

**E NWEGHI EZI ICHEKWAWA ỌDỊBENDỊ NA ỌDỊNALA: NTỌALA ỌDỊDA
OMENALA NKE AGBURỤ
(INSECURITY OF CUSTOM AND TRADITION: THE ROOT CAUSE OF THE
COLAPSE THE CULTURE OF A RACE)**

Rich. N. Ekegbo, PhD¹ Nneke Charles, PhD²

¹Department of Philosophy, Tansian University, Umunya, Anambra State

²Department of Igbo, Nnamdi Azikiwe University, Awka, Anambra State

Correspondence: fada.rich@gmail.com¹; ezeazubuike004@gmail.com²

ỤMỊEDEMEDE

Ọ dila ezigbo mkpa ime nkowa miri emi gbasara ndiche di n'ihe metutara omenala, ọdibendi, na ọdinala, n'ihu na mkpuruokwu atọ a na-enwe mgbagwojuanya. N'ihu na ọ bụrụ na e nweghi nkwasị doro anya nke oma, ụfọdụ ndi mmadu nwereike na-ekwu otu n'ime ha atọ, ebe ihe ha na-akọ na-egosi otu n'ime abụọ ndi ọzọ, maobu na-akowada akarangwa ndi e ji ama otu, ma na-eweta mgbagwojuanya abụọ ndi ọzọ. E nwereike ikwu otutu ihe gbasara ọdibendi, ọdinala, na omenala, mana ihe ndi a na-ekwu gbasara ha ọ dabara nke oma? Ọ bụ ihe mwute na ndi ahụ kwesiri ibu ndi ga-echekwawa ọdibendi, ọdinala na omenala bu ndi gba aka nke ihe ndi ahụ a chorọ n'aka ha gbasara ihe ndi ahụ a na-atu anya n'ala ha. N'oge ugbua ndi ochichi ọdinala; ndi gunyere ndi Igwe/Eze na ndi onowu, di ka ndi Ochicha Obodo (President Generals), bụzi ndi ka wee bụrụ ndi ndorondoro n'udi ndi ochichi ofesi, karịa ibu ndi nchekwawa akurungwa ndi a e ji egosi agburu ha. Ọ bụ ya kpatara atikul a ji bagide nchocha gbasara ihe o ji esi ike ighota mkpuruokwu atọ a bu ọdibendi, ọdinala na omenala nke oma; gbasakwara ihe o ji esi ike icheputa uru di ga n'ichekwawa akurungwa ndi a etu kwesiri ekwesi, sitekwa n'anaghi enwe nchekwawa ahụ na-emetọ ha etu ekwesighi ekwesi, maobu na-eweta ọdida omenala Igbo. N'ihu ya, atikul a gbara mbọ igosi ndiche di n'ọdibendi, ọdinala na omenala, na-egosikwa mwute ọ di ya ihu na taa, na ndi ọ di n'aka ahapula ime ka ihe ndi ahụ na-eto, n'ihu iri mperi nke ha, ma gosikwa egwu di n'ileghara ha anya, nakwa ihe ụfọdụ a puru ime iji kwa onye ukwu wara. Atikul a ji inyocha akwukwo di iche iche were me nke a.

Ọkpurukpu okwu ga: Ọdibendi, Ọdinala, Omenala, Igbo, Agburu.

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OKWU MMALITE

Dika Okwelogu si huta ya, otu ihe doro anya bu na, ndi mmadu adila tupu omenala ha; nke putara na ọ bụ ihe bidoro diwa ohuru maka odimma nke ndi mmadu ibi n'udo. Ozọ, ọ na-egosi na otutu ihe enweela ike iso kpalite agamnihu nke omenala n'ihu na ndi mmadu na-eto, na-agakwa n'ihu dika omenala ha si emekwa. Omenala bu ihe naanị n'ihu na e nwere ndi mmadu. N'ihu ya, o kwesiri iso ndi mmadu na-eto, na-agakwa n'ihu. Ọ bụ Chineke kere ndi mmadu bukwazi ya nyere ha oguguisi ikwalite omenala ha dika ogo nke ndu ha si di.¹ Ọdibendi na ọdinala bu akurungwa abuo bu a hughi ebule a gaghi eli dike aghaghi inwe n'ihe gbasara ikwalite omenala ndi mmadu. Akurungwa abuo a bu ntọala ga na-ehunye n'ime

omenala ọbụla ihe ndị dị mkpa ga-akwalite omenala ọbụla site n'ihe ndị e nwere na gburugburu ọbụla nke ha na-akọwa omenala ya. Eyisi (2006:vii) na-ahụta ya na *n'oge ugbua, uru ndị e jiri mewe omenala Igbo na asụsụ Igbo na-emezi nyila. N'ihi ya, ụfọdụ isi okwu ha ga bụzi na mmụta na-agawanyezi n'ihu igbagwojuanya, uru dị ichi iche so ha sikwa etu ahụ na-adakpọ n'otu aka ahụ, ebe obodo ndị abụghị agbụrụ Igbo na-abụzi ihe nñomi ga n'uzọ ezighi ezi. Ugbua ndị Igbo, bụ ndị a maara ka ndị na-atụ Chukwu egwu na-butezi omenala na ọdinala adabaghị adaba bụ ndị nke ndị ofesi, bụ ihe ndị na-akpagbu ọdinala nke ibi ezi ndụ Chineke nabatara ụzọ.*²

N'ime ọdibendị ga ka a kụnyere uru ga e nwere n'agbụrụ ọbụla, nke mere mmadụ nwereike iji si na, “nke a abụghị etu anyị si eme ya ebe a,” “nke a adighị ka ihe Igbo na-eme,” “nke a abụghị omenala anyị,” “anyị na-asọ ikwafu ọbara n'omenala anyị,” “anyị na-akpachapụrụ ndị agadi anya,” dgz. Eyisi (2006:xii) kwere na, *e nweghi ndị maọbụ agbụrụ e nwere n'ụwa enweghi omenala, ọdinala na ọdibendị nke ha n'ihi na ọ bụ ihe ndị a na-eme ndị ọbụla maọbụ agbụrụ ọbụla ọpụrụiche site n'otu ndị mmadụ niile, agbụrụ ndị ọzọ maọbụ mba ala ndị ọzọ.*³ Ike nke ndị ọ dị n'aka igba mbọ chekwawa omenala ọbụla, iji me ka ọdibendị, ọdinala na omenala ha sie ike etu ha nwere ike, kwesiri ibụ oke na ọrụ onye ọbụla ọ dị n'aka n'agbụrụ ahụ. Mana ọ bụ ihe mwute na ọtụtụ oge, ọ naghị adị etu ahụ n'ebe ọtụtụ agbụrụ di. Agbụrụ Igbo so n'otu n'ime agbụrụ ndị ọnya nke amaghị ihe nke a na-eme eme a ji. Dịka e sirila kwu ọtụtụ mgbe na asụsụ Igbo aghaghị inwụ pii mgbe adighị anya, onye ọbụla ihe gbasara Igbo na-amasi aghaghị inwe mgbakasị ahụ etu ihe si aga, na ọdibendị Igbo, ọdinala na omenala Igbo nwereike idị na-enwe otu ụdị iche aka mgba ahụ, n'ihi na dika ụfọdụ mmadụ si kweta na ndị Igbo bụ ọ mụta ọ gbakarịa, n'ihi na o nwereike bụrụ makana ha bụ ndị oke njepu ofesi na mbata. N'ihi ya, o kwere omume na omenala na asụsụ ndị ọzọ nke ha na-ezute nwereike na-emegha ha anya karịa, karịa ighota gbasara omenala na asụsụ nke ha onwe ha. Mana okwu so ya were bụrụ, nke ahụ o kwesiri ibụ ihe a ga-ekonye aka? Mmadụ kwesiri iche na o kwesiri ibụ n'ụdị ọzọ. Mmetụta asụsụ na omenala ndị ọzọ kwesiri inye aka nuchaa ma kwalite uto nke asụsụ na omenala ibe ha ọbụla, ebe ọ bụ na asụsụ na omenala na-eto eto.

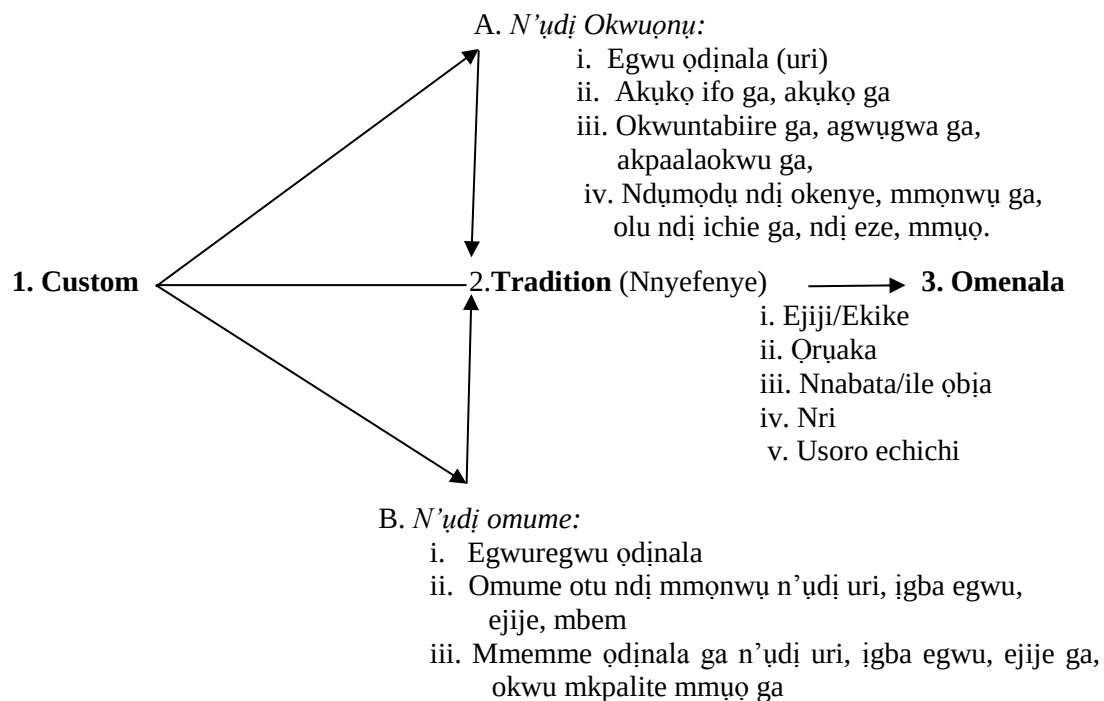
E kwesiri izulite nwa afọ agbụrụ ọbụla n'uju mmụta nke omenala ya, nke onye ọbụla ihe gbasara omenala di n'aka kwesiri ime, bụrụkwa ihe e kwesiri ka e jiri ụdị akurungwa ọbụla di iche e nwereike mee ka ụwa gbaa gburugburu mara maka agbụrụ ahụ. Nke a di mkpa n'ihi na dika Flannery, Levy, Hardy, Kent na Stewart (2005) si ghota ya, *e nwereike isi na, ọ bụrụ na e hiwe ya, omenala nwere ndụ nke ya onwe ya; yaa bụ, ọ bụ dirị gawa nke ihe ga na ewumewu ga metụtara mmekọrịta ndị mmadụ na ibe ha; ọ na-ehudata ka iyiala site n'otu*

ndudugandụ fere n'ọzọ. Bido oge ọ malitere na 1,000,000 maobụ karịa, omenala nke a, tinyere asụsụ ya, nkwenye ya, akurungwa ya ga, were ọrụ gawa – e nweela ọdịdị ga sere elu a na-ahụ n'onye ọbụla a mụrụ n'ime ya. Ọrụ ihe a sere elu gburugburu bụ aka mere, bụ ime ka nchekwa dị na ndụ ma na-adigidere obodo nke ụmụmmadụ na-ebi ndụ n'ime nhazi usoro nke omenala. N'ezie, e nwereike ịhụ omenala dika akurungwa nkwalite kacha dị ọhụrụ, ịjị na-akwalite nchekwa n'uzọ dị mfe.⁴

Ịkọwa Ọdibendị, Ọdinala na Omenala n'uzọ dị mfe dị mkpa.

Ọ dị mfe mmadụ ịjụ gini ka ọ putara bụ ajujụ na-aju gini bụ ọdibendị? N'ihia ya, ọ dị mkpa ime ka o doo anya bụ ndiche di n'ihe ndi a a na-akpo ọdibendị, ọdinala na omenala, ịjị hapu iga n'ihu iweghari mkpuruokwu ndi a etu ọ dila, kama ijisi ike ọgharia mpụtara nke ọbula n'uzọ doru anya. Nke a kacha buru n'ihia na mmadụ apughị ime nke oma n'omenala Igbo n'ogo metutara mkpuruokwu atọ a n'ejidesighi ihe di na ha atọ aka ike iche iche.

Ịkọwa ọdibendị, ọdinala na omenala



Site n'ihia ndi akaraaka e nwere ebe a, a ga-ahụ na 1. Ọdibendị (bụ Custom na bekee) bụ nchitoka nke ihe niile a na-enwe n'obodo ndi di n'ala Igbo. Pịkọm mịkọm niile di n'ogo niile na n'otu niile na n'olumba ọbula, bụ ndi e sirila n'uzọ di iche iche nyefere na-aga, site na ndudugandụ fere na ndudugandụ ka a na-ahụ ka 2. ọdinala (tradition), were si etu ahụ rutezie

n'ihe e nwereike ikpo (akurungwa ga) 3. omenala ndi Igbo; nke ufodu omumaatu ya bu Ejiji/Ekike, Oruaka, Nnabata/ Ile obia, Nri, Usoro echichi ga.

ODIBENDI

N'uzo di nkenke, ufodu ndi mmadu na-ahu odibendi ka okwu nkowa ya yitere ihe e nwereike isi na o bu ewumewu maobu usoro omume mmadu, ndi mmadu, otu ndi mmadu ga, maobu igwe ihe na-eku ume ga bi n'ebe obibi ha ga, maobu nokoro onu n'igwe n'otu ogbe. *Otu ihe obula ga na-ebiko onu n'igwe, ma o buru na ha nwere ndu, e nwereike iwe na ha nwere otu udi odibendi nke ndu tosiri odidi ha.*⁵ Na nghota nke Leitch, okwu a bu *odibendi*, (('kə-stəm), putara okwu a na-ewe ka ihe, maobu usoro omume otutu ndi mmadu na-eme, maobu omume a na-emekari otu ebe, maobu n'etiti otu nwekoro ihe njirimara onu, maobukwanu nwee otu udi agwa e ji mara mmadu.⁶ Kaosiladi, nkowa ya n'udi a nwere ufodu mkpobiukwu putara ihe ma a na-ahu odibendi di ka omume nkiti, e nwereike iji tonyere otu gburugburu maobu otu otu maobu ndi mmadu n'otu n'otu. Site n'imetu akparamagwa idiri gawa aka, o putara na odibendi bu omume diiri na-aga, n'ihia ya o na-egosi omume ndirigawa. Nkowa ihe a bu imere na-aga, bu na odibendi bu omume kwa ubochi kwa ubochi, maobu ka e kwuzie na o bu ihe a na-eme na ntuwanye na ntuwanye. Ya bu na o bu omume iwu ji ndi odibendi di n'aka na ha ga na-emeriri ya. Leitch, bu onye kpachapuru anya nke oma n'ihe niile gbasara odibendi na-aghota odibendi dika, *mkpokota okwu ga, omume ga, ezumezu ga, bu ihe ndi e ji ezi mmekorita nsu ezinaulo phanaeze ga, umunna, nakwa odibendi n'udi nchikota obobo.*⁷ Nkowa nke a na-eme ka a hu odibendi ka ezumezu na-achi iwu ndi e deghe ede bu ndi na-achi mmekorita ndi ezinaulo, umunna, otu ga di iche iche n'obodo; ndi nke gunyere otu umuaka ga, ogbo ga, umunwoke ga, umunwany ga, ndi mmadu nkiti, ndi echichi nwoke na ndi echichi nwany ga, dgz. e nwere n'odinala obodo niile; n'ogo nke obodo obula di n'ala Igbo. Nke a na-akowa ihe kpata na n'obodo obula di n'ala Igbo, e nwere iwu ga na ntuziaka ga a na-enye otu obula. O dikwazi mkpa imata na ka a na-akowa odibendi dika ihe abughi ihe ji ihe ndi e deturu n'ahu ugbo odide ihe were mara, na o nwere ikike nke iwu, n'agbanyeghi na e meghe ya ndetu, *odibendi gbasara ihe niile e dere n'ugbo odide ihe maobu okwu niile metutagara mmadu nkiti maobu otu, n'udi inwe otu ndi ngabas iwu ndi e meghe ndetu na-enwe.*⁷

E ji omumaatu ufodu mmemme nke ufodu obodo di n'ala Igbo kowami nke a, o buladi na o siri ike ihu ebe e deturu ha n'iwu:

- i. Eke: N'odibendi otutu obodo di n'ala Igbo, a na-elegara eke anya dika ihe mmuo, maobu ihe nwere ihe jikoro ya na mmuo. Nke a mere otutu umu Igbo n'otutu obodo

dị n'ala Igbo ji kpọ igbu eke asị, maọbụ ọbụladị imesi ya ike n'ụdị ọbụla. Ọtụtụ obodo e nwere na steeti ndị e nwere n'ala Igbo na-ezere igbu eke etu ọ soro eke ahụ di obere. Iji ma atụ, nwafo Igbo bu onye Nri, bu ezigbo onye omenala kwenyere na mmadu gbuo eke, ma o kpacha anya ma o kpachaghị, o ga-akwa ya etu e si akwa mmadu. O ghọtara na eke bu ihe nsọ, n'ihì ya, mmadu aghaghị inye ya nsopuru dika e si asopuru chi, ebe o bu na ihu eke anya putara na o nwere ihe anaghị aga nke oma, maobu na ihe na-emebi. Ihe di etu ahụ na-egosi na e nwere ozi si na chi ga were bia. Ihe ozọ yitekwarara nke ahụ bu ụdị nsopuru ndi Oka, bu obodo di n'Okpuru Ochichi Ndidaugwu nke Oka, na steeti nke Anambara na-enye enwe ga, (kaosiladi, nke a nwere akuko a ma ama a korọ gbasara ya. Akuko ahụ bukwana na o bu enwe bu ihe biara gbaara ndi Oka ama na ndi agha anorola nso na be ha oge agha; ya bu ka ha malite zowa onwe ha, ka ndi agha ghara iwakpo ha ma laakwa ha n'iyi.) N'ihì ya, ndi Oka anaghị eche n'echiche imesi enwe ike n'ụdị ọbụla, ma ya fodusie igbu ya egbu. Ufodu ihe nwere ndu na-eme nrighari, maobu na-eme nfeghari, maobu na-eme ngaghari dika anumanu, nwere ikike inwe ụdị nsopuru ahụ n'ụdị na a naghị emejo ha maobu gbuo ha egbu n'ala Igbo gunyere mbe, ụdị azu ufodu, ejula, ụdị gwọ ufodu dgz. dika obodo ufodu siri dowe ya. Odibendi ndi ozọ ndi e nwere n'ala Igbo, nke akukoala ha aputachaghị ihe, maobu e nweghi ike ikowali akukoala ha gunyere na:

- ii. Abumonu na-eso onye obula nyuru amiri n'elu iliozu mmadu
- iii. Abumonu na-eso onye obula duru onye ozọ onu aziza
- iv. Abumonu na-eso onye obula ji akaekpe eme ihe obula
- v. Abumonu na-eso onye obula gburu obere ihe na-eme mfeghari, maobu na-eme nrighari o kacha n'oge abali.
- vi. Abumonu na-eso onye obula na-ejija onye orusi.
- vii. Abumonu na-eso onye obula dere ihe n'ala nkiti, ma hapukwa ihicha ya ma e mechaa
- viii. Abumonu na-eso onye obula mekpara ahụ, maobu meruo ahụ, maobu gbuo anumanu obula obodo ya mabidoro ka e mee etu ahụ.
- ix. Abumonu na-eso onye obula ji nleli ruo onye obula nwere nkwaru aka (udi abumonu ahụ bu na e mechaa onye ahụ ga-adi ka onye ahụ nwere nkwaru ma o bubeghi okenye, maobu muta nwa di ka onye ahụ mere nkwaru ma o buru na o burula okenye).
- x. Abumonu na-eso onye obulakwa na-arụ ala maobu na-aga ije, maobu na-eme omume n'udi obodo ya na-ahụ ka ime etu ahụ o bu aru. Ihe ndakwasị ya bu na onuma si na chi ga-adakwasị ya. Iji ma atụ, oge anyi di ezigbo obere, a dorọ anyi aka na nti ka anyi hapu iru mmonu aka. Nke ahụ putara na I ga-achọ etu puru

iche I ga-esi gosi enyi gi mmṛnwu nke I na-ekwu maka ya ma o buru na mmṛnwu kariiri otu. N'otu aka ahukwa e nwegara etu e si gwa anyi ka anyi si na-agbasa obaaka anyi, n'ih na i mee ijiji bee na ya ma i doweghi ya nke oma, obaaka gi ga-atachigide ebighiebi etu i siri dowe ya.

- xi. O bu n'oge ugbua ka ndi nwanyi weere usa aghughu nyoputa ihe omimi di n'ihe gbasara ihe kpata e ji si na nwanyi apughi iri akuku ufodu nke anu oriri ufodu dika eke okuko, akwa, umeju dgz. n'agbanyeghi na nnyochaputa ha ahụ bu ogologo akpiri nakwa oke usa wetara ya, n'abughi site na nchocha sitere n'amumamu maobu mbawanye nke mmuta.

O buru na akparamagwa buru odibendi nke ndi mmadu, ihe o putara bu na ndi mmadu ga na-akpa agwa ahụ n'amaghi ama na n'echeghi echiche; o nwereri ike buru n'udi amaghi ihe bu ihe ahụ ha na-eme, n'udi nke na o burula usoro mmadu maodu otu ndi mmadu si eme udi ihe ahụ ugboro ugboro, nke meziri na igbanwe usoro ga ihe ga siziri ike, maobukwanu buru ihe a pughi imeli mgbanwe. N'ezie, o ga-esizi ike mgbanwe n'anya ndi na-ahụ ya ka ihe a gaghi ekwe omume. O ga-abia buruzie usoro echiche (aru gbaa afọ o buru omenala).

O bu omume nnyefe odibendi nke ndi mmadu maobu nkwenye ha ga site na ndudugandu ruo na ndudugandu diri gawa, ka e nwereike ikpo odibendi. Iji ogene, ekwe, ikoro, egbe maobu (anwuru) oku ma okwa ihe ndi a ga-eme n'ebede nke ogbe di iche iche e nwere n'obodo, bu odibendi nke di ga, n'obodo ga n'ala Igbo n'oge gara aga. N'ih na usoro a diri na-aga, o burula odinala n'ebe obodo ndi ahụ ka si etu ahụ eme ya di, n'ih na o burula odibendi ha ime ya etu ahụ. Otu e si enyefe akurungwa ga nke agumagu odinala na ihe icho mma ga, otutu, maobukwari ihe niile a chorọ achọ n'odibendi nke ndi mmadu adila okputorokpu, a maghikwa ndi choputara ha, ebe o bu ihe ndi e sitere n'okwu onu n'udi obula were nyefee, ma n'agbanyeghi, ha na-ezi usoro nhazi odibendi nke ndi mmadu oge gboo.

E nwereike isi n'otutu ihe akurungwa ndi, ama odibendi di okputorokpu, n'ih na otutu ihe ha na-eme sitere na nkwekorita ha malite; e nweghi ihe e mere ndetu, dika iwu otu n'udi obula, bu ebe ndi mmadu nwereike itu elo gbasara ihe ufodu putara ihe, kpebiekwa ihe ufodu, nabata ndi a ga-eme nnabata maobu ju ndi a ga-aju aju, ma kpebiekwa ihe kpata e ji ju maobu nabata nke obula. N'agbanyeghi na e nwereike nwee mkpebi ahuhu e kwekoritara maka onye obula mehiere, iji kwusilata maobu gbochie mmeghasi ihe, mmeru maobu ime aru; ya bu ida iwu n'udi obula n'odinihu, e kwenyere na ahuhu chi ji aka ya abara ndi dara iwu odibendi n'udi obula. Iji ma atu, e kwenyeburu na mmuo nke onye e gburu n'udi ochu na-achughari

onye gburu onye ahụ nwurū anwū. N'uzo dī etu ahụ, a na-eme ka ndi mmadu mata ihe niile metutara igbu ochu nke oma, tupu mmadu abururī okenye. Mana dika e sirila kowa, ndi mmadu nwekwararī ike zukota ikpebi ihe ndi e nwereike ime, iji kwusilata maobu wepu kpamkpam odachi ndi na-esota emetaghī obula. Ihe dī mkpa bu na odinala bu ihe ndi dīterela aka, obodo na-eme e meghikwa ndetu. N'udi agumagu odinala si akowa odinala, otutu oge ha na-eme mgbanwe; ya bu na ha anaghī adigide; ya bu na ha anaghī adi ire dika ha dī mgbe a malitere odibendi nke obula, nke putara na uru dī ga n'odibendi ndi ahụ ga na-eyila, ma o buru na e meghi ka ha siwanye ike site n'aka ndi nchekwa omenala. Otu nnukwu nsogbu e nwere bu na otutu oge ndi ichekwa omenala dī n'aka anaghī elebanyegharī akurungwa ihe ndi bu odibendi anya etu kwesiri ekwesī iji me ka ha nabata, ma na-anabata ihe ohuru ga dika oge agba ohuru nke a no na ya ugbua. Otutu oge a naghī amacha ndi hiwere odibendi ufodu. Oge ufodukwa a naghī ama ndi malitere odibendi ndi ahụ, ebe ha si malite, nakwa ihe kpatara e ji bido ha, ebe ha bu ihe ndi e meghi ndetu e siri n'aka otu ndudugandu nyefee ndi na-esote ha. Ihe kpatara nke a bu n'ihī na ogugu na odide adikeweghi mgbe gboo. Ozokwa buru na otutu ndi hiwere odibendi agughī akwukwo, ma burukwa na ha bu ndi biri ndu mgbe uwa asabeghi anya. Kaosiladi, n'oge ugbua, bu oge nke teknuzū weerela onodu, a ka nwere ufodu obere ihe mmuta foduru gbasara ufodu odibendi n'ihī ufodu ndi nnochitanya ufodu odibendi ndi ahụ, ihe nruputa na ihe nkuputa mkpuruodide e jizi were akpachaputa akurungwa ufodu odibendi foduru. Ma kaosiladi, etu o soro ka e si nwee ihe ndekota nke odibendi dī iche iche nke mmadu, o ka dikwa mkpa iga n'isi mmiri mmalite odibendi ga, iji lebanye ha anya n'usoro ndu nke ndi mmadu ahụ e mere ka odibendi ndi ahụ baara uru, na uru ga e nwere na ha, iji me ka ndu ndi ahụ gbanwee, kawanyekwa mma.

Isi n'okwuonu nabata, maobu ka e si etu a tinye ya, inyefe odibendi site n'iji okwuonu anaghī enye ihe o bu n'uzo zuru oke dika o dī oge o malitere. Ihe o putara bu na ka a na-aga n'ihu iji onu na-enyefe odibendi ga, ihe nkuzi dī ga na ha na-azachapu nwayo nwayo. Oge ufodu ntukwasioji ozuzuoke dī n'ihē a na-akowa anaghī ezucha, n'ihī na otutu oge e nwereike nwee ka e sighi weputacha uru dī n'ozi e nwere iji dota mmasi maobu hapu ikpasu otu onye maobu otu ufodu ndi mmadu kwesiri ibu ndi nchekwawa nke odibendi ndi ahụ iwe. Mgbe udi ihe ahụ mere, a na-ebido nkwalite nledaanya nke uru dī n'odibendi, ebe ahuhu ime etu ahụ ga-amalitekwa.

Odinala ga bu Odibendi na Omume ga ndi dīterela aka.

Vocabrary.com na-ewe ya bu okwu bu odinala isi ya na Latin bu *Tradere*, ka *nnyefe maobu nyere na-aga. N'ihī ya, were ya na odinala bu ihe e si n'otu ndudugandu nyefee n'ozo*⁸

google.com na-akowa na mkpuruokwu bu odinala inye nghota bu mmekorita nke mkparitauka, odinala dika ncheputa nka nke obere oge, odinala dika ihe nnweko onu nke obodo”⁹ etu ugboala si ejiko ebe nkwo pu na ebe nkwasị ka mkpuruokwu bu omenala si ejikonye odibendi na odinala. Ka ugboala ahụ zopuru site n’ebe nkwo pu, o na-ebukoro ihe niile di mkpa o si n’ebe nkwo pu were aga were ruo na o ruo n’ebe nkwasị. O buru na e nweghi ihe ga-ebu ibu niile ahụ, ihe ndi ahụ nwereike hapu isi ebe ha di puo. *Odibendi na-eme ka nkwenye baara ndi e meere ya uru, mana odinala na-agbatị odibendi ka o rute umuumu nakwa ndi kwesiri ibu ndi nrite ya. N’ihi ya, o bu ihe e ji aka na nkwenye na-abu ihe e ji aka na usoro nkwenye na-abu inyefe odibendi maobu nkwenye ga site n’otu ndudugandu rute n’ozo, maobu isi n’uzo di etu a nyefee ya n’ezie”*¹⁰

Odinala, nke bu mkpuruokwu bu tradition na bekee, konyere na mkpuruokwu bu odibendi (custom), nke sonwunyeziri n’okwu ahụ bu omenala. Odibendi na odinala na-amalite ma na-eme ka akurungwa niile nke usoro nkwenye nke ndi mmadu n’otu n’otu na-adi, mana omenala na-akowa omume na ndu agburu obula e nwere zuzugbe si adi, et ha kwesiri isi bi ndu iji nwe ike lebanye anya na ndu ndi agburu oge ahụ. Lily Cichanowicz ghotara na otu ihe mere ka ndi mmadu di iche site n’otu umuumanu ndi ozo, bu na anyi na-agba mbọ ikwalite odibendi ga na odinala ga na gburugburu ihe niile, malite n’ewumewu metutara omume oke na nwunye. *N’ezie, ndi mmadu huru ime etu ahụ n’anya nke ukwu nke na puku kwuru puku nke omenala di icheiche emeela ka uwa kawanye mma. Malite n’oge mmepe bidoro, o tughị anya na, otu akuku di mkpa nke omennala obula e nwere, a na-enwe ihe ndekota a na-agbaso.*¹¹ Ikokwu na-agbota na na:

Odinala bu ihe e si n’otu ndudugandu nyefee na ndudugandu ozo.; site n’aka ndi nna na nne rute n’aka umu were ruo umu umu.

Ufodu omenala “culture” di etu a:

- Ikwe ekele
- Iwa oji
- ipu obi
- Isopuru okenye
- Igba egwu
- Ichi ozo
- Otu ogbo
- Iri ji
- Ada/Ikpu

- Alụmalụ.¹²

Ikokuw kwenyere na ọdinala na omenala na-agakọ, mana ghotakwazi na e nwere ụfọdụ akurungwa ndi di n'omenala na n'odinala na-eme mgbanwe, dika e si sikwa nwe ndi ozo anaghi agbanwe osososo osososo. "Kaosiladi, e nwere ụfọdụ agamnihu di n'omenala na odinala ga ndi anaghi eme mgbanwe. Omenala na odinala na-agbanwe osososo osososo gunyere asusu, nri, akwa, usoro omume ga."¹³

Ọ bu nke a mere google ji were ya na *Odinala bu nkwenye, odibendi, maobu uzọ obula e si eme ihe bu nke e sirila na ndudugandu nyefere na-aga site n'otu, obodo, maobu ezinaulo. Otutu oge o na-enwe ihe akara maobu ihe ngosi e ji ama ya, nke na-eweta mgbanwe nke akuku ufodu nke omenala, akukpala, na njirimara. Odinala ga nwereike ibu n'udi ekpemekpe, omenala, mmekorita mmadu na ibe ya, dika emume ezumike n'uzo di anaa, emume ufodu di anaa, maobu ezinaulo inwe odibendi a hupara ama.*¹⁴ Nkwa nke google a dika a ga-asị na n'ezie o jikotara ihe odibendi, odinala na omenala bu onu.

Alaka ga Di n'Omenala

E meela otutu nkwa iji kowa maobu iji kowami ihe omenala putara nkeoma. Ndeputa nke Onyeisi nhazi ederede nke *Insight Magazine* huru ya etu a: Omenala... bu nkwas a nke ibu udi mmadu dika ihe na-eku ume; site n'udi nhazi nke a nakwa akurungwa ga nke omenala, mmadu na-ekpughe ya na; ihe ndi Ozo Kwesiri Ekwesiri Nwere ndu" na-emekorita, ndi ozo n'ime ha n'aka nke ha sikwa etu ahụ na-emesokwa ya omume n'udi iji gosiputakwa omume nke ihe na-eku ume." Ọ bu n'udi di etu a ka amumamu siri were otu udi nghota site n'ebe di ga iche iche ha no na-ahụ omenala ka, "etu e si ebi ndu," "inwe anumoku n'obi, ndi mmadu izukorita ma na-emeputa ihe bu ibi ndu," "ichọ maka ihe bu ezi ibu ihe nwere ndu nakwa igba ga mbọ maka ozuzuoke onwe ya dika ihe nwere ndu"¹⁵

E nweghi ogo nke a pughi imeli ka nchawaputa ihe bu omenala ruo. Nke a bu makana omenala bu ikenga nke ndu agburu obula nke mmadu. Chegodu maka asusu obula, maobu otu ndi mmadu obula, oge obula e mere nke a, omenala ndi mmadu na-asolite n'obi n'otu ntabianya. N'ih ya, e nweghi ka a ga-esi leghara omenala anya ma a na-akowa agburu obula nke mmadu dika otu ndi obodo maobu otu ndi mmadu diiri onwe ha n'ime ala obodo obula

Okwelogu kwere na: *Ndi Igbo dika ndi diiri onwe ha, nwere omenala nke ha na-akowa mmekorita ha na ibe ha ma n'ezinaulo ma n'ogo nke ka ezinaulo, mmekorita ha na ihe ndi ozo e kere eke, nakwa nke ha na Chineke kere ha. E weere ya na o dilari etu ahụ kemgbe ndi*

*Igbo malitere diwa. A hụrụ ya ka nhazi iwu nakwa iwu okike. O bu ụba na onyinye si n'aka Chineke maka odimma nke ha nakwa ibi n'udo. A tūrū anya na onye obula ga-eji uchu nabata omenala a, soṣurukwa ya dika onyinye chi, o bukwā ya kpatara o ji buru aru onye obula ime ihe mdegidere ya.*¹⁶ Kaosiladi, e nweela echiche ga mere mgbagwo gbasara ihe ndi bu omenala na gbasara ihe ndi abughi, nakwa akurungwa ga nke nkwenye ihe ndi di n'omenala na ewumewu ndi e nwegara n'omenala. Ndumodu Ochiagha bu na, *n'udi ime ka o doo anya, o bughi ihe niile a kporo omenala bu omenala; omenala bu etu ndi si ebi ndu; ibu ndi nwere ndu bukwā ihe kwesirila ibu ihe gabigarala nnucha nke ogologo oge. Oge ufodu a na-ewe omume ochicho nke onwe nke mmadu dika omenala. Iji ma atụ, ihe ahụ ndi Juu na-akpo omenala nke bu akpoghi nwanyi ihe; o bu omenala n'ezie...*¹⁷ N'ezie o ka mma ilegara ufodu ewumewu anya ka mmeghasi omenala, maobu ewumewu ga ruru aru agburu na-eme. Nke a bu makana e kwesighi igbakwanye nkowaaha bu 'di mma' maobu 'di njo' na mkpuruokwu bu omenala, n'udi m na-eche na onye otu Kristi bu onye otu Kristi n'ih na e kwesighi isi na mmadu bu ezigbo onye otu Krsiti maobu ajo onye otu Krsiti, n'ih odidi mkporogwu ihe okwu bu Krsiti bu.

Mkpuruokwu bu omenala ekwesighi inwe nkowaaha bu ezigbo maobu ajo. Ihe o putara bu na omume obula putara ihe agburu obula na-eme bu ihe e kwesiri ihu ka omenala; mana omume obula putara ihe agburu obula na-eme, a nabataghi, bukwā nke adabaghi n'usoro ntuziaka ndi mmadu nabatara, ka a ga-ahu ka ihe abughi omenala, ihe ruru aru, ihe mmehie, ihe mkputo mmadu, ihe ojo, n'ih ya ihe a kporo asi a nabataghi n'udi obula. E kwesighi ilegara ya anya ka ihe so n'akurungwa ga ihe bu omenala nke ndi mmadu, a pughi ikpo ya omenala.

N'ala Igbo, e nwere otutu omume ndi nwoke ji usoro aghughu eme, iji kputo ugwu nke ndi nwanyi. E nwekwaziri otutu omume n'ala Igbo, ndi mmadu na-arugara aka na ha bu omenala n'oge gara aga; ndi gunyere igbu ejima, mmachi iri udi osisi ufodu ga elu, mmachi iri ufodu anumanu maobu akuku ufodu nke anumanu, na mmachi igho ufodu mkpuruosisi ga; n'ebe ufodukwa mmachi iga n'ufodu iyiala ga, ezu ga maobu osimiri na-ekwo ekwo, ufodu ohia maobu ozara ga, n'okwu ufodu ga n'ubochi ufodu ga na n'oge ufodu ga. N'ebe ufodu kwa, inwe nhiwe ufodu na-eji aghughu emewe ihe dika iwu na-asi na e nwere etu puru iche nwanyi kwesiri isi na-anodu ala n'udi di iche site n'etu ogbo ha ndi nwoke si ano. A na-aguputakwa ajo ihe ndakwas ndi na-eyi egwu, ga-adakwas umunwany ndi na-ada iwu mmachibido ndi ahụ. Ufodu mmachibido dabara n'usoro omenala, mana ufodu adighi etu ahụ; kama ha diwara site nkwekorita nwere mgbe a maliterela n'oge gara aga, bukwā nke e nweghiike ichopotali site n'akukwala.

Ọ bụrụkwa na mmachibido ndị a na-aga n'ihu, oge ụfọdụ omume ndị obodo ahụ o metụtara na-abjazi mee ka ha soro bụrụ ọdinala agbụrụ obodo. Ụfọdụ omume ndị ahụ na-abjazi soro na-ewetu ogo ugwu, ọ bughị naanị nke ụmụnwanyị, kamazị nke otu ndị mmadụ ụfọdụ a na-eede ede; maọbụ otu ndị mmadụ ha na ndị mmadụ ụfọdụ a na-eede na-enwe mmekọrịta bụ ihe e nweghiike ịhụ ka omenala.

Ugbua ọ dila mkpa ime ka ndị mmadụ mata na mkpuruokwu bụ omenala na-aruga aka n'ihe ndị na-eweta agamnihu, ọgiga, uto, mmeputa, nakwa na omume niile metụtara omenala na-adikarị mma ịkọwa ha, nuchaa ha maọbụ mee ka ha kawanye mma. Mmadụ nwereike ịrụka na omenala ahụ nke bụ iyi akwa na-egbodo naanị utu na akụkụ ike ndị agadi nwoke Igbo n'oge gboo, maọbụ nke ihe dika naanị otu yaadi ọgodo na-egbodo naanị obi, ara na ike ndị okenye nwanyị Igbo oge gboo, gaara aga n'ihu ịdị etu ahụ ugbua ma ọ bụrụ na e meghe ka omenala Igbo na nke ndị ọzọ na-enwe mmetụta n'uzọ dī ire, ịjī me ka e nwee mgbanwo dī mma n'akụkụ ahụ.

NCHỊKỌTA

Ịpụ iche nke omenala ọbụla bụ otu n'ime ihe ndị na-egosi ụdị Chukwu. Ọdịdị nke ihe ịdị iche iche bụ onyinye Chineke. Ịdị iche dī n'ụdị mmadụ bụ ihe ndị e nwereike ịjī kọwa ọdịdị nke ịdị iche iche e nwere n'omenala. Dika osimiri si dī, nhujuputa a na-enweta ga n'omenala bụ ịpụ iche iche dī n'omenala dī iche iche, uru dī ga n'omenala ọbụla, mkpalite nke ọbụla na-enweta site n'ibe ya, nke bụ ebe omenala obodo dī iche iche na-ewukwasị onwe ya were aga n'ihu maọbụ na-aga azụ. N'agbanyeghi na o kwere nghota bụ ihe e ji nweta ụfọdụ urughuru ndịiche dī ga n'omenala na nchisaaka nke omenala dī ga iche iche, ọ dīchaghị mma ịjī otu omenala tūnyere ọzọ n'ihī na omenala ọbụla bụ ọpuruiche n'ụdị nke ya. Ịpụ iche a nke omenala ọbụla, bụ nke na-ehiwe isi n'ipụ iche nke agbụrụ ọbụla, nke gbanyere mkporogwu n'otu aka ahụ na mpaghara ga, na na kontinent ga e nwere n'ụwa ma a gbatikwuo ya, ndị ọ bụ na ha ka e si enweta agbụrụ na mpaghara ga. Oge mmadụ na-ekwu maka omenala ga nke ndị Afriika, ihe a na-akọwa bụ, omenala ga nke agbụrụ ndị e nwere n'akụkụ dī iche iche nke Afriika. N'ihī nke a mmadụ kwesiri ikwu gbasara omenala nke akụkụ ọbụla nke Afriika, ma buru n'uche asụsụ, mpaghara, etu anụahụ otu ndị mmadụ ọbụla si acha, nri, eluala, tinyekwararị ọdịdị akọnauche ndị. Agbụrụ ọbụla nwere ọtutu ọdibendī ga mere ha jī pụ iche site na ndị ọzọ, n'otu aka ahụkwa ọdibendī ndī ọbụla bụ ihe ndī na-esite na enyemaka nke ọdinala mee ka omenala ndī agbụrụ ọbụla jī ezi obi na nghota na-anabata ha nwee ezi mgbanwe nke agamnihu na uto nke omenala na-eweta.

INSECURITY OF CUSTOM AND TRADITION: THE ROOT CAUSE OF THE COLAPSE THE CULTURE OF A RACE.

*(E NWEGHI EZI ICHEKWAWA ODIBENDI NA ODINALA: NTQALA ODIDA OMENALA
NKE AGBURU)*

ABSTRACT

It has become very necessary to expatiate the hermeneutical differences in culture, custom and tradition, because of the complex nature of the three concepts. If this full explanation is not done, one can be speaking about one of the concepts while any of the other two is implied vise versa; or be speaking about the contents of one of the others, while the explanation shows the opposite. It is easy to speak much about custom, tradition and culture, but the question is, does what is being said about each correspond to what it really is? It is regrettable that those who should be the custodians of culture are lacking in the full knowledge of those elements. These days, the traditional leaders, including the traditional rulers and the traditional prime ministers, are like the president generals, more like western politicians, than being those that are equipped with the required full knowledge of the elements of their race. That is why it is now difficult to have the knowledge of the full advantages of the elements of custom, tradition and culture, which leads to custom, tradition and cultural abberatiion, or even bringing about the degrading of the Igbo culture. The study highlights the existential differences there are in and among the trio of custom, tradition and culture, as well as shows its regrets that today, the custodians of these have neglected the propmotion of these pillars of the Igbo race. It has also highlighted the danger of this neglect, and possible steps to take to mitigate this neglect.

Key words: Custom, Culture, Tradition, Igbo, Race.

INTRODUCTION

One thing that is outstandingly clear as Okwelogu notes, that:

People existed before their culture; it means then that it is a later development geared towards the good and peaceful existence of the people. Again, it shows that a lot of things might have influenced the development of culture and as the people grow so also their culture. Culture is only relevant with the people; therefore it must develop and grow with the people. It is God who created the people that also gave them the rationality to develop their culture according to their state at any given point in time.¹

Customs and traditions are the two major elements without which there cannot be the development of the culture of the people. This is because much of the elements of these two concepts serve as the bases which supply the contents with which every culture develops as derived from the given environment of the race which its culture is being discussed. Eyisi's view is that:

Nowadays, Igbo Culture and language seem to be losing value. As a result, some of its subjects are gradually becoming more and more confused, and the value system seem to be eroding likewise, and many are being negatively

influenced by the larger society. Ndị Igbo, known as God fearing people, are now borrowing some negative foreign culture and traditions which are suppressing their God approved moral tradition.²

In customs are embedded the values of the people of every race, so that one can say, “this is not the way we do it here”, “this is un-Igbo”, “this is not our culture”, “in our culture we value blood”, “we value the aged”, etc. Eyisi believes that, “There is no people or race in the world without its peculiar culture, tradition and custom, because these items make up the identity of any people or race in the midst of peoples, races or nations.”³ The ability for the custodians of every culture to make their custom, tradition and culture as strong as possible should be the function of every well-meaning stakeholder of a race. But regrettably this is not so among many races in most cases. The Igbo people are one of the races that seems caught up in this trap of ineptitude. Just as it has been foretold several times that the Igbo language is about to go extinct, every meaning Igbo should also

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