ODEZURUIGBO

JỌNAL OZURU ỤWA, NKE NGALABA AMỤMAMỤ IGBO, AFRỊKA NA ESHIA
(AN INTERNATIONAL JOURNAL OF IGBO, AFRICAN AND ASIAN STUDIES)

VOLUME 3, NUMBER 1, 2019
ISSN: 2672-4243

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VOLUME 3, NUMBER 1, 2019

ISSN: 2672-4243

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Printed by:
Thinkers Publishers
P. O. Box 306 Agulu
Anambra State, Nigeria
E-mail: thinkerspublishers@yahoo.com
Phone: 08038393389, 08189979009

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Nkọwa Jọnal Odezuruigbo

Odezuruigbo bụ Jonal nke Ngalaba Amụmamụ Igbo, Afirika na Eshia, Mahadum Nnamdị Azikiwe, Ọka. Aha a bụ okwu Igbo nke pụtara "Ihe jezuru ebe niile". Ude ya na-edezu na mba niile site na Gọọgụl na Ntaneetị. Nke a mere na Jonal a, dịka aha ya gosipụtara, metụtara mmadụ niile na mba niile. Ebumnuche Jonal Odezuruigbo hiwere isi n'ime ka a mara na ọ dị mkpa iji asụsụ Igbo depụta edemede nchọcha enyochara nke ọma. Nke a ga-enye aka n'ịkwalite asụsụ Igbo, ma mee ka ọ na-eto eto. Ọ na-anabatakwa edemede e dere na Bekee nke nakwa ewelite ogo asụsụ, omenala, amamihe, nsirihụ ụwa na njirimara ndị Igbo. Nke a pụtara na ọ na-anabata edemede na atụmatụ ọ bụla metụtara ọdịmma ndị mmadụ, akụkọ ntọala, mmekọrịta mmadụ na ibe ya, agụmagụ, ekpemekpe, omenala, agụmakwụkwọ, ọchịchị, nka na ụzụ, w.d.g.

Edemede na-adị n'Odezuruigbo nwere ike bụrụ edemede mmekọrịta zuru ụwa ọnụ, nke mmụta si na ya ga-ewulite asụsụ Igbo. Ọ nwekwara ike bụrụ nke si mba Eshia na Afrịka kpọmkwem, nke asụsụ Igbo ga-esi na ya nwee mmụta na mbawanye amamihe. Onye amaghị, ibe ezi ya.

Edemede nchọcha a na-anabata n'Odezuruigbo bụ nke a kpachapụrụ anya, pịa aka, lebamie ha anya n'ime, weteruo ha n'ogo edemede otu mmụta n'ụwa dum na-eṅomi. Edemede ndị agafeghị n'anya agịga nnyocha, a ga-ezighachiri ha ndị dere ha.

Mmebere edemede Odezuruigbo nwere ike ịdị ọtụtụ. Nke a na-egosi ụdị mmasị na ntụkwasị obi ndị odee nwere na ya.
N'otu aka ahụ, okwu ọ bụla na atụmaro ọ bụla e bipụtara n'Odezuruigbo bụkwa nke ndị dere ha. Ọ bụghị nke Onye isi nhazi ma ọ bụ Onye mbipụta. Ọrụ Onye isi nhazi jedebere n'ịhazi edemede. A na-ebipụta Jọnal Odezuruigbo kwa afọ, tụmadị ugboro abụọ n'afọ.

OnyeisiNgalaba/OnyeNhazi

NCHỊKỌTA NDỊNA

Nchọcha Ndi E Dere N'Igbo

N'agba nke atọ a, ọ dị mma ka ọgụụ si na nchịkọta ndịna gbaara onwe ya ama banyere ụdị edemede nchọcha a chịkọbara n'ime Jonal ODEZURUIGBO a. Ebe a bụ maka ndị e dere n'Igbo.

Na ndị e dere n'Igbo, e kewara ha ụzọ abụọ: asụsụ/lingwistiks na agụmagụ. Na nkewa nke Asụsụ/Lingwistiks, Ifunanya Dimebo na Felix Nna dabeere na nghọta okwu wee na-enyocha etu Atụtụ Mbụrụ Nsinuche si eji akụkụ ahụ mmadụ ekwu okwu ọmụmaatụ n'asụsụ Igbo. Asụsụ Igbo a dị ezigbo mkpa. N'ihi ya ka Chinweude Ugochukwu ji enyocha etu asụsụ na mmepe ala Igbo si nwe njikọrọ. N'ala Igbo ka a na-asụ asụsụ Igbo. Iji gosi na asụsụ Igbo na Olundị enweghị nke kwesịrị ịlelị anya, Chiamaka Akabogu ji olu asụsụ Ọka egosi na a na-eji olu asụsụ onye Igbo amata obodo onye ahụ si pụta.

Gbasara asụsụ Igbo, tụmadị n'amụmamụ asụsụ ncheke, nsirihụ ụwa ndị Igbo na nke Bekee yitere onwe ha. Ọ bụ ya kpatara Florence Ibeh na Patrick Umezi, na nchọcha ha, na-eji mbụrụ metụtara nzuzu egosipụta okwu a. Na nchọcha nke ya, George Onwudiwe na-eleba anya na nrụkọrịta ọrụ dị n'etiti ụda asụsụ ke-usoro na ke-ntụkwasa. Ọ na-akọwapụta mkpa ụda asụsụ ke-ntụkwasa dị n'iwebata nghọta dị mkpa n'ụtọ-asụsụ. Igbo na-asụ n'olu n'olu, mana ha kwaa ụkwara, ọ bụrụ otu. N'iji gosipụta okwu a ka Sopuruchi Aboh, Vivian Onuoha na Chinwe Udechukwu ji esi na nchọcha ha achọpụta ndị iche dị n'etiti olu Mbaise na olu Nanka n'asụsụ Igbo. N'asụsụ Igbo ahụ kwa, na grama, ka Aloysius Umeodinka na-enyocha ihe bụ "Nkọwa nnọchi na ụdị ya ga n'asụsụ Igbo".

Nchọcha Rita Anaekwe na-enyocha "Ọrụ Nsonazụ mgbatị na Mmebe okwu Ntimiwu N'Asụsụ Igbo". N'iji me ka ọmụmụ mmebe okwu Bekee dịrị onye Igbo mfe, Joy Umeokolo na-abagide "Ntụlekọrịta Nsonazụ na Nganihu Na Mmebe Okwu Igbo na Bekee".

Gbasara agụmagụ, Nnamdị Anị na Nkoli Nnyigide na-esi n'ejije ederede *Udo Ka Mma*, *Ihe Onye Metere* na *Onye Ụlọ Egbughị Onye* were enyocha "Azọmala Na Nsogbu Ya Na Ndụ Ndị Igbo". N'agụmagụ kwa ka Charles Nneke na-eme nchọcha gbasara Ọmabala na abụ ntọaja ha ji achụ nta. Ụdị agụmagụ a na-anyụzị ka ọkụ, ọ wee chọọ ịkpọghachị echiche ndị mmadụ azụ n'ebe ha dị.

ARTICLES WRITTEN IN ENGLISH (The Content Summary)

This is the section for the articles written in English. It is divided into three sub-sections – Language/Linguistics, Literature and Culture. The summary begins with the language/linguistics sub-section.

The first paper in the language/linguistics sub-section is that of Doris Odo. In her emphasis on the significance of teaching Igbo language mother tongue to children, she researches to discover whether the Igbo elites are responsible for any decline in the children's knowledge of Igbo culture, the spoken and written Igbo. On his part, Christian Ogwudile situates his paper on the geographical base of Ezeagu North of Enugu State in Igbo land to examine human naming, in order to find out its socio-cultural and linguistic implications in Igbo.

Then, in the literature sub-section, Juliet Okeyika and Constance Amamgbo examine the two works of literature, *Mmiri Ọkụ E Ji Egbu Mbe* and *Ugonna* in order to use them to procure the knowledge of the occurrences in the world. The next paper is that of Nkemakonam Aniukwu. Based on the maltreatment of the girl-child in Stephanie Okereke's "Dry", he uses his study to counsel the viewers of Nollywood films to concentrate more on learning some lessons from the films than to always take it as a pass time event. Still on literature, Judith Okafor and Nkoli Nnyigide make use of *Ụwa Bụ Agha*, *Okwe Agbaala* and *Ije Ụwa* as literary works to analyse and criticize the acts of cultism, examination malpractices and fund embezzlement and other social vices as emerging issues in the Nigerian universities. In his paper, Iwu Ikwubuzo frowns at the contamination and mispresentation of Igbo culture and identity by the Nollywood enterprise, for which reason he criticizes and evaluates their activities. Furthermore, Nonyelum Moghalu hinges her study on womanism as she examines Igbo female playwrights to ascertain the extent they toe the line of the Igbo male playwrights who subjugate their female major characters.

In the culture sub-section, focusing on the philosophical interpretation to things, Chinyere Emedo's study tries to give precise interpretation of what Igbo means and what it implies to be an Igbo person. In Daniel Nzereogu's work, the characteristic hard working nature of the Igbo prompts him to find out whether there are some cultural values that encourage entrepreneurship among the Igbo.

On culture still, Ann Onyekelu embarks on her own research on Infertility in Anambra State, to discover the different ways by which the present generation manages the resultant problems of infertility. Against the backdrop of the raging controversy concerning daughter's inheritance in Igbo land, Anthonia Ephraim-Chukwu investigates daughter's inheritance in Awgu in Igbo land. In this last research work on culture, Ifeyinwa Isidienu attempts to re-enact the old glory of the Ọfọ symbol when it was feared, honoured and respected, thus, giving rise to true justice in Igbo land, unlike nowadays.

NDỊNA

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