the grasp of these men.

Our army was also versed in Guerilla warfare. Oranya Nnia, my grand-father, was another formidable figure in Nri army. He was the Commander of the Ebe-Teghete warriors. He was called "Ome niru ora", meaning the "Doer in the presence of the people"--the "Destroyer even in the heart of the enemies".

He was a man of nimble wit, of thunderous voice, a towering effigy, nimble in action, and without the least affability in military destruction. He had the mysterious ability of breaking right into the camp of enemies and inflict mass mortality therein.

Himself a powerful medicineman, he could disappear into enemies' camps and create havoc in them. He was a man of commanding physique and the priest of one of Nri gods--

the Ngene Umuakwu. These were the principal figure heads of the Nri army and the most formidable warriors in Nri who taught the Adda-Ohafia imperishable lessons.

The war broke out on 15th April, 1875, and our men were galvanised into action. The early morning of 1875 saw the Adda-Ohafia army coming from the North-eat, teaming with horrible feats of invasion under their war king Kamalu Uduma. Kamalu Uduma was a warrior from Ohafia. They matched through Aroadiznogu and Okigwe into Awka Division, passing through Isuofia, Aguata, Adazi and Agulu. To those they showed no hostiliy.

The Agu Upate wilderness in Umuakwu was the scene, the war front, of acute battles. The Adda-Ohafia soldiers numbered 25,000 strong streamed into Enugwu-Ukwu in torrents from the North-east frontier in the early morning of 15th April, 1875. The Nri battalions under Elele adopted, in addition to other military manoeuvres, guerilla tactics. And so Adda warriors were allowed to penetrate into the vicinity of Enugwu-Ukwu from the town of Nise.

At Nise they shot and killed 5 men who interrupted them and attempted to burn the Okpe-Na-Mbene shrine--the shrine of Nise god but failed. On reaching the Iyiomu rivulet they were encircled and pursued from the rear by Nri army. Bullets flew like pebbles

from before and behind. Matchets rattled, and guns volleyed and thundered. A terrible war ensued. The Adda-Ohafia soldiers were seen falling down in mass massacre in hundreds like stems of banana plants cut down at a stroke. Our men were immune to matchet cuts and other weapons, and by superior knowledge of military encounter they massacred the Adda-Ohafia with fiendish savagery.

500 Nri men received injuries, but there was no casualty. The Adda invaders were vanquished at Agu Upata lying between Umuakwu and Nise. The battle raged for 7 days. And our Nri war music of Okpanga pealed from behind at a hidden spot in Umuakwu plantation not far from Upata. Backed up with this Okpanga war music, our warriors were maddened beyond description into unparalleled acts of massacre of the Adda-Ohafia men.

Finally the 50 Adda men remaining, among whom was their Field-Marshal Kamalu Uduma fled in wild disorder. The Agu Upata plain was filled with the mass dead bodies of the Adda-Ohafia warriors with their guns, matchets and other equipments lying strewn over the vast area. Elele alone pursued them mercilessly and overtook them at Agulu where they surrendered but Elele did not kill them at the spot. He marshalled them back home to Umuakwu where the 50 men were buried alive in one grave and a memorial tree was planted on

their grave which grew into a big native mango tree(ugili) which remained up to this day behind the compound of Elele in Umuakwu as a reminiscence. But their war king Kamalu was not killed. He was forced to take the Oath of Allegiance, the traditional Treaty, to Nri people and their gods. He was forced by the Sun-god Ra and Nnemkpa and Ochichi and became war prisoner and slave to these formidable Nri gods. Having taken the oath of allegiance, a quarter, a nearby quarter in Umuakwu was given him to stay.

Here he lived under close military supervision until he became copiously acclimatised. He settled here permanently and later developed into a village near Umuakwu known as Orofia in memory of his hometown Ohafia in Bende. Thus Kamalu Uduma who was captured as a prisoner of war later developed into a big village in Enugwu-Ukwu now called Orofia.

While the Nri people were battling with one faction of the Adda men at Agu Upata in Enugwu-Ukwu, the Abagana people were at the same time battling with the second faction of the Adda-Ohafia army under the command of Akanu Okorie from the same Ohafia--from Akagwe Ohafia in Bende Division.

They matched into Ujalli and from there into Abagana passing through Orokwu and Nimo. Nimo people gave them moral aids. The Abagana people adopted guerilla warfare

under the leadership of the late grand father Icheke of Abagana. The Adda men were subjugated and their war king Akanu Okorie was captured as a prisoner. After the pattern of the Nri men the Abagana people forced Akanu Okorie to take the oath of defeat and allegiance and thereby he settled in Abagana permanently and developed into a village called Orofia Abagana.

Thus Orofia of Enugwu-Ukwu and Orofia Abagana are twin descendants of the two prisoners of war from Ohafia in Bende Division. News of the defeat of Adda army and the capture ,of Kamalu Uduma and Akanu Okorie reached Ohafia. So the Adda people invited the other sections of Benue--the Item and Abam and finally the Abiriba. So the war of 1875 embraced entire Bende Division.

Three(3) months after, another formidable battles ensued in which my grand father Oranya Nnia of Umuakwu was the living figure and the instrument of final subjugation of the Ohafia, Item, Abam, Adda, and Abiriba. Through the aid of Nimo people the Adda army again came to the borders of our town near Adagbe Avomini and Ugwu Nwifi. The Nri army under the command of Oranya Nnia displayed wonderful military might. Again guns volleyed and war matchets rattled but the Adda men stood firm. Then Oranya Nnia shot his gun into the air into the midst of

the enemies, and not long after, the Adda army started to fall down one after another. A terrible irremedible pestilence broke out in their midst. It was the leprosy epidemic mingled with acute swooning, the flesh being rotten instants and the bones weakened and chaffed away. And 1,500 Adda army fell and died among the Adda strong unit of 3,000. Those who were attacked by the pestilence but stood firm in battle were then leapt into by the Nri army. Oranya Naia brought home 10 heads of the Adda men he destroyed in the field of battle. The 299 warriors of the Adda remaining fled in wild disorder.

They were pursued and caught at Orokwu where they were massacred, not one escaped. Then Nri nation opened offensives. Oranya Naia with his men disappeared into the Bende Division, into Ohafia first, where houses and men were burnt down, and in 14 days, the entire Ohafia was desolate and the few who remained alive capitulated.

They were forced to take oath of defeat and allegiance to Nri in Awka Division. After this the influence of Nri in Ohafia got established up to the present day. The Nri men introduced the use of Nri war red cap, the okpu Agbala Nri, into Bende after the subjugation of Ohafia, Adda, Item, Abiriba and other Bende Divisions in 1877. The second daughter of Kamalu Udunma named Ekenmanto

Uduma was captured and brought home as a prisoner to join her father Kamalu Uduma in Umuakwu Enugwu-Ukwu. Obaladikedegwu entered Item and Abam Divisions and destroyed and burnt them one after another. And after 4 months of encounter, Item and Abam fell.

But Nri men later got established at Item to have a close tighter supervision of the beleaguered and vanquished divisions of Bende and this faction of Nri army established at Item as supervisors later developed into what is now known as Enugwu - Item.

And during the advent of the missionaries and the British Government the Nri warriors stationed at Item for close supervision of Bende did not return to our homeland but remained permanently, according to their choice, and developed into Enugwu-Item--the people from Enugwu-Ukwu who settled in Item and developed into a big division called Enugwu-Item. Thus the victory over Adda and the Bende Divisions in 1875-1877 by the Nri nation indeed opened the door of contact with the Bende people up to the present day, and the red war cap now prevalent in Bende Division is a fine heritage, an immortal legacy, from Nri in Awka Division to Bende.

Akpamgbo, and Odezugo Otinyi, Nwicho, Okeke Oranya the Ezemenakia, were armour Bearers. It was these men, particularly Okeke Oranya, who carried the Nri Bullet cases and other

ammunition for Nri army. And to commemorate this, one of them bore that name" Akpamgbo" (Bullet bag) and retained it up to the present day. I have to discuss herein also the actual composition of the Nri Army that vanquished the Adda-Ohafia-Abam-Abiriba and entire Bende Divisions and introduced Nri Military Culture especially the Nri war Red Cap--the Okpu Agbala Nri into that part of Eastern Nigeria.

The Nri Army was made up of gifted warriors from Enugwu-Ukwu, Enugwu-Agidi known as Osuagidi Nri, Nawfia, and Agukwu, soldiers with extraordinary military knowledge and adamant intrepidity. In Enugwu-Ukwu, there were other formidable warriors with millitary knowledge and power of acting in combination and who fought in the Adda war and shed the blood of the Adda men.

In Urugbo we have the grand-father Ogbu. Ogbu did something worthy of remembrance. It was his manoeuvres in the war that brought him a name always endeared in Nri nation--"Ogbu" meaning the "Killer" of Adda. After the conquest of Adda-Ohafia by Nri, he was given by our people the name "Ogbu Adda" meaning the "Killer of Adda". This was done to remember his contributions in the Adda war. Ogbu killed 3 formidable Ohafia and 1 Adda warriors by sheer physical might during the last days of the war. Another influential and formidable warrior in Nri Army

was Akaose of Avomimi. He inflicted great damages and helped to burn down houses in Ohafia and Abam. He was among the powerful warriors under the command of Oranya Nnia. Another formidable warrior was Ogudo from Awovu village. A gifted warrior, he was expert in hand to hand fighting and in the capture of spoils. He was among the soldiers who attacked and ravaged Ohafia under the command of Oranya Nnia. There Ogudo gripped and captured many goats, cows, and other spoils and brought them home to Enugwu-Ukwu for Nri Army. It was from that time he was given the name "Ogudo" which means the "Gripper" of Adda.

In Enugwu-Agidi the grand-father Okam took part and it was after the victory that the Adda-Ohafia war king Kamalu Uduma was taken to the Nri war god by this warrior from Enugwu-Agidi and there Kamalu Uduma took the oath of Defeat and allegiance and said: "Nri akam", "Okam", meaning "Nri have conquered and won me and my people".

And since that date this warrior from Enugwu-Agidi was given that name "Okam" as a Reminiscence of the Nri's Defeat of Adda.

In Nawfia there were two great warriors--Okagbue and Mbonu. The grand-father Mbonu did not actually take active part in field battles. He was the Nri nation's ambassador

of war. He was Nri nation's peace negotiator and mouth-speaker and carried the messages of the nation beyond our borders. He was given that name "Mbonu" meaning "Ambassador" by Nri as a reward of his services to Nri nation. Mbonu therefore was the "Nation's Ambassador". Another warrior was Okagbue of Nawfia. He was under the command of Elele. Okagbue was expert in guerilla stabbing. With his war dagger he stabbed to death 2 Adda men.

The warriors from Agukwu were not allowed to come to the war front being kept as reserves to guard home front. They stayed behind to keep off enemy's advance into home front. This was the actual composition of Nri Army when Nri subjugated the Adda-Ohafia and the entire Bende Divisions in 1875.

The beleaguered Bende Divisions of Item, Ohafia remained Nri Colonies under the control and supervision of Nri nation until the early days of 1900. Capable Nri men were in Bende stationed as Commissioners who administered the vanquished territories.

The year 1900 saw the advent of the Royal West African Frontier Force(RWAFF) in the Niger and the approach of the British Government. The Christian Missionaries also stepped into the Niger in 1857 and later into Awka Division in 1907, and our Control over Adda, Ohafia, Item, and Bende Division gradually weakened

and died off.

Synoptic profile of Nri nation's anthropology

Nri: Jew from Hebron in Juda, who being Arch-priest of Judaism migrated into Awka Division in 450 B.C. for Religious dissipation.

Adama: Arab versed in Egyptian Sun-god Religion and in-law to Nri.

Adamu: Daughter to Adama and wife to Nri.

Nri and Adamu were married in Egypt 450 B.C.

Enugwu: First-born of Nri in 449 B.C. which developed into great town Enugwu-Ukwu.

Osu Agidi: Second-born of Nri in 447 B.C. which developed into great town Enugwu-Agidi.

Nawfia: Third-born of Nri in 444 B.C. which developed into great town Nawfia.

Agukwu: Fourth-born of Nri in 440 B.C. which developed into great town Agukwu.

Nebo or Nnebo: Daughter of Nri and 5th being last-born in 438 B.C. which developed into the Urunnebo village in Enugwu-Ukwu.

Ufuma and Amawbia: Founded 1850 by fugitive emigrants from Urunnebo.

Urao okwe or Uru-ekwo: 1st-born of Enugwu: Osili 2nd-born, Umuakwu 5th-born: Okpalariam 1st-born of Nawfia, with his descendants Umuriam Mmimi and others. Agukwu comprised of Agbadani and Uruoji and others.

Chapter 3

THE RELIGION OF NRI

There are two things that constitute true Religion---the worshipped, and the worshipper. And the worshipped is either a Deity or a Force of Nature capable of miracles. The Religion of Nri nation is basically that of Egyptian-Jew, that is Judaism tinged with Egyptian Cult of the Sun-god Ra, the Anyanwu Na Agbala.

Nri Judaism

The Nri people believe in the existence of the First Great Cause and the Secondary Causes. They believe that the Secondary Causes are the created and the First Great Cause is the Creator. This First Great Cause though unseen by human eyes is Chukwu Okike--God the Creator. They honour and worship Him once a year as done by the Jews in Juda in the month of October called "Onwa Okike". The Nri people were not heathens. They knew the metaphysical existence of Creator God from ancient days. It is in this month of October

that Nri people pay supreme homage to the Creator God, the Creator of the visible and invisible Nature whose handiwork is unmatchable. The "Okike Worship" corresponds to the Jewish Feast of Tabernacles which is observed by the Jews in the month of Tisri which answers to our month of October. In short, the Nri's religious Feast of Onwa Okike which answers to the Jewish Feast of Tabernacles is flung and attributed solely to the Supreme Almighty Creator God -the Tenets of Judaism as taught by Abraham and Moses the Hebrew Prophet.

OKIKE CEREMONY

The Okike ceremony is an interesting one because there is great significance in the religious Rites adopted. These Rites are methods whereby Nri as sacred people fling their traditional worship to the Creator God. It is a systeme whereby we proclaim by ocular ceremony the Existence and the Might of God the Creator.

The ceremony extends to 8 days. Females do not participate in this sacred ceremony. Children and adolescents do not share in it. It is only aged and mature men who take part. In order to reach God the Creator, the Nri people fashion a Religious Calabash called "Okuku Okike" reminiscent of Nri's blend of Judaism and Sun-god Religion--the Calabash of God the Creator and Sun-god Ra. The Calabash is of the size of a football and it is prepared by the head of the family who is well advanced in age, of unimpeachable

morals, whose prayers or imprecations or blessings are imperatively effective before God and Man. The day for preparing it must be on our sacred day Nkwo which should fall on Hebrew Sabbath (Saturday). The Calabash is thoroughly washed and cleansed by one who is a virgin. Then the head of the family compounds a sacred powder. Before he starts, he must observe the sacred Fasting and abstain from palm wine until the powder is thoroughly prepared on Nkwo Day falling on Saturday, and then a tabernacle is prepared under an oak tree called "Akpu" or iroko tree called "Orji".

The oak is a wonderful tree endowed with Long Life. Some live up to 500 years or more, and some others up to 200-300 years. So Nri people attach great importance to these trees. The oak tree is a model and symbol of longevity. The iroko is also a wonderful tree that sees many years of existence.

Some live, like the oak tree, 200-250 years and in addition to this, it is a tough and versatile tree. Our forefather Nri taught that these trees are sacred, created and endowed by God with the gift of longevity.

Under them the tabernacle of congregation is prepared with palm leaves. On the Day in question, all the aged and mature men throng at the Obu Nze. The Obu Nze is a special dwelling where all the Ancestors are believed to congregate and commune with the living and it is here the aged head of the family

lives. The ceremony starts on the following day at 8 a.m.. The head of the family brings out the "Okuku Okike" and they start the initial ritual called "Agballa Okike". What is Agballa Okike you may ask? It is the "Stinging Nettle" of fiery power gathered the previous evening. The native kola nut is brought and the ceremony starts. The head of the family pours out the powder and all the people anoint their fore-heads. Then he opens the sacred orations to the Creator God and to the Sun-god Ra the Anyanwu Na Agbala Nri, and to the dead Ancestors, and prays them all to bless the land and all the inhabitants.

The Ancestral Tablets(Okpesi) are brought out and the ceremony shifts to the tabernacle under the oak tree in the open air and there the Ancestral Tablets are erected under the oak. Another kola nut oration follows and white cock is then offered as sacrfices poured on the Ancestral Tablets.

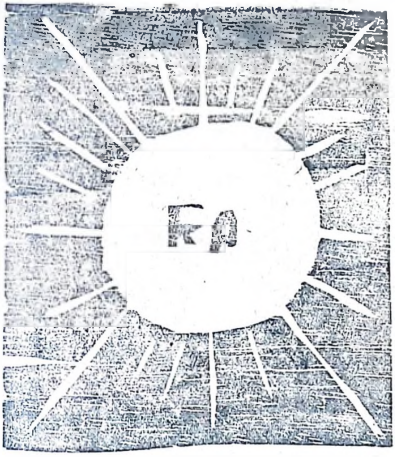
The bitter, native kola nuts and the stinging nettles of the Nri religious faith correspond to the Jewish Unleavened Bread and bitter herb of the Feast of Passover. They pray for the best things of Life and above all long life and good children. The kola nut is broken, some part is cast on the Okuku Okike and the Ancestral Tablets, and the rest is chewed with the stinging nettles by the participants. This is of great importance because Nri people put great value to it, and

they call it "Ita Agballa Okike" meaning "The chewing of the bitter stinging nettles of the Creator God". It is of importance because it is followed by 4 days of copious fasting, and it is but to please and appease God the Creator. During the 4 - days fasting, the people must continue to gather together at the Obu Nze, and during this period they draw a collective confirmation of their wishes and that of the whole community and present all to the family head who on the fourth day performs another sacrifice of red cock, palm wine, and yam foofoo called "Nni ji" to the Sun-god Ra through the medium of "Okuku Okike".

Then every member present is again anointed on the forehead with the sacred powder of "Okuku Okike". This is done in order to bring the Blessings of God the Creator and of the Sun-god on every family and throughout the whole community.

Then the fast is broken and merriment and feasting is continued throughout the other second 4 days. This was how our Ancestors affirmed, believed in, worshipped the Creator God and pursued and perpetuated Judaism and Sun-god Religion of Ancient Egypt, whom at times they called: "Chukwu Okike, Anyanwu Na Agbala" meaning: "Almighty God Creator, and Sun-god Ra".

The Anyanwu Na Agbala Religion



Hebrew Judaism tinged with Sun-god Ra Religion of ancient Egypt constitutes the basic Traditional sacred Religion of Nri Ibos of the Niger South of the Sahara

The Anyanwu Na Agbala Religion

The Secondary Religion of the Nri nation is the Anyanwu Na Agbala--the worship of the Sun-god Ra of the Egyptians. It is often called the "Agbala Nri"--the "god of Nri", and the system of worship is basically Egyptian. The Anyanwu Na Agbala is a sacred planetary Religion which does not tolerate abominations and defilement. Nothing abominable is admissible in the land of Nri and Adama and the sacredness is protected and fortified with sacred customary and traditional Laws called the "Ome Nana".

I herein furnish you with these sacred laws:

1. Moral Sanctity.

   The moral life of the land should be one of excellence. No one is allowed to commit adultery nor fornicate and fill or pollute the land with illegitimate bastards. By this the moral sanctity of Nri nation is preserved and protected. Customary Marriage is the only door of escape. No one who has attained the age of maturity is allowed to remain unmarried. And such marriage should be in accordance with Nri marital and customary Laws. In every family, every daughter must be well supervised before being given away to her husband. The law of absolute chastity of Nri daughters promotes the dignity of Nri womanhood.

It adds a tincture of respect to our women. Any girl or woman proved to be defiled is subjected to great punishment. And that punishment is Exile or banishment. In short, she is cut off from our land to avoid the land being polluted because nothing polluted is permitted to remain in our midst. Before she is exiled, she is subjected to public ignominy to destroy the tendency in her and any other.

An effigy of the girl or woman is made and the victim is compelled to carry this shameful effigy about and parade the entire community singing aloud her abominable sin, and when she is escorted pass, she is yelled at, and mocked, first by the women, and secondly by the menfolk

Her sins are given complete publicity and and copious advertisement. And finally she is driven out of the land until she is expiated. Then the girl's parent pay the cost of sanctifying the land. They bring the sacrifices of atonement to the Nri god the Anyanwu Na Agbala and offer them with penitent hearts and supplicate him to cleanse the land again.

These sacrifices are made up of white hen or white lamb, white native chalk called Nzu, kola nuts, and palm wine. The ceremony of expiation must be done on Nkwo Day and the whole sacrifices of atonement are

taken before the temple or shrine of the Anyanwu Na Agbala together with the sacred wand of expiation called "Ofo Na Alor" by the priest. And all the elders of the town assemble there together with the parent of the victim. The priest opens the invocation of our Sun-god incorporating same with the citation of all our ancestors right away from our grandfather Nri to the recent ancestors of outstanding Moral public life.

The white hen is killed and the blood sprinkled on the shrine. the white chalk, too, is carefully squeezed on the shrine and the victim's parent are anointed with this chalk on their foreheads together with the victim herself back from exile. The kola nuts are broken and offered along with the wine.

After all these, a mystic sacred voice gushes out of the shrine in the presence of all, a muttering sacred voice translated by the priest to all present. The voice is that of Nri god. When the voice is heard, the sin is deemed atoned and expiated and the entire family pardoned and purified.

The girl or the woman is free to return from her exile to her parent. Then she paints her body with white chalk after having observed eight-day hibernation in her family. She then appears in the public with her

entire body painted with white chalk as a symbol and proof of purity. This ceremony of Traditional Expiation is called "Isube Alu" or "Ikpu Alu" meaning "Expiation, wiping out abominations".

2. The Law of Stealing: The Nri gods as a whole do not permit stealing Taking what does not belong to you directly or indirectly is punishable by Death. You may ask how does the death come? This legal assassination of the victim how does it mechanise?

I tell you in this book that the god of Nri and his subsidiaries do not allow any Evil to germinate and grow in the land of Nri. When someone commits the crime of roguery he has polluted the land. And if ignored, then the whole land, in no time, will assuredly be filled with evildoers and committers of atrocities. When Evil is left unpunished, it is allowed to germinate and grow

The gods of Nri indubitably execute judgment on the corrupters of the land. When theft is committed the accused is reported to the elders of the town or the head of the village. The accused is then called upon by the head of the town or village to restore the stolen property to the owner within 4 days and to bring four gallons of palm wine to the elders to condone the crime. Should there be any denial or non-restitution of the

property, then he is made to take the oath of Exculpation. He is taken before the god of Nri, the Agbala Nri, who executes the just judgment. Before the god of Nri he takes the oath of Exculpation. If he is really guilty he dies immediately. But if he is blameless or guiltless, he survives. He will be fully regarded as completely guiltless until after the expiration of one year. The god of Nri often executes judgment at the spot or within the period of one year. And after that period the accused is completely exonerated.

3. The Law of False witnessing: Whenever anyone among our people says something or gives evidence and same is followed with some shadow of doubt or refutation, he takes the oath of Exculpation before the god of Nri. If the evidence he gives is false, he dies but if true, he is blameless and survives.

The "Omo nana" in the real sense of the word, does not tolerate debauchery and licentious living. And the penalty is extermination by the god of Nri.

4. The Law of homage to ancestors:

Worthy Elders dead or alive are given due homage for it is they who act as mediums between us and God the Creator. Their speech is potential and their decision is a decree obeyed by all because they are guided by the finger of God. Exemplary life led by them is regarded as blessing. An examplary just and honest God-fearing man who has

survived the critical tests of times and passed through the ordeals of years is viewed a blessed person by our people. That is why their speech and advice are sought for in times of danger or critical moments. To epitomise, our Traditional Laws are identical to the Ten Laws of God, especially the last seven. But Nri nation gives prominence to the Law of Morality and Marriage, Murder, False witnessing, Stealing, and other repulsive polluting degrading crimes.

And the god of Nri expiates our land by exterminating offenders from the land. You may ask me where is the Temple or shrine of our Sun-god Ra the Anyanwu Na Agbala Nri with its Jewish tincture? The Temple was based at first at the premises of Ugwu Nwifi by our forefather Nri. Later the First-born of Enugwu named Okpalanakana, who later developed into the great Uruo-Okwe village, transferred the Agbala Nri shrine from Ugwu Nwifi to Uruo-Okwe his own abode.

Then at his death, Osili was called upon to be the priest of the Agbala Nri. The priesthood of Osili was by appointment and Never by Birth-Right. This appointment to the priesthood Osili retained up to the present day. At the death of Okpalanakana the legitimate priest of Agbala Nri in 20 March 38 B.C., the priesthood of Agbala Nri was left vacant. The remains of Okpalanakana was buried at the Ugwu Nwifi the original

abode of our forefather Nri when he arrived from Alexandria Egypt. In the month of May 20 38 B.C., Osili was appointed the priest of Agbala Nri. Thus on 20 May 38 B.C. the priesthood of Agbala Nri shifted from the late Okpalanakana to Osili who then was a mature man of 45 years. It was this Sun-god Ra---the Anyanwu Na Agbala Nri that later became the "ANA ENUGWU" or "ANA NRI".

All other sister towns of Nri came there twice a year to worship. Worshippers from Nawfia, Enugwu Agidi, and Agukwu converged twice a year at the ANA ENUGWU to worship and make meriment. This occurred about the months of June and November every year. Traditional music of Ufie must give copious rhythm during these ANA ENUGWU Festivals.

All the children of Nri towns converged at the Ana Enugwu shrine to pay homage and offer oblations. The official meeting together of all the descendants of Nri at the new abode of their Sun-god Ra at the Osili shrine continued to work and function well until 30 B.C. when population increased and families ramified.

Enugwu Agidi found great difficulty to bring all her children to the small spot. Again the small premises in question could not

contain all the huge crowd worshippers. Agukwu, in turn, multiplied and ramified and was faced with the same difficulty. Nawfia too increased and multiplied and the same problem faced them. We in Enugwu-Ukwu trebled in population. And the chief difficulty was on how the small space of Ana Enugwu shrine could accomodate all the children of Nri who came there to worship.

This problem was a tough fibre. But there was a solution to it. The solution was in the "Divine Duplication", the sacred ramification of Agbala Nri, the Ana Enugwu. Each sister town of Nri transferred the Ana Enugwu ritual worship from the mother Osili shrine to her own soil. Thus the town in question could worship our Ana Enugwu, the Ana Nri in her own particular soil domain instead of travelling all the way to Enugwu-Ukwu.

In this way, the right to segregate and worship in one's own domain was planted among the towns and children of Nri. Agukwu separated and planted their own in their own soil and this became Ana Nri Agukwu. Nawfia, in like manner, planted the Agbala Nri in their own soil and this became Ana Nawfia.

Enugwu Agidi did the same transplantation of Ana Enugwu to their soil and this became the Ana Osunagidi Nri. That was how our ANA ENUGWU, the Anyanwu Na Agbala Nri

ramified and duplicated in 30 B.C. So Ana Enugwu of Enugwu-Ukwu, the Ana Osunagidi, the Ana Agukwu Nri, and Ana Nawfia Nri, are all one and the same Agbala Nri, the Sun-god Ra of the Egyptians. I hope you follow me closely in this exposition of the ramification of our Agbala Nri Religion.

Now let as return to the traditional music of Ufie which sealed at the shrine of our Agbala Nri whenever the worship was in session. Ufie is made up of two wooden zygophone instruments hollowed out from tree trunk by a clever craftman, having two musical sides of the "Treble" and the "Base".

They are about 4 feet tall, each with a foot to stand upright. Another instrument is the "Nyo" made of the stem of palm branch and carefully woven to form a musical basket, with the bottom made of broken part of calabash, and the mouth well sealed, and into this musical basket pebbles are placed as that when shaken the Nyo produces a queer shattering sound.

The Ufie became the traditional religious music of our Agbala Nri right away from the ancient days of our forefathers up to the present day. The music is a very sweet one commemorating all the chief deeds and miracles of our god. The music runs thus: "Agbala Nri, ewepalum gi okpu. Obaladike ewepulum

gi okpu, Ome ife ukwu, ewepulum gi okpu. Oje nadike ewepulum gi okpu. Okuku Anunu ewepulum gi okpu. Oje ngwa ngwa ewepulum gi okpu". This is the first part of the Ufie music. The second part goes thus: "Ebulu dike nisi udene elughelibe. Ebulu dike nisi udene elughelibe". Then the Nyo joins in thus: "Cha-Neha cha ncha cha".

The rythm is almost similar to Ijele orchestra. The interpretation of this Ufie music is thus rendered: "The god of Nri, I doff my hat for you. The brave destroyer of enemies, I doff my hat for you. The doer of great deeds, the great fighter, I doff my hat for you. The calabash of Anunu Ebe I doff my hat for you. He who travels like lightning I doff my hat for you.

The second part is interpreted thus: "When the brave is carried shoulder high, the vultures encircle aloft in the sky". The "Chawcha" of the Nyo is the musical sound produced by the pebbles in the Nyo musical basket.

This is our traditional music of Ufie rendered to our Agbala Nri whenever the festival worship was in session, and this was done twice annually in the months of June and November.

As time flew, other cults grew up and worked side by side along with the Agbala Nri or Ana Enugwu. These cults are the NGENE Cults. Sanctioned by Agbala Nri

the ufie also pealed during these Ngene cult festivals. The Ngene cults are not the original mysticism of our people. They were borrowed from our neighbouring towns as subservients to the Agbala Nri. They were consulted also as instruments of Justice according to the formulas of the cults. The Ngene mainly is Herbal cult subservient to Agbala Nri which is the key mother Religion of Nri nation. but the Ngene cults later degenerated into blind idolatry.

That is why the festival worship of ANA ENUGWU is performed first, because that is our initial key Religion from our forefather Nri, then follow the Ngene festivals. Now let us find out from what parts of the world the Ngene cults were borrowed.

There are 3 major principal Ngene Cults in Enugwu Ukwu, with minor ones among the villages and these major ones are Ochichi. Nnemkpa, and Ngene Awovu. The Ngene Ochichi is under the supervision of the Akaezi people of Enugwu, namely Avomini, Uruo-Okwe, Orji, and Urunnebo villages. The Nnemkpa is for the Ebe Tegkete people, and the Ngene Awovu is for Awovu, Osili, and Urukpaleke villages, yet all the three cults are joint property of the whole Enugwu-Ukwu.

Before I discuss in full length about the various Ngene Cults, I have to touch again upon one primary factor--the Adama issue.

The question of the Adama people was not fully dealt with in my early treatment and the adage "Efe Nri, Nri efe Adama" will be touched upon again. Many questions about the Adama people had been flung to me and to our aged men, but they could not properly and correctly explain all about the Adama men. Who are the Adama people to whom Nri paid obeisance?

Now follow me closely. I have told you previously that the spot now occupied by the town of Enugwu-Ukwu Nri was originally a vast waste of uninhabited land, a virgin land without human habitation, peopled only by wild animals of the Savanah group. Beyond this vast region of Enugwu-Ukwu, there is another town named ADAZI who originally met and welcomed our forefather Nri and his inlaw Adama when they arrived from Egypt.

In short, our father Nri met the Adazi people occupying where they now are, a clever wise and intelligent people girded with foresight and circumspection They received Adama as an Arab stranger in their midst but basically the Akamkpisi people being bi-products of Nri from Agukwu by migration are NOT the real "Adama People" we often hear talked about among the Nri nation. And Adama himself did not settle initially at Akamkpisi but at UMUDIANA ADAZI and later duplicated to Umudiana Akamkpisi by Religious Expansion.

Hence the Adama People, being descendants of Adama the Egyptian Arab who domiciled in Umudiana Adazi with Religious emissaries to Akamkpisi, are the "Umudiana Adazi with their sister village of Umudiana Akamkpisi". Umudiana Akamkpisi is therefore a religious ramification from Umudiana Adazi, and not the entire Adazi or entire Akamkpisi are identified as Adama men. The real Adama People Anthropologically in Awka Division South of Sahara are the Umudiana Adazi and Umudiana Akamkpisi being legitimate Descendants of Adama the Egyptian-Arab Astrologer who migrated south of Sahara into Umudiana Adazi from Alexandria in Egypt in 450 B.C. and planted the Ngene Idemili Religion first in entire Adazi and later in Umudiana Akamkpisi and Obosi in 420 B.C.

Thus the Ngene Idemili Ododo Religion is an Egyptian religious Cult transplanted from Nile Delta in Egypt into Adazi. Akamkpisi, and Obosi by Adama the Egyptian-Arab. The Idemili is astrological god of Mars, the Egyptian god of Rain and Thunder.

The Ngene Idemili of Adazi became the mother Religion of Adazi, from where she spread to Akamkpisi, Agulu, and Obosi. In short, the Idemili of Adazi begot the Idemili of Akamkpisi people and the Haaba Agulu of Agulu people and Idemili of Obosi people, and all reside in the Lake encircled by Adazi, Agulu, *Agukwu*, and *Akamkpisi*, from

where the Lake originates and them meanders her long journey through Egbengwu Nimo, Nobi, Obosi, and finally into R. Niger. The Lake divides herself into two big Lakes, the one northern sector belongs to the Agulu people and is known as "Ezu Agulu" and the other southern sector belongs to Adazi and is known as Adazi Lake or "Ezu Oye Tolo".

Thus Umudiana Adazi becomes the Headquarters of Ngene Idemili Religion on the Niger, the seat of Idemili. Therefore in matters of Religion and clean Customary Rites and Observations and Chieftaincy and Expiation of abominations, the Nri and Akamkpisi people first of all obtained legitimate traditional Mandate and sacred Approval of the "Adama People" in Umudiana ADAZI their Senior Traditional HEAD and Archpriest. In this we should not forget the late Chief Affamefuna of Umudiana Adazi and the late Chief Ojiake of Adazi the potential Pillars and Cornerstones of Adama People and their Cult.

In like manner, the Umudiana Akamkpisi being offshoot from Umudiana Adazi their Parent-Mother, first obtained Traditional Mandate from Umudiana Adazi or teamed up with them

In recent years, the ignoring of this Mandate by non-Adama people has indubitably been the source of political chaos and sorrow among Nri nation. The traditional sacred Right of

Efe Nri Nri efe Adama as laid down by our forefather Nri must be perpetually observed by Nri nation. There is no civilisation or culture that is higher or greater than this traditional political Homage to Adama by Nri nation, and in no account should this sacred traditional Right of the Adama People be ignored by there force of usurpation or neglect. And ignoring or neglect and perversion leads to chaos and disorder eventually.

So when Nri migrated from Egypt into Awka Division, he paid traditional obeisance to Adama in Umudiana Adazi and transferred this Observance to his Nri descendants. He paid obeisance to Adama in Umudiana Adazi from where came all the Religious and Customary Decrees of the land.

The Ngene Idemili therefore became the original basic god of the entire land both of Adazi and Akamkpisi, and Agulu---in Agulu under the name of Hsaba and in Akamkpisi under the name of Ngene Idemili.

Thus when non-Nri nation pay obeisance to Nri. Nri in turn pay obeisance to the Adama People of Umudiana Adazi. In matters of Religious Expiation and sanctification of the land, the Akamkpisi people being subservient worshippers of Ngene Idemili must first of all obtain traditional Mandate and approval of

the Adama People from Adazi on whose behalf they carry on the expiation. The Adama people of Adazi, from whom the Ngene Idemili of Akamkpisi was borrowed, did not, and do not, and will not, see the desecration of their Egyptian-origin Religion and traditions and anthropological Mandate.

Finally the Ngene Idemili is another Egyptian Religion introduced by Adama into Umudiana Adazi where he settled, from where she spread to the other parts of the Niger. The Idemili is the Egyptian god of Rain and Thunder brought by Adama the Egyptian Arab south of Sahara into Adazi from where he spread to other parts of the Niger.

The word "Ngeno" was not the original name of this god of Tempest. That was the local name given the god by the local devotees. And to distinguish the office of the god, what really he does, the name "Idemili" became added, and finally the name Ngene Idemili took root 2 years later in 418 B.C. when the Religion had been well founded.

Ngene Idemili means "god of Rain and Tempest", and the word "Idemili" itself means "water in torrents or torrential rain". So Ngene Idemili is the god of torrential rain and thunder. But the Religion is a foreign one from Egypt brought into Adazi and Akamkpisi and Obosi by Adama. This Ngene

Idemili Religion functioned along with the other local petty minor cults prevalent among the inhabitants of the area before the arrival of Adama to Adazi. The only main religion obtained at the time was "AGWU". In fact I should not call Agwu a religion because the observances are not followed with real worship. There are no devotees in Agwu cult. It is a Herbal cult in the same parallel with Ochishi and Nnemkpu cults.

In the real sense of the word, it was Adama and our forefather Nri who brought Ngene Idemili and Anyanwu Na Agbala Nri Religion into Adazi and Nri towns.

Now in 400 B.C., the Idemili Religion became the dominant and the only determining Political Instrument. The Adazi people and Akamkpisi and all the neighbouring towns around the Lake depended solely on the wise and impeccable Decrees of Idemili god and the Adama people. People who wanted to have their towns and divisions well governed and infallibly administered to the welfare and satisfaction of everyone must seek, and sought, the counsel and Approval of the Adama people in Umudiana Adazi.

Again the Idemili god of the Adama people also became the powerful tool of Justice in the land. People who committed iniquities and polluting crimes were taken to the Temple of Idemili god and when the Adama men had

performed all the necessary rituals of expiation, it consummated in the death of the victims if guilty. Under this guiding Rod of Idemili god the land became well purged of evils and true Justice was distributed. So the Idemili became the Political Weapon of the time, and any non-Nri town desiring to own or make kings must first of all consult the Adama men otherwise such kingship or chieftaincy would flounder and crumble.

So the Adama men in Adazi Umudiana also became Traditional Chieftaincy-makers among Nri towns and kingship-makers in non-Nri towns throughout the East of the Niger. Thus any town both Nri and non-Nri on the Niger desiring to own a traditional Chief must first of all consult the Adama people for approval or rejection according to Justice.

The said chief must be taken before the god of Adama to ascertain the legality and Justice and avert usurpation and imposition, where all the necessary rituals are well performed. If the result proved negative, the applicant-candidate even though overwhelmingly elected by his people was rejected as unsuitable.

And should he seize the Chieftaincy by force he certainly dies therein and the entire ... would indubitably be flung into anarchy followed with nation-wide revolutions and

bloodshed. Among Nri towns it was the Adama people of Umudiana Adazi and their offshoot Umudiana Akamkpisi who made traditional Chiefs. And this sacred office of king-making and chieftaincy-making on the Niger is carried on up to the present day.

So any Nri town wishing to have a real dependable traditionally legitimate Chief must consult the Adama people of Adazi first and be sworn-in in the Adama Shrine in Adazi Umudiana before any other thing is done. otherwise such chieftaincy is illegal and consequently not recognised by the nation of Nri. It is not genuine and therefore illicit and it is followed with retributive collapse and nation-wide pungent calamities sooner or later.

Hence when the legitimate Chief of Agukwu Nri, His Highness TABANSI the Prince of the Niger was enthroned in Agukwu he first of all with all his people consulted the Adama people of Umudiana Adazi and Akamkpisi and the Adama Shrine was well contacted. Then under such official Approval of the Adama people and the Adama Shrine he became the legitimate official Chief of Agukwu Nri.

The present generation of the Descendants of Nri, ignorant of the real anthropological data of Nri nation, are blindly and erroneously

equipped with wrong data and blindly adopt foreign elements inimical to genuine Nri Culture. And by these wrong foreign elements and imported data the Beauty and Glory of Nri are assuredly lost forever. Human lust for vainglory of foreign kingship which is anti Nri endeared Political Culture and Atavism seems to blind some kingship-hunters to adopt wrong data imported from foreign sources and muddled together. And these give wrong image of Nri anthropologically, an insult to Nri.

That is the purpose of this Book, to furnish scientific Axioms and dependable infallible Anthropology and culture of Nri. The Truths are mapped out by me in this work for when a is added to b the result is a+b nothing more and nothing less. I am an Nri born with Adama background, so I furnish accurate Axioms of Nri, divested of incorrect data and vagueness.

Since Umudiana Akamkpisi are offshoot of Umudiana Adazi by emigration in ancient days, and since they are co-owners of Idemili Religion by way of ramification from Mother Idemili in Umudiana Adazi, they, too, are free and legitimate, but with approval from the Parent Adama and Idemili of Adazi, to expiate abominations, for Umudiana Akamkpisi was Adama's sub-station and Umudiana Adazi his main original abode and Idemili's Headquarters.

But the real main Adama people who perform the real authoritative Expiation and make Kings and Chiefs on the Niger are the Umudiana Adazi, the Descendants of Adama, and they are commonly known as the ADAMA MEN.

Now let us return to the Ochichi Cult.
OCHICHI CULT:
Reminding you of what I previously remarked about the "Herbal Cults" among the Nri descendants I have to stress once again that these Herbal Cults were NOT originally implanted by our forefather Nri himself, and they were not of Egyptian emanation. They were borrowed from the neighbouring towns as subservients to the main Religion of "Anyanwu Na Agbala Nri" or Ana-enugwu.

The Ochichi idol is located at a certain spot in Avomimi known as "Ebe Ochichi"---the Ochichi premises. To begin with, what is the meaning of the word Ochichi? Ochichi means the "Scrubber or Rubber, one who rubs". That is why our people have a common parable saying:
"Ochichi chie gi unyi niru". This means:
"Let Ochichi rub you charcoal on the face".

It literally bears the impression that Ochichi purely is Herbal science which blackens the health of the victims and not a religion initially pursued by our people but which later on degenerated into Idolatry. Why does it degenerate into Idolatry? Yes, when the people witnessed the

wondrous works of this cult they were forced to bow their knees unto such a force. When a pebble creates a miracle it wins the Faith of millions. And when miracles upon miracles are created by this same pebble, it captures the Faith and reliance of the people. The people therefore solely rely on it for the solution of their problems. This sole Trust ultimately consummates to worship and finally to Religion.

That is why I said before that in Religion the "worshipped" may be a deity or a Force of Nature capable of miracles. Although the Ochichi is the common property of the whole Enugwu-Ukwu, yet it is the "Akaezi" people who are solely in-charge of it. The Ochichi is celebrated twice yearly namely during the summer known as "Ochichi okochi" and during the rainy season the "Ochichi udummili".

The Ochichi okochi falls in January each year, and Ochichi udummili falls in July according to native callendar. On the day of the Festival the initial music of ufie peals the note of praise and the ogene is beaten both in the compound of the priest and at the shrine in the public place.

The shrine is made of mud prepared by powerful native doctors. Thus the idol is an Infernal Necromancy Cult. It combines the

powers of certain demon gods and hence this cult is fittingly called Infernal Necromancy and not a religion. The sceptre of Ochichi is a rod of iron in the form of a spear about 4 feet high with pointed mouth to stand firmly on the ground, and the head is made of tiny gongs four or five in number and which rattle when the sceptre is shaken or thrown into the ground. This iron sceptre is called "Ojee".

The calabash of medicine called "Okuku ogwu or Okuku Ochichi is a big one, of the size of a football. But one funny thing about this calabash is that when examined there is nothing in it, it is empty, and yet there is contained in it a great Herbal Force.

In the shrine is planted the Devil tree called Ogilisi, and is well prepared to give it mystic outlook. Here the sacrifices of yams, kola nuts and cocks are offered on the mound after copious infernal invocations and the beating of the infernal gong of the Ogene Ochichi. The "Ojee Ochichi", the sceptre, must stand before the shrine after it has been properly rattled.

The Ochichi in turn reciprocates the invocations and other ceremonies and carries on the wishes of our people. A fitting image stands before the shrine representing the Ochichi itself whilst the ufie music peals the infernal melody. During this festival, masquerade plays are

staged both at the shrine and throughout the Akaezi villages and the whole Enugwu-Ukwu. This continues for 4 days before the festival ends. And the priest of Ochichi removes all the yam offerings to his home. That is all about Ochichi Herbal cult. The Ochichi was borrowed from Amata people of Adazi by the Uruokofia people of Nimo and from Uruokofia Nimo the Ochichi stepped into Enugwu-Ukwu.

In short, the Ochichi Herbal Idol cult came from Nimo into Enugwu-Ukwu and from Amata Adazi initially into Nimo. Amata Adazi is the original mother home town of Ochichi of Enugwu-Ukwu.

NNEMKPA CULT:

We here in Enugwu Nri actually enjoy these festival periods because they are periods of rejoicing and fraternal merriment. Nnemkpa festival is the warmest of all and it comes next after Ochichi. It falls in the early days of February every year and it is called Nnemkpa Okochi, and in the last days of July and it is called Nnemkpa Udummili.

The Nnemkpa festival is the last to be observed among the major herbal idol cult festivals but it is the warmest and the most enjoyable. From the scientist point of view let me

analyse for you the name Nnemkpa and tell you what really it is. What dœs Nnemkpa mean? Nnemkpa means "One who takes full possession after copious inspection"---Nne (I view or I inspect.) Kpalu (I take possession or claim or destroy). Therefore Nnemkpa clearly tells the real power of that Herbal Idol cult.

It tells you, too, that the Herbal cult of Nnemkpa is based solely on extreme Justice. The Idol never dœs anything or takes vengeance except after full investigation of the case brought before it. It takes a tremendous spiritual investigation of all cases before it, and after full and detailed survey then it takes action.

But the action is of severer nature, more drastic, and more satanic than all the other idols in Enugwu-Ukwu. Hence Nnemkpa cult works on extreme Justice and our people solely depend on such force for administration and distribution of Justice.

Thus a culprit can only be justified if he takes the oath at the shrine of Nnemkpa and if he is left unharmed by the idol for the period of one year then he is blameless and free. Our ancestors relied solely on spiritual Justice. They affirmed and taught that human justice has a tincture of pollution and favouritism in which innocent people are mistakingly punished deliberately to satisfy the

whims and caprices of human nature. So they relied implicitly and impartially on spiritual Justice. This spiritual Justice is administered not by human beings but by the Forces of these Herbal cults. Their Justice is accurate and falls on accurate soils. The priests are merely human mediums of setting the Forces in action from their shrines and premises.

This is the philosophy behind these Herbal cults. That is why you often hear our people say: "Ometalu vulu", meaning "Culprits should bear the burdens of their crimes",, burdens not by mortal man but by herbal gods of Ochichi or Nnemkpa or any of the Ngene cults in Enugwu Ukwu. The Nnemkpa shrine is based in Umuakwu but the official priesthood falls to Orofia village.

The Nnemkpa belongs to the entire Ebetoghene people, that is, it is they who are in-charge of priestly office of Nnemkpa but the cult is the Herbal property of the entire Enugwu-Ukwu. The Nnemkpa has images--- tall image and small ones beside it. These small images are the children, the lesser gods or Nnemkpa's servitors.

In short, Nnemkpa is a legion of demons with their Prince, as is typified in the allegorical images---one tall image with small ones at its right and left sides. The images as a whole tell you that Nnemkpa is composed of

s Prince and sub-princes of demons provoked into action by the Herbal Medicine connected with it. When the "Ogene Nnemkpa" is beaten the demons automatically assemble at the spot, listen patiently and later execute the Justice.

Nnemkpa cult was borrowed from a far region. It was borrowed from Umudioka. Nnemkpa is the herbal cult of the Umudioka people but was brought into our town, not by Nri, but by our ancestors. The Umudioka people associated with us since the olden days and they, too, like Nri race got scattered here and there in Awka Division.

They are in Neni near Adazi under the name of Umudioka Neni and in Awka as Umudioka Awka. The Umudioka are close neighbours to Ifite Ukpo and Dunukofia near Onitsha District.

NGENE AWOVU CULT:

Among the potential Herbal cults in Enugwu Ukwu is the Ngene Awovu. The shrine is based on the famous Awovu Hill hidden from view. It occupies a very fine spacious premises known as "Ebe Ngene Awovu". Like any other idol power in our town it is the instrument of Justice which wields great influence. It is believed that this idol has the

power of averting dangerous accidents from Enugwu-Ukwu and of protecting the lives of our people whom the idol calls its children. Protection of its children is the idol's foremost duty. It is one of the Herbal Forces that make the doubting Thomas affirm the potentiality of sound Herbal Science. And I, like any other investigator, have seen this Truth manifest.

The idol has a dwarf image adorned with native cowries. It has its own "Ojee" and the gong---the Ogene and makes known its desires, secrets and decrees through Oracles---"Afa". It is the first Herbal cult festival to be observed and it falls in the months of June and December every year after Ana-enugwu.

The ufie music peals at the shrine during the festival and oblations are brought to the idol by the devotees. Our people have implicit faith in this idol power and even all the influential christians in our town bear testimony to this idol. The idol came from the Amaolu people of Adazi into Nimo, and from Nimo it stepped into Enugw-Ukwu. In order to clarify the position it is better I reiterate.

The Herbal idol Festivals observed in our town and known by the general name of Ngene are of foreign origin and never initially implanted by Nri himself. The Ngene Awovu came from Nimo into our town and from Amaolu Adazi into Nimo. The Ochichi also came from

Unokofin Nimo into our town and from Amata Adazi into Nimo. The Nnemkpa come direct from Umudioka. There are other minor Ngene cults interspersed throughout all the villages of our town for every village possesses its own Ngene but they are not common property of the whole town, they belong to each particular village in question.

Thus each village has its own potential Ngene functioning side by side with the principal Ngene cults of Ochichi, Ngene Awovu, and Nnemkpa. Another religion worthy of note is the deification of the Ancestors and it is known as Ancestral Religion or Ndiichie Cult.

The Ndiichie Religion

In addition to the Anyanwu Na Agbala religion and the Herbal cults, there is the worship of the Ancestors called "Ndiichie". This is identical to the Chinese Taoism and the Litany of the Saints of the Roman Catholicism and the Ekpo Itiaba of Calabar and Cross River Division. The Nri race worship the dead through the medium of the Okpesi wooden Tablets and Ofo Na Alor Ndichie---the Wand and Spear of the Ancestors. This is well dealt with in my another scientific work entitled: "Infernal Necromancy". The Okpesi Tablets become the media of contact, on which oblations and libations are offered, and they respond at once.

The Ancestral Religion based on Egyptian Necromancy was bequeathed by Nri our forefather unto Nri race and is identical to Chinese Taoism and Litany of the Saints of Roman Catholicism. The DEAD are contacted and worshipped through Okpesi wooden Tablets in Obu temple.

I shift to the other religion of our town---Christianity. Christianity came to us through foreigners. The Provinces of the Niger saw this religion in the middle of the 18th century. A team of christian missionaries made bold attempt to sail up the River Niger from the Atlantic ocean. They came up the way from Lagos under irksome and perilous voyages.

The advent of Christianity

The R. Niger saw the first seed of christianity sown on her banks in 1857 by a team of Christian Missionaries under the Leadership of Rev. Ajayi Crowther. At that time there was no land transport. So the Eastern Nigeria was an inaccessible region from the West. Missionaries based in the West of Nigeria found contact with the East a tough fibre.

There was one solution to this difficulty. The Bight of Benin and the Bight of Biafra were a bit friendly. They offered an easy weapon to crush the difficulty. The R. Niger, too, offered open arms. So Rev. Ajayi Crowther with bull-dog tenacity and unflinching determination decided to brave the R. Niger.

He decided to weather her storms and tear through her mangrove swamps of the delta region. Backed by the Church Missionary Society which had a firm base in Lagos, he set sail in a little native canoe with his team and a little provision which finished on the way. Scourged

by hunger and privations. Ajayi Crowther continued the voyage which he called the "Voyage of Christ", and entered the mouth of the Niger in the later days of the month of October, 1857. And in the first week of November he arrived at the little coastal town of Onitsha on the east bank. He was completely exhausted and wornout by bitter hunger and long irksome voyage.

When he reached Onitsha he was wise and I think he was guided by God. He first of all called at and met the king of Onitsha who himself was eager to see and receive them. When they reached the king's palace the citizens thronged there to welcome them. And here one strange thing happened. Roaring shouts of excitement pealed from the excited crowd.

The crowd became amazed to see that Rev. Ajayi Crowther and his team had no toes on their feet. But the king insisted that they should be brought in to see of what profit the strangers could prove to be.

Now it did not mean the strangers had no toes or legs. They wore beautiful shoes and boots but the king and the citizens never saw shoes and boots before, and when they saw shoes and boots on the feet of the missionary team they regarded them as having no toes. And roars and shouts greeted the king's palace. One of

the missionary crew was an Ibo and he undertook to do the interpretation. Through his medium Rev. Ajayi Crowther told the king and the people his mission on the Niger... that of spreading a new Religion, an alien Religion based solely on Faith, faith in someone they did not see and did not know, and a Religion which tried to cut at the roots of other religions in Onitsha with ruthless severity.

They were given a remote separate quarter to stay. The Faith germinated and took root. And they called the new Faith the C.M.S. on the Niger. Thus the new Faith of the C.M.S. on the Niger was really planted in November, 1857 after 3 months departure from Lagos on 27th July 1857.

It started to spread, devotees and converts grew. The new Faith of the C.M.S. on the Niger was based on Christ the Son of God. On Christmas Day the River Niger saw the first sermon about the Life and Teaching of Christ by Rev. Ajayi Crowther. That was how the Religion of Christianity began and spread in Onitsha in 1857. After the lapse of 43 years, the C.M.S. on the Niger spread beyond the banks of the R. Niger and reached Awka Division at the finishing days of the 18th century.

And finally C.M.S. on the Niger took root in Enugwu-Ukwu in 1907, some years after the visit of the Royal West African Frontier Force

to Awka Division in 1920.

THE ROYAL WEST AFRICAN FRONTIER FORCE

With the canture of Lagos by the British Army and Government in 1851 and 1861 when Kosoko and Docemo were respectively kings of Lagos, the British Army was stationed in Lagos to quel any revolt. The capture might be by Treaty of war or Treaty of friendship but in whatever source Lagos was handed over to Britain by the then kings of Lagos, I regard that as capture.

By such capture that Island became a British Possession under the British Crown. That was why Lagos was once called "Colony"--a British Colony. In order to vanquish any foe in the Island the British Government stationed there a tough and versatile army known as the Royal West African Frontier Force (RWAFF).

With Lagos as its base the British Army started to spread its power and influence all over Nigeria. It spread to the North and the East under the canopy of Protectorates. Thus we had the Colony and the Protectorates of Nigeria. That was how British Influence stepped into my Country. While turmoil was raging in Lagos in 1861, the Nri nation in the East had swayed predominantly, conquering

and marshalling other tribes around them into slaves And more so the whole Nri nation was provoked into violent temper by the provocative insult and di-regard by the Adda warriors of the Bende Division. And so the Nri nation prepared to teach the Adda men and Bende imperishable lesson. So the mass indignation of Nri soared high throughout the Nri nation in Awka Division.

Hence the "Militant Dynamism" of the Nri nation was flamed into action. Their militant activities in Awka Division reached Lagos, and their crushing victory over the Adda-Ohafia warriors, and the total destruction and burning down of Ohafia, Abiriba, and Item Divisions of Bende by the Nri Army drew the attention and fear of the Royal West African Frontier Force stationed in Lagos.

The British Army knew they had a powerful foe to deal with in the East, a foe indomitable and equally clever in warfare with dynamic punch. So in 1900 the Royal West African Frontier Force burst into Awka Division and attacked Nri nation.

What was the result of the attack? The result was utter disappointment. The Royal Army was properly checked and manly dealt with by Nri Army. The Agbala Nri or Ana Enugwu was set on fire by the Royal Army but the fire failed to aflame. Every effort

was secured to gain victory but it proved abortive. Casualties were heavy in the Royal army so they retreated to Lagos. Their aim was to conquer Nri and the entire Awka and the East and convert them into another British Colony but they were beaten and foiled by the Nri army. That was why Eastern Nigeria and Awka Division in particular remained Protectorate.

Peaceful negotiations ensued and the British army and Government acknowledged the Nri Ibos of the Niger and their god, the Aghala Nri. Thus the Nri Ibos of the Niger retained their military prestige and won the Honour and Esteem of the British people up to the present day.

The year 1900 saw the advent of the British Government on the Niger. British Government got established, established at Onitsha in 1900 and spread to Awka in 1920.

The "Amakobam" of 1920

A typical event in 1920 forced the British Government to establish a detachment of Police at Amawbia near Awka the same year. This event was the AMAKOBAM of Igbariam. For farming purposes, Enugwu-Ukwu had been in close contacts with the people of Igbariam for many years. Igbariam is about 12 miles away westwards from our town, and they are

naturally blessed with vast areas of fertile lands rented out to Enugwu-Ukwu farmers on easy friendly terms Good relations reigned for some time and friendship and contacts deepened. Our people grew wealthier and richer than the land-owners.

This brought envy and rancour. The Igbariam land-owners and the entire Igbariam people got embittered against Enugwu-Ukwu farmers. They demanded very high rates contrary to the original tariff Agreement arrived upon with our people. This was the initium of deadlock.

Treatments from the Igbariam people became unbearable by the Enugwu-Ukwu farmers. The feelings of the war-like temper of our people were alienated even to the boiling point. The Igbariam men contended that since our farmers could not, and were not prepared, to accede to their New Demands then they should vacate the areas. Our people contended that the New Demands were contrary to the original Agreement and that their growing wealth was the fruit of their toil in season and out of season, for wealth is inseparable from Labour.

Finally in 1919 the Igbariam people resorted to burning the farms and storehouses of our people to cause their complete evacuation. Then large-scale fighting broke out in 1920. Our people retreated home to Enugwu-Ukwu

and prepared for complete mass ruin of Igbariam. Our people gathered quickly our army and marched back to Igbariam with the temper of a lion and war broke out in January, 1920 Houses were burnt, goats and sheep, and all domestic animals were carried away as spoils. Yam stores were set aflame and some men were killed and others wounded. Others fled in wild disorder. Igbariam as a whole was completely ravaged and desolate, no dwelling houses, no farms, no food stores, nothing but empty waste, a desolate area blackened by fire.

After a complete and massive ruin, Igbariam became a desert of waste by war matchets and fire--no human habitation, no food for life--a desert of waste inflicted by Enugwu-Ukwu warriors. That year marked Enugwu-Ukwu's temporary hibernation from Igbariam.

What was the result of this massive waste of Igbariam? The result was a lamentable one. For months, and for years, people felt the stings of hunger--hunger in Igbariam itself and hunger throughout Enugwu Nri. Famine reigned, and scourged the whole areas for more than a year. Moreover, the Police Force at Amawbia had to play their part. People were suffering not only from the jaws of Famine but also from the jaws of Police action. This total discomfiture and massive

desolation of Igbariam in 1920 is called by our people the "AMAKOBAM of Igbariam". The word Amakobam literally means "I lack land or premises". With the temporary withdrawing of our people from Igbariam plantations, our farmers lacked land for farming and hence they called it "Amakobam", ama, meaning "land", kobam, meaning "I lack or I am in scarcity".

Therefore Amakobam connotes "I am in lack of land or I am in scarcity of plantation". That is the meaning of that memorable word AMAKOBAM. It opened bit by bit in the finishing days of 1919 and burst into full flames in 1920. That was the Amakobam of Igbariam of 1920 with all its resulting effect of deadly famine and litigation.

After a copious litigation and cordial settlement the Igbariam people were blamed for their imprudence and insolence and were forced to return to the initial tariff Agreement made with our people The Emugwu-Ukwu farmers were given full mandate to return to the area without any further harm to the land-owners but to abide in peaceful settlement.

That was how peace with Igbariam was concluded. That was how Amakobam ended, and famine which burst as a result quickly stopped. Food and plenty again reigned, good relations with Igbariam came again in full force. Two years earlier, that was in 1918

the first world war had then ended, when our people suffered and died a lot from the famous OTI OKPOKPO--the famous 1914-1918 Influenza.

THE OTI OKPOKPO Catastrophe:

The influenza of 1914 1918 affected all the nations of the Earth--in Europe, America, Africa, Enugwu-Ukwu, Igbariam, and all nations of the Earth. And people died in legions. This influenza is called by our people the "Oti Okpokpo"

I told you previously that the C.M.S. (Church Missionary Society) on the Niger reached Enugwu-Ukwu and settled at the Ukwu Nkwo premises in 1907. It settled at the spot now occupied by the Emmanuel C.M.S. Church near Nkwo station.

Another missionary team, this time not C.M.S. but quite a different sect of religionists embanked on the Niger in 1893 and settled at Onitsha. But their parochialism was not altogether different from that garnered by the C.M.S. Both hammered on the same Faith, faith in Christ, the same christianity. The team was the Roman Catholic Church (RCM). Thus by the close of the 19th century two religious sects got firm hold at Onitsha, the C.M.S. in 1857 and the RCM in 1893. Later in 1893, the RCM spread to Calabar from

Onitsha and got established there. Thus in 1893 the RCM religion was firmly based at Onitsha and Calabar under the late Bishop Shanahan, with Onitsha as their religious capital in Eastern Nigeria. In 1911 the RCM spread and became based firmly at ADAZI and in 1912 it came into Enugwu-Ukwu.

Bishop Shanaha, a German, appointed capable Rev priests and posted them to sub-stations. He appointed the late Rev. Father Lydan and sent him to Adazi where he worked and died. He appointed Rev. Father Flannigan and detailed him to stay at Onitsha to carry on both Missionary and Educational works.

I hope you follow now the planting and germination and spreading of Christianity on the Niger, the C.M.S in Onitsha in 1857 and in Enugwu-Ukwu in 1907, the RCM in Onitsha in 1893 and in Enugwu-Ukwu in 1912 and Adazi in 1911. And these functioned along with the Traditional Religion up to this day.

The RCM originally settled in Umuakwu at "Ugwu Nga Agu" where they planted mango trees. But they condemned all idols in the land and this caused the Umuakwu people to remove them from Umuakwu to their present abode of St. Anthony under Umuakwu's political diplomat named late Mr Abala. The RCM left Umuakwu to Urukpaleke in 1913, and the two Missions had no residential priests.

The C.M.S. ministered from Onitsha and the RCM from Adazi periodically and worked side by side with resident catechists. That was how Christianity with all its concomitants docked in Enugwu Nri from 1907 to 1913. In 1965 the C.M.S. secured resident pastor who now lives and settles in Enugwu-Ukwu soil. The RCM in the same 1965 got a resident priest who now lives in Enugwu-Ukwu.

Now what about education and the activities of these religious sects on the Niger? Of what profit are they on the Niger? We are going to see all these herein.

But I will centre my attention on Education, their educational activities and influences on the Niger and how far they assist in the growth and expansion of Enugwu-Ukwu. I may find faults in certain things and blame them therein. The march of progress is measured by the influence of education, and the C.M.S. embarked mainly on education, first within the bounds of Onitsha, and finally outside Onitsha.

And in 1925 they established a famous College at Onitsha and named it "Dennis Memorial Grammar Shool" popularly known as DMGS. Later, they moved to Awka Town and established a Teachers Training College named St. Paul's College. Thus their work was

both within and without Onitsha. About the year 1957 the St. Mark's College Nise was established This, too, is a Teachers Training College. But one thing that bewilders me is that no college whatever whether teachers training college or otherwise was built in Enugwu-Ukwu. I wonder why the C.M.S after having been in contact with Enugwu Nri from 1907 up to this date, pretty 70 years, almost a century, had not established a single college worthy of recognition.

So neither the C.M.S. nor the RCM have been able to establish a college in Enugwu And like an algebraic equation, the cause is still an unknown quantity.

Now let us examine the role of the Roman Catholic Church. The RCM came to the Niger in 1893 and to Enugwu-Ukwu in 1912. But their activities in my town are punctuated with question marks. After having been in contact with us for more than half a century their activities have been very poor. They, too, have not built a standard college in Enugwu-Ukwu. Where lies the help to my town?

This foreign religion does not in any way dwindle our age-old ancestral mother religion of Anyanwu Na Agbala Nri--the Sun-god Ra. She remains unpolluted up to this day. Christianity without philanthropic practicalization can never win converts. The fruits of any

Religion are measured by results. The impact of this foreign religion seems to bring along with her certain corruptions absent in the days of our ancestors. For instance, the standard of morality and quality of life among these foreign religious devotees fall short of the standard and expectation. Despite these adverse foreign currents our ancestral Nri religious sanctity as laid down by Nri tradition still remains unpolluted.

Why? Because our Nri sacred Traditions and Religion are in accord with the Laws of God and Christ. So morally speaking, the foreign religion brings harmful loose morality to Nri nation. The devotees practise tainted christianity. After all, christianity is summed up in the way you live and your outward behaviour towards your neighbours. If your christianity is corrupt as pursued by converts and bears no fruits on the general morality of the area then the christianity is a sham.

The convert christians practise pharisaical christianity away from the real as well as sectional warfare. That is christianity as I observe pursued in Enugwu-Ukwu and throughout Nri nation. But nevertheless in Onitsha the RCM established the famous Christ the King College as far back as in 1933 and the first graduates included the late T.S.Ojiako of Adazi (B.A LL.B.), former Nigeria's Federal Ambassador

to Western Germany. A Teachers Training College-- the St. Charles College was also built at Onitsha In Calabar they built the Sacred Heart College (St. Patrick), in which I was among the first luminous graduates.

I have passed some honest criticisms on the role of christian Missionaries in Enugwu-Ukwu so if you are offended, Truth must be told fearlessly at least by a Learned Philosopher and Scientist of my calibre. To sum up: Though christianity stepped into Enugwu Nri with adamant intrepidity in the middle of the 19th century, more than 100 years ago, yet the Traditional Religion of Sun-god Ra--the Anyanwu Na Agbala Nri, the Ngene Idemili introduced from Egypt into Nri nation by Adama and Nri in 450 B.C., all still remain consolidated.

But I owe my respect to the late Rev. Ajayi Crowther for his Missionay Activities on the Niger and West Africa-- the price of good works.

Chapter 4

THE CULTURE OF NRI RACE

THE Culture of our people is basically Egyptian with a tincture of foreign elements borrowed from surrounding towns. What really are the constituents of a nation's culture? Is a nation identified by her culture? Yes, I will explain to you what really is culture because many people misapply and miscomprehend the word. Yes, a nation is known and identified by her Atavism.

Certain characteristics of a nation do repeat themselves generations after generations. This is called "Ancestral Cycle". Certain characteristics of ancestors do reappear in the current generation and repeat themselves in future generations, and re-occur again.

So these characteristics repeat themselves generations after generations. This re-occurrence of ancestral characteristics, in cycle after cycle, is known

scientifically as "Cycle of Atavism" or "Ancestral Cycle". This Ancestral Cycle determines the real Culture of a people basically. It is this Cycle of Atavism that segregates one tribe from the other. It is this ancestral cycle that distinguishes one nation from the other so that one tribe or nation is easily spotted out from the comity of nations by their collective way of life.

Thus a Chinese is easily spotted out and identified from an American and a British from a Russian. It is this instrument of identification of one nation from the other that constitutes what is known as "Culture".

So cultures of nations are not identical, they are not the same. They differ from one another. This culture of a nation is handed down from generations unto generations endlessly, divested of imitations.

The culture of a nation should fully depict the characters of the people. It should prove the quality of the nation as a whole. Hence such people are looked upon as civilized. Civilization and Culture are twin Brothers who go hand in hand inseparably. When a nation has a good Culture, that nation is said to be civilized. These are the constituents of Culture and the basis of civilization. So we here on the Niger, we possess a culture transmitted to us by our forefathers Adama

and Nri and it is of Egyptian origin. Our Culture is Music and orchestra making. We talk, and philosophize, and drown the sorrows of Life through music. We believe that when a man is drowned in sorrow, he casts away the sorrow completely by the spell of good rythm and melody Music is a weapon to kill sorrow and move man into action.

But our music and rythm is quite different from those of other nations because it is psychological. Our music tends to keep us happy--Happiness by music is excellent culture.

Nri's Cultural Music

Our main traditional music has a tincture of Religion. We do prove the religion and deeds of our ancestors by the rythm of their music, and Nri's key music bequaethed to us by Nri is the "Ojionu orchestra". It is a reminiscence of the Anambra event. Let us go into this ojionu orchestra and see what it is and how it was brought by Nri into the Niger and how it got dissipated throughout the Niger Ibos and beyond.

The ojionu music was the primary orchestra of the Egyptian astronomers and astrologers in Alexandria, and Adama and Nri were members of this cult. So on settling permanently in Adazi, they started to display ojionu music

whenever they wanted to accomplish wonderful works of Necromancy and Medicine. So the ojionu orchestra is the primary music of Nri nation and is a reminiscence of the priests Aduma and Nri and their sacred Religion of Anyanwu Na Agbala (Sun-god Ra). The music and the masquerade are of Egyptian origin.

The masque is fully known as "Oji onu ogbu orji", meaning "The killer of iroko tree by mere speech of his mouth". This tells of the Religious potency of the music and the masque--Iroko-killer just as Christ killed the fig tree by the mere speech of the mouth.

When the masquerade speaks or wills, it takes effect. Let us examine the components of the ojionu masquerade. The first and foremost is the head. The head is made of a carved effigy bearing the Nri tribal facial mark of "Ichi" characteristics of Arabs and Egyptians. The body and the head are dressed with the "Akwa Nka" cloth which completely overlaps the hands and hangs out loosely, spotted here and there like tiger.

The legs are completely overlapped, so they are impartially concealed. The waist is well studded with the "Aka-aba Nukwu" charms and other potential medicines well sealed and embellished with the native cowries. Next to this waist gear is the short-sized rafia "Mbenukwu". That is the majestic and formidable appearance

That is the majestic appeal of the miracle-worker--the Ojionu. The Akwa Nka cloth is spotted here and there like the skin of tiger. That is, it is a combination of blue-back colour on cream-white background, giving the cloth the look of a tiger's skin. The Akaba-Nukwu Medicine--the waist-gear is well adorned with cowries well arranged, and then it is tied around the waist of the masquerade, tied one after the other, beginning from the waist and come almost to the belly.

This gives the Ojionu masquerade formidable religious outlook, impregnated with powerful medicines for weal or woe. The Effigy on the head with its Egyptian hieroglyphics gives the look of an old aged man, an Arab warrior from the Nile delta, the look of our aged Father Nri. Thus beginning from the head down to the legs, the Ojionu masquerade is a proof of a priestly Egyptian warrior, the priest of the god of Nri, a combination of a priest and herbal medicineman.

That is the accurate description of the sacred masquerade of the Ojionu Music, the sacred music of our forefather Nri and consequently the sacred basic Cultural Music of the Nri nation.

The Ojionu masquerade must hold the sacred iron sceptre of Religious Authority known as "Ojee" which I have already talked about. The ojee sceptre must stand firmly on the ground when the ojionu masquerade is in action. And the power of the ojionu masquerade

lies in his speech or will. When he speaks or wills, it takes effect. When he talks to any tree, the tree withers and dies. That is why the masquerade is called "Ojionu ogbu orji", meaning "He who kills iroko tree by his mouth". Now let us turn to the music itself. The musical instruments are composed of a wooden gong called Ekwe, a very long drum about 6 or 7 feet long called Mgbada, a second short drum about 1ft. or 18 inches long called Igba.

Add to these is Nri's war trumpet called Oja, and finally the Nyo. The Oja was at first made from the horn of black he-goat well mature, tough in nature, with long mature beards. But in later years, a certain tree branch was used in making it, and when blown, it sends powerful long sharp blasts which startle a sleeping lion into daring action.

Let us examine the rhythm and see how it sounds. In fact, the ojionu music is the best of all our cultural music. And when we hear the rhythm pealing we remember the age-old adage attached to this traditional music: Igejezikwa Ukwulu ozo?

The long Mgbada drum produces a very deep bass sound, the Ekwe gong gives the treble note, and short drum gives the tenor note. Thus the Ekwe, the short drum, and the Mgbada drum altogether give the Treble, Tenor

The Ojionu masquerade, with waist-gear the Akuba-Nukwu, the head with Egyptian facial marks, and the Oji the iron sceeptre standing on the ground

and Bass notes and the music runs thus: First the Ekwe gives only single tappings at at intervals of four seconds and sounds as thus: Kpo nkpo kpo, Kpo nkpo kpo, and so on. This is the beginning of the music. Then the Mgbada long drum adds the Bass sound thus: Doo-doo, Doo-doo, and so on. The short drum steps in to complete the rhythm, and when the whole are combined a very lovely music emanates, a music of renown. The Trumpet is added with messages of miracles and daring deeds of Nri.

This is the Ojionu orchestra, the traditional national music of the Nri nation transmitted from generation unto generation, from our forefather Nri up to the present day. It is also the Religious music of the Nri nation.

It is a traditional sacred music which paved its way from the shores of Alexandria in Egypt to the hinterlands of Awka Division of the Niger. Now to finalize this Cultural rhythm the Nyo is added to complete exquisite unequalled music from down the Nile.

The Nyo is a carefully woven small basket with the bottom made of a broken calabash and the mouth is well sealed. Into it small pebbles are placed, and when shaken it produces a shattering sound which gives the music balance of added Beauty. So the Ekwe initiates the music, then follows the small drum.

and then the Nyo and finally the Mgbada long Bass drum joins in and completes the rhythm. Then the war Trumpet made of wood is blown also in keeping with the tempo of the music. This is ojionu music with all its attributes and beauty.

Ojionu masque's sanctity

Now let us go to the sacredness of the masque itself. In the field of culture, the ojionu masque belongs to high status, and this is owed to the Religion behind the masque. The head-gear with its Egyptian hieroglyphics, the Akaba-Nukwu, the iron sceptre Oji, the Ofo Nri the Nri's Religious sceptre--all bear the sacred element of Religion the Sun-god Ra of Egypt, the Anyanwu Na Agbala Nri.

So when you see the ojionu masquerade with its orchestra pealing, it is but Nri's outing ceremony of the Sun-god Ra Religion tinctured with performance of great deeds. The masquerade is not merely a common instrument of cultural play with drums and instruments that produce charming rhthms but it is an embodiment of Nri's sacred Religion from the Nile delta.

It is the outing ceremonial music of our Nri Sun-god. In short, the Ojionu orchestra with its beauty and admiration and moving rhythm is a sacred music of the Nile delta for the display of miracles and prodigies

transplanted into the Niger by our forefather Nri and Adama. It is a religious music of Nri people in Awka Division of the Niger. It peals on important occasions and festival days and burial ceremonies. The music is a sacred traditional orchestra of Nri race highly endeared among the nations but tough to master.

From the Nri people of Awka Division the Ojionu started to travel but its maternal and original sanctity remained undesecrated. And desecration culminates in the alienation of the temper of the god of Nri with its adequate substantial restitution.

Apart from the ojionu music, there are other cultural music of the Nri people but these are subsidiaries and have no religious background. They do not come from the Nile but were borrowed from the surrounding non-Nri towns. We have the Aligede music borrowed from Nawgu in Igbariam Division. A non-religious but purely cultural music, the rhythm is palatable. The Aligede music carries the message of pleasure and jollity, and when it peals, the dancers jump into jollity and social acclamation.

The message of the music runs thus: Igba natogi ka ji; igba natogi ka ji. Ofu emego ofu emego mgwa nnem. Itikwem gbam mgwa nnem. This when interpreted connotes: The musical Drum gives you pleasure as yam. One thing has happened and I should tell my mother about it.

If you slap me I tell my mother. If you slap me I tell my mother. So Aligede is but the music for pleasure and merry-making. I have told you previously that the culture of Nri nation is basically music making as a tool to dissipate sorrows of life.

Our people believe that the mitigation of the sorrows and trials of life by judicious application of sweet orchestras is an excellent culture, and definitely it is. They believe and teach that music aids man to conquer trials and vanquish foes. So Nri people attach great and indelible importance to orchestras. In war music is indispensable. And so music making is a good culture.

Another orchestral music is the Ogwulugwu. There are two types of this orchestra. We have the ogwulugwu proper and the ochupulu ogwulugwu Both are melodious, and they all came to Nri from across the Anambra river. They came to Nri from Ogwulugwu town beyond the banks of the Anambra river near Aguleri.

Another music is the Igbaigwe orchestra commonly called the osinigwe orchestra. It came into Nri from Igbariam. It came, first into the sister town of Agukwu Nri, and from there into Umuakwu Nri. In 1926 the Umuakwu people fortified themselves financially and plunged into this expensive difficult-to-master but sweet orchestra. That was the year the Igbaigwe osinigwe orchestra was born in Umuakwu

Nri, Enugwu-Ukwu. It paved its way and reigned for years and captivated the hearts of all the people of Nri nation and those who watched and listened to it. The orchestra possessed charming masquerades. There are 4 female dancing masquerades called Agbogho mmo with all the breasts and feminine features. We have the Obuibu masquerade which carries heavy Head-gear bearing mirrors.

We have the Nnenwanya mmo the mother masquerade with all the attributes and demeanours of a mother, we have the Osiasili the Tale-bearer with the features of an old aged man. We have the Okwomma the Matchet carriers, these, too, carry mini-size mirrors in the small head-gears. Now the instruments of this music are made up of the Alo the long gong, the Ngedegwu with its three-legged pot called Nne udu, two medium-sized pots called Udu, the musical gong called ogene, and finally the trumpet called Oja.

The Ngedegwu initiates the orchestra, then the Alo follows and finally the rest fall in and complete the rhythm. But the rhythm is superior to the ogwulugwu music, and the dancing is of intricate nature and difficult to master.

There is another aspect of our Culture which captivates my interest and that is Wrestling. After the planting season which falls between

January and April Nri farmers relax a little for about 3 or 4 months before again returning to the irksome farm work. And during this period of relaxation our elders plan and organise copious wrestling contests in order to produce men of nimble action and adroit mentality. Mature young men stage very interesting combats in physical culture.

The immature tender youths devote themselves to rigid wrestling tuition under an exponent. The wrestling, whether for tuition or contest, takes place in the general playground called "Ebe". Each village has its own Ebe, for example, the Umuakwu village has the "Ezi Ovuamu" playground, the Urunnebo village, the "Ebe Ofu", and the Ozili village, the "Ebe Ozili" So all the Ebe Teghete group, each has its own playground.

It is these playgrounds that became the cradles that produced eminent tough adamant men for national and international contests. Now the wrestling as our physical culture does not go alone when it is in session There is a typical befitting music which peals and propels the wrestlers into greater offensive actions. What is this typical music which, like a cog in machinery, propels the men into action and enlivens the session? This music is called the "Igba mbe"--the 'Tortoise music'. The music is rightly called tortoise music because wrestling, in the real sense of the word, is a physical contest in which the best tricks are

manifest. Let us examine the components of Igba Mbe music. The music possesses all the instruments of the Ojionu orchestra but with only one addition. And that addition is the shell of a big tortoise which when beaten produces good sound. The shell is called "Ekwe mbe".

The tempo of the music is similar but not identical to the celebrated Nri traditional ojionu music. The sound of the tortoise shell makes it a little bit different so that one can easily distinguish the ojionu music from the Igba mbe orchestra. They are music for performing great deeds and miracles.

Our people call wrestling by the name "Mgba". To captivate the session special costumes are fashioned. The most important is the wrestling waist gear called "Ikpo mgba". This Ikpo mgba is made from the bamboo palm. It is a rectangular basket prepared with bamboo, properly and neatly woven to form a perfect finish. Then little native gongs are tied line after line on this rectangular basket.

This little gong is called "Ikpo", and is of the size of a baby's palm. Inside this Ikpo is tied a metal strip of the size of a small nail and when shaken it produces sound. These little gongs are carefully tied line by line on the rectangular basket. And the whole is decorated with yellow camwood called "Edo" and the white chalk called "Nzu", with additional

tincture of the red camwood called "Ufie". In some cases the blood and feathers of red cock are dropped on the ikpo mgba which give it mystic medicinal outlook. It is this bamboo basket dressed in this form that we call "Ikpo mgba"--the wrestling waist gear.

Before it is tied to the waist the "Akaba nukwu" must first of all be worn, and then on top of this the "Ikpo mgba" is firmly secured. And when the dancer shakes his waist or jumps up and down, the ikpo mgba rattles sonorously thus: "Yom-yom-yom", and so on. Now some members of the wrestling party dress themselves in mystic-looking form with their bodies painted with white chalk, one side of the face is painted black with charcoal while the other side is treated with the red camwood.

The waist is well greeted with the Akaba nukwu and the Ikpo mgba It is these men who enliven the playground with the dance of the Igba mbe while the wrestling contests are on. Their duty is to traverse the entire ground and give lively performance called 'Izu okika', mechanized by stamping the feet manly on the ground and wording such incantations as "Iyi adeli oba" meaning "The calabash can never sink however tough the tempest may be".

There are many styles and techniques of wrestling. One of them is 'Ikpu okasi' in which the victor carries his victim shoulder

high and smites him on the ground. The other style is the "Nchi aka". The opponent tries to get hold of the hand of his opponent and by flinging his hand high up, he grips the side firmly and knocks him down. Another style, and this one the most dangerous, is the "Tœ" style called "Itutu nkpulu okpa". The contestor picks unexpectedly the big toe of his opponent. And when this is done with the speed of lightning, the victim greets the ground with heavy fall like that of humpty dumpty.

Another style is the "Azu". The wrestler suddenly gets behind the back of his opponent with the speed of lightning and thereby renders him woefully helpless and becomes the victor.

Our wrestling culture has helped to give birth to men of invincibility and tough fibre, of strong veins and iron will, who in war and peace vindicate the honour and glory of our Nri nation.

Our musical culture has a high class of its own and stands aloof from all others on the Niger. It is highly endeared by non-Nri tribes of Nigeria and that endows us Nri with mark of Distinction and identity.

Chapter 5

CUSTOMS AND TRADITIONS OF NRI NATION

What really is Custom? What is Tradition? And when combined together we have Custom and Tradition of a nation. The word "Custom" when applied to a nation or tribe signifies an established system of collective behaviour, a system of collective action nationally observed, a system of national behaviour and actions extant in a tribe.

Thus a nation or tribe possesses its own particular code of national conduct, and this code of national behaviour becomes the Law of tho land commonly called the "Customary Law"--the Law according to the custom of the land. That is Custom. But the Custom must be based on the Ancestral characteristics of the tribe. It must not be one that is borrowed from others or copied from the illustrious citizen of the tribe in one generation or the other.

It must come direct from the Life and Teachings of the initial great grand father of the tribe. And all generations following must follow their great grand father's exampiary code

of conduct and keep the tenets of his teachings. The Custom of a nation must be based on the code of conduct of the first great grand father of that nation. Hence Custom is fitly called *Geneological atavism* or *Anthropological atavism.*

The Life of the Ancestors and the Teachings of the Ancestors differ according to tribes. Thus the Life of the Ancestors makes up the 'Customs' of that tribe. And the Teachings of the Ancestors make up the 'Traditions' of that tribe. Hence in each tribe we have the customs and traditions of that tribe transmitted from the initial great grand father and from generations unto generations endlessly.

I call this phenomenon 'Cycle of anthropological Atavism'. When a tribe is governed by a system of traditional conduct that system of conduct automatically becomes binding and therefore Legal. Therefore ancestral codes of conduct are Legal They are legal because abuse of such codes has punitive retributions both from the gods, the fathers, and elders of that tribe. And by these codes of conduct the purity and impeccable justice of the tribe are maintained.

We *Nri* here on the Niger, singled out from among other tribes by our language, our culture, our behaviours and observances, have beloved Customs and immutable Traditions. And the most important of the customs is marriage.

Nri marriage custom

We Nri nation domiciled on the East of the Niger do not pick our wives at random from anywhere. We do not live the life of pigs. Our marriage custom is a sacred one and we adhere to it throughout our generations. We do not allow our daughters to live rotten lives, we do not allow our sons to live and act contrary to our customs or to profane the laid down observances transmitted to us by Nri and other progenitors of Nri nation.

In short, our sons and daughters are not free to live immorally or pollute the land. From the cradle to maturity noble living and sanity of behaviour are engendered. So Nri's marital customs and traditions are admirable.

You admire the moral purity of our daughters and the decency of their manners in public and private lives. Before a girl is given up for marriage she must declare herself a "virgin".

That word virginity carries great weight in ancient Nri nation, for therein lies the glory and beauty of womanhood--purity of life and dependability of helpmate. This carries great weight in each and every family of worth. Dependability of marital partnership and purity of morality are keystone of marriage and the beauty of womanhood. And this offers great challenge to modern women. Purity of life is

essential in our marriage. The contracting parties must be pure, that is the decree of the god of Nri and our customary marriage. And it is this god of Nri that purifies the nation by exterminating the polluters of the land. Such extermination consumates in death. Polluters of our sacred marriage are wiped off by death by the finger of the god of Nri. Among Nri people immorality is looked upon as abomination and corruption and pollution of the land for Man is above the rank of animals.

So from the cradle, the early start of life, parents teach their daughters the science of morality and ethics. Here it is the mother who plays a great part. When the daughter has arrived at the age of reason and puberty the responsibility of moral guidance rests solely on the mother who shows the Light of Morality unto the daughter.

She is taught the Art of virginity and good manners. She is made to know the evil consequences of losing her virginity while yet with the parents, the shamefulness of public abnegation, the thrashing blows from our Nri god, the infamy brought upon the entire family and the final extermination by death.

In short, the mother takes the responsibility of imparting sound moral education into the daughter so that she grows up to become a woman of quality, quality house wife, quality future mother, quality sex. By this custom,

we produce Quality Womanhood. Again, before a man takes up a girl for marriage he must first of all find out the quality of the girl's family. Whether rich or poor the girl's family must be of 'Good Quality'. This is what our people call: "Mma di na agbo", which means "Beauty of character and nature is Quality". It is the quality of the family that determines the Beauty of that family and consequently the Quality of the girl.

When we talk of the Beauty of a girl, we do not mean the beauty of the physical body. We mean her inner life--her morality and morale, the beauty of her moral life, her purity as a female, her purity as a future mother of noble children, her fine agreeable manners.

That is the Beauty of a wife, the beauty of a daughter. That is the sacred Custom and marital Tradition of Nri nation--the production of sacred wives and dependable mothers from the cradle to the grave.

Now let us touch upon the dowry which is the determinant of marriage in Nri nation.

The dowry

The Dowry determines, according to Nri's Custom and Tradition, the legal Right of ownership both of the wife and children from her. It gives the husband the legal Right

to become the bona-fide husband of the girl and father of the children. It gives the husband complete control of the girl and she becomes his bona-fide legal propery and acts as a legal Bond of inseparability And she in turn becomes proud, and priced, to be owned, and costly too, to be owned. It crowns the girl with marital Prestige and the marriage with Appeal. But the Dowry must be within the bounds of possibility.

You may ask how and why Nri girls or ladies get to be the husband's property? Do husbands buy them as such? My answer is this, and it was so taught by Nri and our ancestors: Women are men's properties by Right of Creation.

God gave Adam a female partner from part of him as his own possession. The payment of Dowry does not connote purchase. It means Right of Entitlement. It is Customary Legalization of marriage and enthrones the husband on the throne of legal ownership.

It raises the girl from the status of a mere lover to that of a complete legal house wife and the children from that of bastards to that of Legitimacy. It raises the girl from the rut of mediocrity to honourable status of sacred devoted wife inadmissible to outside interference, the future mother of legitimate children. She is no longer a common female won through Love-making. It raises the Marriage from the

class of mere love-making or concubinage to that of "Queenship", for children under concubinage are not at all legitimate. The wife becomes the Queen of the house and the husband the King and supreme Arbiter of the entire family for he owns the wife, the children and all the rest of things. In short, the husband becomes the Director and the wife his Deputy in the family, who carries on in the absence or death of the husband for that Home and Husband are her legitimate Share from God and it is her Duty to keep them well with her implicit attachment and wholehearted devotion and cordial labour.

That is how we Nri people look upon marriage and that is how it is patterned by God. Marriage is God-given and not man-made and therefore it is sacred, and must be performed in the way God created it and handed it down to His human creation.

Anything from God is sacred and hence the union of man and woman is sacred. The payment of Dowry makes marriage Legal and establishes the husband the Right of complete ownership and the girl of complete attachment.

It removes the marriage from that of being mere love affair or concubinage. It raises the status of the children. It removes the husband and wife from the class of animals, and imparts Personality and Prestige to the marriage. It is

no longer a toy affair. That is why I say it raises the marriage and the girl from the rut of mediocrity and gives the husband full entitlement as father and monarch of the family. Before the dowry is paid to the parents of the girl a certain ceremony is performed by the parties who debate the dowry.

This ceremony is the "Akilika" ritual and our people call it "Ika akilika nwanya"--the breaking of the marital weeds. Certain willow wands or small pieces of grass weed stems are procured and cut into pieces by hand and then cast on the ground.

This is done first before debating the dowry. The cutting of the willow wands or pieces of dry grass stems signifies that the girl is given up for marriage as a wife to the man and not sold away, a wife whose duty is to tend the man's home and farms since grass stems or willow wands are associated with farms or plantation or dwelling premises.

It proves that the girl is not sold away as mere merchandise but given to the man as a wife to tend his home and premises and farms and become full helpmate and domestic scientist capable of progenies.

It signifies that Domestic Science and Progenies are Divine Duty imposed by God on womanhood. There is no status for women in human society that is greater than that--man's Earthly Deputy.

She shares the wealth, the sorrows, and happiness of her husband for that is her share from God. That is why we Nri people call our wives "Oli aku", meaning "Wives who enjoy husband's wealth".

Apart from the marriage custom there are other customs and traditions of Nri people which are enamoured. One of them is the "Native Title Making" called the Customary Titles or Chieftaincy Titles. We have the Ekwu title, the Ozo title and the Nninwamadu title, the Chi title, the Oba, and Whum titles.

These titles do not prove class distinction. It does not mean Nri people practise class segregation. These titles prove the degree of wealth in Nri society attached to chieftaincy as approved by Nri god. Nri god and Nri people honour and esteem native title holders and they are known by the name of "Nze" meaning the "Lords".

Anybody who performs the title of Chi or Ozo or Nninwamadu or Oba is entitled to the title name of "Nze". But the initial one is the Amanwulu. This must be done first, before any other, and none can precede it. The Amanwulu title is simply the title for the 'Declaration of Manhood', the title for the 'Declaration of Maturity'.

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AMANWULU TITLE

The Amanwulu is an inevitable title. Everybody must do it whether rich or poor. Should you not declare yourself mature? Should you not like to be treated as mature in the presence of your people? I suppose you like it and so is everybody. I like it myself. Therefore I must declare myself publicly as being mature, capable of mature thoughts, mature expressions, and mature associations. That is the title of Amanwulu the first rung in the ladder of Nri chieftaincy title.

And when you perform it the god of Nri, the Sun-god Ra, regards you as mature, a complete and versatile manhood capable of prodigies and war should other tribes attack Nri nation. Then you are free to wear the cap of Nri god, the okpu Agballa Nri, a red cap with tincture of red and white designs. In fact everybody among Nri nation knows this cap honourably called the "Okpu Agballa, the Nri war cap".

The total cost for the performance of the Amanwulu title, the traditional declaration of manhood, is about £10. The first £5 is for the making of it--the Religious side of it called the "Ime Amanwulu", and the second £5 is for the public ceremonial part of it, the public Declaration of Maturity, called the "Ivu Amanwulu" in which certain ceremonial dances of publicity throughout the Nri four market of Nkwo, Eke, Oye, Afor, are concerned.

This public ceremonial Amanwulu is associated with one of the Nri gods called "Ngwu Ukabia", the god of manhood, domiciled at Uruokwe village. The party must be well painted with the red camwood called ufie and be carried shoulder-high to the shrine of Ngwu Ukabia and his head is covered with a big wooden spoon about 1ft.6in. long called 'Okwa Amanwulu' and with his eyes closed.

And there at the shrine of this god of manhood copious rites of declaration of maturity are performed including kola nuts, palm wine, roasted yams, and cock. All these are offered to Ngwu ukabia, the god for the Declaration of Manhood.

And from that day the party is regarded as a complete mature being. Other feastings associated with it are on for more than 8 days in the party's home. This Amanwulu is done in the month of February every year and is called 'Onwa Amanwulu'. There are two shrines in Enugwu-Ukwu for this god of manhood.

The one is Ngwu ukabia which is for the Ebe Teghete including Ngwu ukabia's subservient god named Udo Amanwulu. The second shrine is at Avomimi for the Akaezi people. Anyone is free and entitled to declare his manhood of Amanwulu in any of these two shrines for they are one and the same god of manhood.

After the Amanwulu the party is free then to marry and rear up family and to perform the other titles at his choice.

EKWU and OZO TITLES

As the Amanwulu is the title for the Declaration of manhood so the Ekwu and Ozo and Oba and Whum and Nnimwamadu and Chi titles are the various titles for the official "Declaration of Wealth" and which give the holder official entitlement for the name 'Nze' and entry into the "House of Nze" men--the "House of Lords".

It is these Nze men who govern the nation of Nri. It is they who form the Nri Parliament. It is they who make humane Laws for the wise and kind administration of Nri nation but they are guided by the finger of the god of Nri, the Agballa Nri.

The performance of Chi title is not so costly and that is why the greater number of our population is composed of men with Chi title. The performance of Chi title costs about £10 or N20 Nigerian currency. The Cash payment, the goat, the wine, and other items and oblations come to the neighbourhood of £10. This is the first rung in the ladder of promotion, the first step to declare publicly that you make money approved by Nri god and people. Then comes the Nnimwamadu. In order to become the holder of the Nnimwamadu title you are expected to pay the sum of £20.

In short, in order to finish all the ceremonies associated with it you will find yourself in the region of £20-£21. So now you see the degree of wealth as it climbs up. If you are born in a family and grow to maturity, you are expected to spend up to £50 to capture both the Amanwulu' Chi, and Nninwamadu titles. In order to go up higher and to prove you have much higher wealth then you come to the Ekwu title which costs from £60-£100.

There are two types of Ekwu namely the 'Making' of the Ekwu and the 'Ceremonial Ekwu'. That is, after making the Ekwu by the payment of £60, you are expected to ceremonise it and give it town-wide publicity.

And here again the Ngwu ukabia god comes again to play a part in it. You are expected to carry the Calabash of Ngwu ukabia called "Okuku Ngwu ukabia" together with the "Ofo" Ngwu ukabia, the 'Ofo Nri'--the sacred wand of the god of Nri for wealth titles and spend sleepless night making official and sound Advertisement of it by playing orchestral music all over the entire town visiting houses and people attached to you.

They may be your inlaws or touchy friends. And while in the course of the music a certain trumpet called 'Mkpa Alo Ekwu' is blown by someone who is a party to the ceremony. Then in response you answer and

say: "De-ei, Ngene banyi ekene ngi, ekene ngi. De-ei Ngwu ukabia ekene ngi".

The orchestral music is punctuated with this Trumpet-and-respond ceremony. The respond to the blast of the Ekwu trumpet connotes thus: "Yes, yes, our god Ngene I greet you. Ana Enugwu I greet you. Ngwu ukabia I greet you". Also people of eminence and eminent homes are in like manner greeted and visited.

And this must be done from one village to the other until the entire town is completely traversed, carrying on the whole ceremony throughout the whole night until it is dawn. This is called "Imu anya Ekwu", meaning "The sleepless night of the Ekwu title".

On the Nkwo market day he must go to the market and finalize the advertisement in the presence of all the people in the market where the trumpet-and-respond ceremony is copiously mechanized. From that day on the party wears around his legs the white tapes called "Atali Ekwu"--symbol of Lordship or Nze.

These Atali Ekwu remain on his legs all the days of his life and go with him into the grave. Chief Osita Agwuna, a one time potential Zikist and one of the pioneers of Nigeria's Freedom and Independence and now chairman of Nigeria's Festival of Arts and Culture (FESTAC) with influence all over Africa, performed the Ekwu Title and bore the 'Okuku Ngwu ukabia' from dusk to dawn.

The 'OZO' TITLE

The 'Ozo' title is much higher than Ekwu in status and cash. It costs £130-£500 or N260-N1000 The ritual advertisement is the same as that of Ekwu but the only difference is that on the Nkwo market day ceremony, the 'Ufie' music must peal, and peal profusely in the market giving glory and grandeur to the Ozo man saying:

'Ugo ghuzuo ochake. Ogalanya ngada anyi ekene ngi, anyi ekene gi, ewepulum ngi okpu. Eze afulukwe anyi ekene gi. Ora obodo ekene gi, ora obodo ekene gi, ora obodo ekene gi".

The meaning is thus: "When eagle has completed brave deeds the feathers become linen white. The rich man who sits lordly on his easy chair we greet you. I doff my hat for you. A spectacular rich king we greet you. The people greet you, the mass greet you."

Then while this ufie music peals, Ozo man sits lordly and richly on his Ozo-Ngada 3-legged carved chair with his eyes painted with white chalk, the neck adorned with Igala beads, and the Okpu agballa Nri--the Nri's war cap bearing 2 linen-white eagle feathers worn on the head.

You can then imagine the kingly spectacle of such a figure with the Ngwu agiliga iron sceptre erected on the ground before him. He is then given such title names as: 'Ide ju ogwugwu' (pit full of water) meaning 'Man of

abundance', 'Orimili' meaning the 'Sea of wealth', 'Ikpo Nze' meaning 'In the midst of rica Lords', 'Eze afulukwe' meaning 'Rich Lord beyond denial'. And whenever he is seen and met anywhere whether in his home or in the public he is greeted with that symbolic title name given him. In short, when you meet him you greet him by the name of Orimili or Ikpo Nze or Ideju Ogwugwu. That is all about the Ekwu and Ozo. We enter Oba, Fum, and Ide titles.

OBA, WHUM, and IDE Titles

The summit of these wealth titles is the following: Whum, Oba, and Ide titles. They are the end, the top of the ladder, the summit.

For the Isionye people is the Oba. The Whum is for the Urunneho or Akaezi people, and Ide for the Ebe Teghete people. The Whum being the king of all is the title for "millionaire" and Oba and Ide titles are for "thousanaire".

WHUM Title

Whum is the king of all and toughest in cash and is in parallel with Andrew Carnegie and Rockefeller of America and politically it is equivalent to K.C.M.G. of Britain. But to begin with, what does Whum mean? It means abrupt elevation to the 'Seventh Heaven' without the preliminary stages of progress or gradual ascent, a direct Elevation to the land of Plenty, Abundance and Superfluity. The ceremonies are the same as those of Ozo title but the financial side is heaviest.

costs about £50,000 or N100,000 In short, if you wish to capture Whum title you must spend from £2,000 £5,000 in cash plus cows. You pay cash £2,500 and then procure in addition 19 cows costing £100 each, totalling £1,900 in cows, together with £4 cash gift to each of the 19 villages of Enugwu Nri totalling £76. Thus each village gets as gifts 1 cow and £4 totalling £104. Hence the sum total as gift for the whole town is £1,976 or £2,000. Wine, kola nuts, and other items associated with the ceremonial side of it clear about £500. All total about £5,300.

Friends and well-wishers from distant lands are given copious lavishing entertainments from the initial day of ceremonies to over 1 year and this clears about £40,000. These are free gift entertainment expenses to potential figures and rich invitees from far distant lands for over 1 year to prove the degree of your financial standing and Economic Ability beyond the nations. So the Whum title costs £50,000 to capture.

The only figure capable enough to capture this coveted luminous title of wealth is late Chief Dennis Awulu of Ucunebo with maternal parental background from Umuakwu. He lavishly spent more than £50,000 and deservedly became the *Whum* (millionaire) of Enugwu-Ukwu Nri and this title is similar to the "Abilikete" of Umunze now captured by Chief M.N.Ugochuku of Umunze.

OBA Title

The next title after Ozo is Oba. It is not a monarchical title but a traditional title of wealth for a thousanaire and is by far higher in status than Ozo. The total sum of money to capture the Oba title is £25,000 or N50,000 Oba means "Yam barn or store", and is given to a thousanaire. The expenses in cows and cash for the 19 villages of Enugwu-Ukwu is the same as Wnum but the ceremonial side is a little below and entertainment expenditure is £20,000. The holder of this title is Chief D.A Nwandu of Awovu in Isionye and he, too, has material background with Umuakwu.

IDE title

The title of Ide is another luminous title for a thousanaire. And the name "IDE" means the "Pillar of a house, the foundation stone" and it takes a fat sum of £30,000 to capture. £5,000 for cows and other ceremonial items and £25,000 for royal entertainments. This title carries with it the element of patriotism and philanthropism. The holder of this title is Chief R.O.Nkwocha of Uruoghe. He, too, has marital background with Umuakwu.

ADAMA title

Adama is the title for multi-millionaire and is of higher status than Nri wealth titles. It takes more than £100,000 to capture, a political and wealth title for late Chief Ojiako of Adazi, the "ADAMA" of Adazi Nnukwu, with ancient political and military might in Nri and beyond the Niger, for 'Efe Nri Nri efe Adama'---'If you pay homage to Nri Nri in turn pay homage to Adama'.

To summarise, the Nri chieftaincy titles are never kingship titles but Traditional Cultural Titles of Wealth and Maturity for Nri as a nation on the Niger was never a kingdom with specific kings from antiquity but cultural Religious group who from origin and from antiquity governed Nri nation through elected Traditional Chiefs called "Nze", for there is categorical marked difference between the word "Nze"(chief) and "Eze"(king). The present generation of Nri should take note of this classification and readjust their blind notion of "Eze" and "Nze" and make accurate, correct application in order to engender the true image.

Finally, the Adama title takes about £100,000 or N200,000, the Whum clears £50,000 or N100,000, the IDE £30,000, the Oba £25,000, Ozo about £500, Ekwu £100, Nnimwamadu £20, Chi £15, and Amanwulu £10. Among the Ozo title holders is Chief M.O.Ohiekwe, the "Orimili" of Enugwu-Ukwu.But beginning from the Amanwulu to Whum, Oba, Ide, Ozo, and Ekwu, the ceremonial visit to Ngwukabia and Ana-Enugwu is imperative but in the case of Chi and Nnimwamadu it is optional.

Chapter 6

INDUSTRIES IN NRI NATION

WHEN we talk of industry I do not mean the manufacture of chemicals. I do not mean the mass production of iron and steel plants or the making of electrical equipments. Just as we are identified by our culture and language so too our national industry is identified. It has travelled far and wide and it is known everywhere.

Our industry came right away from the Nile Delta. It migrated along with our forefather Nri from the shores of the Nile from Alexandria and germinated in Awka Division of the Niger. This is Nri Carving Industry.

Nri carving industry

Our main industry was carving. This artistis working on wood with clever traditional tools was mechanized by hand. It was this industry that gave birth to the formation by our Nri sister town of Amawbia of a carving industrial Company known as the "Awka co-operative carving industry Ltd. (A.C.C.I. Ltd.).

This Company was the the combined team work of our Nri carvers with modern business industrial outlook. Let us peep into their production. Their production is large-scale for the Company receives big orders from all parts

of the world. From London and from New York, Germany and from Australia orders flow in to the Company. Travellers gain impressions and take upon themselves the duty of advertising their findings across all the quarters of Europe and America. The C.M.S. on the Niger from time to time exhibited some of these marvellous crafts in their C.M.S. Bookshops throughout Nigeria.

You find the Nri carving products in potential museums in the world. In British Museum they are there. In the French Museum they are there preserved as fine examples of triumphs of patient thought, eminent culture and industry. Some are given by some firms as souvenirs or valuable costly gifts of remembrance to their illustrious employees.

In sport clubs some of these carvings are kept and treasured for many centuries. Even in beautiful homes they are kept and endeared as very costly furnitures. Let me tell you, man, if you are artistically-minded your home is never complete without one of them. Keep one of them in your home and you will confirm the charm and the ingenuity of our Nri Carvers commonly called "Awka Carvers".

The carvings themselves are hieroglyphics of some Egyptian gods. They are Egyptian deital symbols as taught by our forefathers Nri and Adama. They are signatures of certain Egyptian gods reproduced in wood. And the most favoured wood is the iroko which we call "orji,'. Now let us examine some of the products. The most common is "Oche Nze"-- the "Lord's Stool". This Oche Nze has no

single nail in it. It is simply a handsome carved one-legged or three-legged stool dug from a tree trunk by clever craftmanship, and impregnated from the face down to the legs with the Nri god's symbols of "Ichi". This is the official stool for all Nze men. From Chi right down to Ozo or Oba title holders, from Ekwu to Nninwamadu holders this is the official recognized stool of Lordship.

Now the "Azu Ekwu" and the "Azu Ozo or Oba or Whum" bear the same Nri carvings. The Azu Ozo is nothing but the official "Nze Pillar" erected at the official palace of the title Nze man. The palace is known as the "Obu Nze", and the pillar is made of iroko wood carefully carved and officially planted in the Obu Nze.

Then the main entrance to the main compound of the Nze man is greeted with 7 or more giant pillars well carved and designed. The Altar of the Ancestors in the Obu Nze also bears these Nze Pillars. All Nze wealthy families bear these entrance Nze pillars and the Obu Nze pillars. By these pillars rich Nze families are identified and known throughout Nri nation.

Products carved range from ornamented doors, well designed tables and cupboards, to animals such as leopards and many other artistic goods within the range of imagination. Kitchen goods, too, are produced such as spoons,

knives, plates, and trays. Human heads and effigies are also made. That is why I say that anything within the reach of imagination is carved. Some are plain and simple, others are complicated and intricate such as the effigies of Ikenga, idols, igwe, and obibu masques. But all are of Egyptian origin, the culture and industry from beyond the Nile, from the coasts of Alexandria.

Another industry worthy of note is pottery.

pottery industry

The making of pots and plates and cups was among the industrial art planted by our forefather Nri. The pots are made of clay. When the pots are completed, in the initial stage, the sides are impregnated with carvings carefully traced on them with wooden tools. Then they are allowed to dry and get hardened. To render them waterproof they are subjected to sublimation. They are gathered into a pile carefully with some dry grass heaped on them and fire is set on them.

Under this method they receive severe heating of fire. Sublimation makes them waterproof and form good water storage. The pot makes the water icy-cool and this is our local refrigerator. Our people travelled beyond our borders and dissipated this art to other tribes beyond the Niger. The Afikpo pottery industry is an example.

Their pottery is basically Nri from Awka Division and is unique. We produced a typical musical pot called "Udu" used nearly in all our musical orchestras and this spread throughout

the Niger Ibos. They are commercialized. This uuu has two apertures-- the mouth and a small circular opening on the left side. And by clever manipulation the four musical keynotes of treble, alto, tenor, and bass, are beautifully produced. Our plates for food are made in like manner from clay. The clay plates are called "Oku".

The European breakable plates made with China clay stand in the same parallel with the Nri clay plates. The pottery industry in the sister town of Enugwu Agidi and at the time in Nawfia and Umuakwu, Enugwu-Ukwu, is a shining example. Another industry is Blacksmithery.

Blacksmith industry

The descendants of Nri from time immemorial have been gifted makers of war guns, cutlasses, knives, razors, traps, and armament, musical and hunting instruments. Among our coveted professions is blacksmithery. We do not own electric power foundry but the most efficient dependable Traditional Foundry. We do not depend on modern foreign tools but on most nimble Traditional tools from our own Foundry. But our products are on the same standard and accomplish the same problems. They are on the same parallel with modern imported guns and weapons. Our war guns are known by the name of *Egbe Egbentoba* the "Hunters' Guns". Yes, they are so called

because our hunters regard hunting as war against animals and therefore the fitting weapons are the Egbenioba guns. These guns are long-barrel weapons like anti-aircraft guns and have the power of getting at long-range targets of about 1000 yards away. The barrels are about 10ft. long and the gun itself in completed form has heavy-padded base made of strong wood to which the barrel is cleverly attached.

In fact, the Egbenioba gun is a work of Science, with a booming sound and damages like that of military Artillery, a blend of science, beauty, and power. The Egbenioba Guns are in the same style of manufacture as the anti-aircraft guns of the British Royal Army.

The only difference is that the Egbenioba guns are portable and hand-triggered while the aircraft guns are mounted on stationary machines and the barrel is about 1ft.6in. in diameter and controls much heavier bullets. But the damages are almost identical. The Egbenioba gun has a 5 inches-diameter barrel and controls bullets as thick as human thumb.

The blast when fired is like that of machine gun or thunder. The degree of havoc on targets depends on the size of bullets loaded into it. The Royal West African Frontier Force of Britain met a much tougher formidable foe in 1900 when they invaded and came into our domain. They found Nri warriors tough and indefatigable, invincible, taciturn and nimble, equally tactical and manoeuvring and their guns played equal havoc and massacre---they stem

enemies down like banana plants and cut down trees from stems or roots, equally serviceable and equally dependable. That is Nri's Egbenioba gun---the Nri military weapon designed equally for hunting when then the temper of the gun is lessened by the use of small bullets.

Another gun is the short gun commonly called "Egbe Cham". This is about 2 feet long barrel and base inclusive. Then come the "Ogbondu" and "Mkponana" guns. The Ogbondu gun produces mighty booming sound like the blast of 20 ton bomb, shivering walls and ground to fragments. The blast of Mkponana is like that of thunder, powerful sharp blast which shivers the elements. Both the Ogbondu and mkponana guns are fastened firmly to the ground with chains. They are Nri's Traditional machine guns.

They are used during burial ceremonies in which case no bullets whatever are incorporated. They are commercialized. There are the usual normal guns for general purpose. They stand in the same parallel with the Air Rifles and Double-Barrel guns for shooting games. These are the principal items of our Industry -- wood carving, pottery, and blacksmithery called "Ozu" for which Awka Nri people are famous coupled with farming.

Under this chapter I have a good message for you. Are you the son of Nri? Do you belong to Nri nationality, are you true descendant

of Nri? Then if you are, how can you be easily spotted out and identified among family of nations? You can only be identified by holding high your national image. We Nri people in Awka Division of the Niger have beloved identity. We should not allow our identity to be polluted through neglect and through borrowing wrong one from foreign areas for this ensues in anomalies of imported culture and final loss of Nri image.

Be you a graduate of Edinburgh or London your image of identity as a true son or daughter of Nri nationality is stamped on your face and atavism and it will be foolish to pollute it with foreign imitations and importations. Why neglect or hide our image of Nri and copy foreign one? I see no wisdom in importations of foreign culture and hiding Nri national identity.

What is the national identity to which I am herein referring? I mean your Nri culture, the culture of our Nri Ancestors, our Nri Customs and Traditions, our Musical Heritage, our Nri Language. Why should we neglect the noble sacred Traditions of our Nri Ancients and embrace foreign ones?

Here lies my appeal to all and sundry, to all the descendants of Nri to propagate and perpetuate our Nri national Identity. Many of our Nri men and children scattered all over the globe especially over Eastern Nigeria are fond of imitating other tribes' languages and speak in like manner thereby losing their own mother Language and consequently our Nri image and identity. And when you lose your image you lose your National Identity.

Take for example, our musical heritage. Our children and adults do import other tribes' music such as the "Kokoma", and "Shapara" from Western Nigeria and completely ignore our beloved music of "Mgbaga" or "Aligede". They say that such orchestras are difficult to master and tough to dance.

They have forgotten that the Kokoma and the Shapara are the orchestras by which the Yorubas are known and identified. Then I ask: Are you a yoruba? In palatability and manliness of performance these orchestras cannot in any way be compared to our own such as ijele music or the ojionu orchestra.

Though tough to master and intricate to dance, Nri's music is more manly and palatable, more brisk and alluring, and it is this manliness that makes us Nri tough virile dynamic versatile race in Nigeria, a race, as I said before, with a blend of affability and militant dynamism.

I therefore appeal to present generation of Nri to adhere to our ancestral Nri Traditions and Customs, our musical heritage, our Nri Language, our Culture and renowned industries for all these constitute our Cultural Heritage and international image of identity. We should not allow our noble inimitable heritage to die off due to neglect and foreign culture importations. We should not allow our Nri national image, transplanted from Alexandria in Egypt, one of the seats of world civilization, into Awka Division South of Sahara by Nri and Adama to fade away into oblivion. Our geneological image or cycle of atavism must be perpetuated.

CHRONOLOGY OF DATES

450 B.C. -- 1450 (Slave Trade) = 1,900 years

450 B.C. -- 420 B.C. The founding of Nri and Adama nations down South of Sahara.

450 B.C. -- 1850 A.D. (founding of Ufuma and Amawbia) = 2,300 years

450 B.C. -- 1875 A.D. (Conquest of Adda) = 2,325

450 B.C. -- 1857 (C.M.S. on Niger) = 2,307 yrs

450 B.C. -- 1900 (British on Niger) = 2,350 yrs.

450 B.C. -- 1920 (British in Awka Div.) = 2,370

450 B.C. -- 1861 (Cession of Lagos) = 2,311 years

450 B.C. -- 1960 (Nigeria Independence) = 2,410

Towns which form Nri nation

Nri nation's sister towns

Enugwu-Ukwu, 1st born of Nri

Enugwu Agidi

Nawfia

Agukwu Nri Last born male child of Nri

Urunnebo in Enugwu-Ukwu, descendants of Nnebo the only Daughter of Nri

Ufuma: made up of Enugu Abo, Umunebo, Umuagukwu, Obiagu, and others. Ufuma is fully called Enugwu-Ufuma, short form--Ufuma

Nri Ogwashi in Ogwashi Ukwu, from Agukwu Nri.

Enugwu Adazi, emigrants from Umuakwu.

Enugwu Ezike in Nnkka Division, from Urunnebo
Agulu near Adazi
Umuleri, and Aguleri

Adama people

Umudiani Adazi and Umudiani Akamkpisi.
Adazi Nnukwu, and Adazi Enu, and Adazi Ani
Adezi Enu and Adazi Ani are emigrants from
Adazi Nnukwu, all are descendants of Adama.