

Omenuko

Omen k (real name: Igwegbe Odum) whose home in Okigwe, Eastern Nigeria, was a popular spot for field trips by students in schools and colleges, as well as a favourite attraction for tourists in the decades before and after the Nigerian Independence in 1960. Generations of Igbo children began their reading in Igbo with Omen k, and those who did not have the opportunity to go to school still read in English at education centers. Omen k was a legendary figure and his 'sayings' became part of the Igbo speech repertoire that young adults were expected to acquire. Omen k, a classic in Igbo Literature, written by Pita Nwana and published in 1933 by Longman, Green & Co, Ltd, London, is in this translation made accessible to a global audience. Emenyonu utilizes his mastery of both languages (Igbo and English) to give the audience a complete rendition of Omen k as originally written. The timeless significance of this novel as a progenitor of the Igbo language novel is again underscored.

It is a book about love, friendship, betrayal, and choices. It specifically teaches the need for sexual purity and genuine love amongst young people. Life is beautiful and full of meaning. Some have it rough, but it is never all rough or all smooth. Mistakes are part of life. The problem is not in the mistake, but the ability to stand up from where you have fallen, pick up your broken pieces and start all over again. Do not let mistakes and allow God to give you a bright future: there is a message in every mess, a fortune in every misfortune. Your story will turn to history when you overcome: it is not yet over until it is over. In that disability is ABILITY. Beyond The Eclipse is a book for parents, young adults, and teenagers. Also, the book will help our young ones to know that keeping one's virginity is priceless. Therefore, do not let it be preserved until the right time. It is your pride and joy, whether you are a boy or girl. It keeps you from worrying about sexually transmitted diseases and infections, unwanted pregnancies and other ills that result from premarital affairs. This book will give hope to all who feel they have missed it. There is a lesson for everyone to learn.

The Development of Modern Igbo Fiction, 1857-1966

A History of African Literature

Our Freedom Palace

Borrowing and Carrying : a Review

Search for Greener Pastures

Omenuko by Peter Nwana

The multitudinous nature of African literature has always been an issue but really not a problem, although its oral base has been used by expatriate critics to accuse African literature of thin plots, superficial characterisation, and narrative structures. African literature also, it is observed, is a mixed grill: it is oral; it is written in vernacular or tribal tongues; written in foreign tongues like English, French, Portuguese and within the foreign language in which it is written, pidgin and creole further bend the already bent language giving African literature a further taint of linguistic impurity. African literature further suffers from the nature of its "newness" and this created problems for the critic. Because it is new, and because its critics are in simultaneous existence with its writers, we confront the problem of "instant analysis". Issues in African Literature continues the debate and tries to clarify contemporary burning issues in African literature, by focussing on particular areas where the debate has been most concerned or around which it has hovered and been persistent.

An age-long tradition bars sons and daughters of the rich and the poor from inter-marrying in their land. Then comes this unexpected unique love that dares to challenge the tradition with its guts of steel. This love yields a bond in the conflict which ensues. A bond that makes the reunion of two hearts, which are its source, inevitable; leaving the tradition with only an option it can't help but accept.

Igbo Political Leadership in Colonial Nigeria, 1900-1996

The Flight of Omenuko

African Literature in African Languages

The Rise of the Igbo Novel

The Igbo and the Tradition of Politics

Nigeria Magazine

The rehabilitation, by St. Pope Paul VI, of African traditional religions and cultures has made them more objective for philosophical, theological and anthropological investigation and reflection. And the investigating and reflecting subject is a native African himself. The repatriation of missiology into ecclesiology in the Catholic Church towards the end of the 20th Century was a new development; and the result of it is what we have before us in this book. Here personal native anthropological, philosophical and theological studies and experience have combined with in-depth reading of some African novelists’ necessarily Afrocentric distillation of African culture has nourished thinking and reflection at a new level in terms of ecclesial implications of living Christianity authentically and of being and building the Church in my father’s home beyond deference as defect.

Published for the Centre for Igbo Studies at Abia State University, this study is the first book from the Centre. Aspects of the tradition of politics among the Igbo are examined, including religion, age, economy, history, leadership, structures, institutions, values, sex and gender. The twenty-six papers published here were presented at the First Annual Conference of the Centre, and are arranged in five parts: Theoretical Perspectives covering the meaning, content, style, purpose and values of Igbo political tradition; Political Systems focussing on case studies; Cultural Perspectives including Onomastics, patterns of religious influence, celebration of tradition of politics in Chinua Achebe's novels, gender, traditional communication and the oratorical co-efficient; Economic Perspectives; and the Contemporary Situation.

A Study in Eucharistic Ecclesiology from an Igbo Perspective

Nigerian Children's Literature in English

Borrowing & Carrying : a Review

Emerging Perspectives on Chinua Achebe

Torn Apart

From What We Should Do to Who We Should Be

Nwosu Nwana (c. 1881 - 5 sept. 1968), qui prit au baptême le prénom de Pita (Pierre), est né à Arondizuogu dans l'Etat d'lmo, au sud-est du Nigeria, en pays igbo. Son père était fermier. Pita, l'ainé de cinq garçons, aimait le travail manuel et se mit comme apprenti chez un commerçant. II se convertit plus tard au protestantisme et se distingua bientôt par son audace dans la contestation de la religion traditionnelle. Quelque cinq ans après son mariage, il quitta Arondizuogu pour Uzuakoli, où il eut cinq enfants. Là, il servit la mission et le collège méthodistes comme menuisier-charpentier mais aussi comme interprète et prédicateur laïc de 1921 à 1951. A sa retraite, le 30 juin 1951, il revint dans son village pour s'y consacrer à sa ferme, et participer un moment au conseil municipal et au tribunal coutumier. II mourut de fièvre le 5 septembre 1968, pendant la guerre du Biafra. On retrouve dans son unique ouvrage, Ornenuko, plusieurs traits autobiographiques tirés de son expérience de commerçant, de ses démêlés avec l'administration coloniale et de ses audacieuses entreprises en forêt. Si le style de l'ouvrage est proche de la tradition orale, le sujet, lui, est bien de son temps. A une époque où un réseau déjà dense de routes commerciales reliait villes et marchés, le portrait-robot de l'Igbo moyen brossé par l'auteur, est celui d'un commerçant habile et peu scrupuleux, spécialisé dans l'import-export, habitué des voyages et adepte de l'émigration. Ce roman, le premier écrit en langue igbo, se déroule dans un décor profondément marqué par l'esclavage.

North America: Africa World Press

Omenuko Official Orthography

Language, Literature and Linguistics in Nigeria in the 21st Century

A Bond that Crumbled Tradition

Issues in African Literature

The Eucharist as Oríkọ̀ṣọ̀

Kiabàrà

The most comprehensive reference work on African literature to date, this book covers all the key historical and cultural issues in the field. The Encyclopedia contains over 600 entries covering criticism and theory, African literature's development as a field of scholarship, and studies of established and lesser-known writers and their texts. While the greatest proportion of literary work in Africa is oral, this book covers the literature back to the earliest eras of story-telling and oral transmission, making this a unique and valuable resource for those studying social sciences as well as humanities. This work includes cross-references, suggestions for further reading, and a comprehensive index.

The Nigerian Civil War, 1967-1970 (also known as the Biafran War) has been described as a 'forgotten war'. Yet it led to the birth of the NGO Doctors without Borders / Medecins sans frontieres and equipped journalists with the intercultural skills they later used in their coverage of other African conflicts. The Biafran conflict equally ended up strengthening the special relationship between France and Nigeria. The sector was taken up with a wave of francophilia, which boosted the teaching of French in Language programmes at the secondary school level. The Civil War, which ravaged the South-Eastern part of the federation, was, above all, a collective experience which inspired poets, novelists and playwrights - Achebe, Soyinka, Okigbo, Saro-Wiwa, Okpewho, Adichie and others, while bringing about a mass mobilised politicians and NGOs, it changed the country and brought it into the limelight. This book reveals, through the study of oral genres, radio bulletins and the impact of the conflict on literature and the Web, the human history of the war, the role played by the media and the deep scar the conflict left on the bodies and minds of survivors.

Omenuko.? lbo

The Question of Language in African Literature Today

Nigerian Writers Imagine the State at Independence

Omenuko

Debt, Law, Realism

Research in African Literatures

This book looks at the trends in the development of the Igbo novel from its antecedents in oral performance, through the emergence of the first published novel, Omenuko, in 1933 by Pita Nwana, to the contemporary Igbo novel. Defining "Igbo literature" as literature in Igbo language, and "Igbo novel" as a novel written in Igbo language, the author argues that oral and written literature in African indigenous languages hold an important foundational position in the history of African literature. Focusing on the contributions of Igbo writers to the development of African literature in African languages, the book examines the evolution, themes, and distinctive features of the Igbo novel, the historical circumstances of the rise of the African novel in the pre-colonial, era and their impact on the contemporary Igbo novel. This book will be of interest to scholars of African literature, literary history, and Igbo studies.

In this book the author, relying on the research he carried out in Igboland, Nigeria, leads us to see the action of God's grace already active in the Igbo religious culture called Omenala Ndigbo before the coming of Christian missionaries and how these cultural values have prepared the people to receive the Gospel. But, as he points out, these cultural values on which the Christian message ought to have been built from the beginning were grossly misunderstood and neglected. The Igbo people are now mainly Christians. But because the Gospel has not yet become their culture, some of them have double allegiance to the doctrines of the Church and to the practices of Omenala Ndigbo. The author opines that to build the Catholic Church in Igboland on a solid foundation, the Eucharist must take the central place - since the Eucharist makes the Church and is the source and summit of the life of the Church. Thus the work, which uses the analytical and hermeneutical method known as inculturation, is on Eucharistic Ecclesiology from an Igbo perspective and will be useful for the Church, both at the local and universal levels for self-understanding and renewal, ecumenism, dialogue and mission.

Omenuko, si na aka Pita Nwana, etc

Beyond Colonial History, Politics, Culture, Anthropology, Philosophy and Theology in the Church in Africa

A Play in Verse

Journal of the Humanities, University of Port Harcourt

Igbo and African Experience

WISDOM-4-EXCELLENCE BOOK 5

This compendium of 37 essays provides global perspectives of Achebe as an artist with a proper sense of history and an imaginative writer with an inviolable sense of cultural mission and political commitment.

Explores intellectual currents in African prose and verse from sung or chanted lines to modern writings

Encyclopedia of African Literature

Negotiating Theological Reflections and Praxis in the Context of Hiv/Aids Among the Igbos of Nigeria

1700 to the Present

Omenuko, ou, Le repentir d'un marchand d'esclaves

OMENUKO ou le repentir d'un marchand d'esclaves

African Cultural Values

In the decade before and after independence, Nigerians not only adopted the novel but reinvented the genre. Nigerian novels imagined the new state, with its ideals of the rule of law, state sovereignty, and a centralized administration. Debt, Law, Realism argues that Nigerian novels were not written for a Western audience, as often stated, but to teach fellow citizens how to envision the state. The first Nigerian novels were overwhelmingly realist because realism was a way to convey the understanding shared by all subject to the rule of law. Debt was an important theme used to illustrate the social trust needed to live with strangers. But the novelists felt an ambivalence towards the state, which had been imposed by colonial military might. Even as they embraced the ideal of the rule of law, they kept alive a memory of other ways of governing themselves. Many of the first novelists - including Chinua Achebe - were Igbos, a people who had been historically stateless, and for whom justice had been a matter of interpersonal relations, consensus, and reciprocity, rather than a citizen's subordination to a higher authority. Debt, Law, Realism reads African novels as political philosophy, offering important lessons about the foundations of social trust, the principle of succession, and the nature of sovereignty, authority, and law.

Although numerous studies have been made of the Western educated political elite of colonial Nigeria in particular, and of Africa in general, very few have approached the study from a perspective that analyzes the impacts of indigenous institutions on the lives, values, and ideas of these individuals. This book is about the diachronic impact of indigenous and Western agencies in the upbringing, socialization, and careers of the colonial Igbo political elite of southeastern Nigeria. The thesis argues that the new elite manifests the continuity of traditions and culture and therefore their leadership values and the impact they brought on African society cannot be fully understood without looking closely at their lived experiences in those indigenous institutions where African life coheres. The key has been to explore this question at the level of biography, set in the context of a carefully reconstructed social history of the particular local communities surrounding the elite figures. It starts from an understanding of their family and village life, and moves forward striving to balance the familiar account of these individuals in public life, with an account of the ongoing influences from family, kinship, age grades, marriage and gender roles, secret societies, the church, local leaders and others. The result is not only a model of a new approach to African elite history, but also an argument about how to understand these emergent leaders and their peers as individuals who shared with their fellow Africans a dynamic and complex set of values that evolved over the six decades of colonialism.

Perspectives on Nigerian Literature

The Literary History of the Igbo Novel

IN HER REPUBLIC

Nsukka Journal of the Humanities

BEYOND THE ECLIPSE

A Selection of Papers

This book is intended to be a source of inspiration to mankind to live according to their own initiatives, contribute toward shaping tomorrow, today, and make the world a better and inclusive place for all and sundry irrespective of faith, race, gender, social status, gay,

or straight. It encourages people to strive to unlock their full potentials and acquire sound development program capable of empowering them to heal the world from the wounds inflicted on our society due to greed, hostility, and irrational decisions from bad leadership in many global communities. Our Freedom Palace is a peculiar grassroots message to humanity that change is imperative; therefore, the next generation of our people, specifically the future leaders, ought to be provided with the relevant tools to change the world for good. The tools include, and without any limitation, proper education and truth; they are neither revolution nor agitations but contain elements of both, are interwoven, complement each other, and are inevitable materials vital for creating positive change as per expanding the territories of democracy, respecting legitimate command and control structures, resolving the lingering agonies of slavery with reparations in view, embracing dialogue instead of war, addressing the bitter issues of diseases, poverty, natural and artificial disasters, answering the critical question: Quo Vadis Africa, realizing our unique heritage and championing the courses of literacy, legacy, liberty, law, and most importantly, faithfulness to God Almighty.

HIV/AIDS constitutes a global problem. A good number of scholars from different nationalities, multiple rationalities, religious sensibilities, theological intelligibilities and ethical, cultural, and ecclesiastical backgrounds have affirmed that this worldwide quagmire constitutes a global health problem and social malady which does not have a well-defined geographically limited spread. The global nature of HIV/AIDS as seen in the statistics does not however undermine the fact that the effects of this sickness are not felt proportionally from one nation to another. This book proposes to situate the local as a veritable site of empowerment for communities dealing with HIV/AIDS, as it is the case with the African continent. The author of this book, over and above the way the problem of HIV/AIDS has been constructed, projected, and reviewed, decided to situate this epidemic of the 20th Century within the socio-cultural and political context of the Nigerian nation with particular reference to the Igbo people. The task of contextualizing this problem reveal the identity of the author as an Igbo, and as a theologian, who engages the indigenous ethical principles, unsophisticated traditional wisdom, cultural and religious values of his people in offering solutions that resonate the cultural identity of his people in dialogue with modern and post-modern constructs.

Omenuko ? ... First Prize Story in the Competition Arranged by the International Institute of African Languages & Culture, 1933. Ibo

Western and Indigenous Traditions in Modern Igbo Literature

The Black Mind

Being and Building up the Church in My Father's Home

A Translation with Introduction and Notes

African Literature in the Twentieth Century

Omen?k? (real name: Igwegbe Odum) whose home in Okigwe, Eastern Nigeria, was a popular spot for field trips by students in schools and colleges, as well as a favourite attraction for tourists in the decades before and after the Nigerian Independence in 1960. Generations of Igbo children began their reading in Igbo with Omen?k?, and those who did not have the opportunity to go to school still read Omen?k? in their homes or at adult education centers. Omen?k? was a legendary figure and his 'sayings' became part of the Igbo speech repertoire that young adults were expected to acquire. Omen?k?, a classic in Igbo Literature, written by Pita Nwana and published in 1933 by Longman, Green & Co. Ltd, London, is in this translation made accessible to a global audience. Emenyonu utilizes his mastery of both languages (Igbo and English) to faithfully present to his audience a complete rendition of Omen?k? as originally written. The timeless significance of this novel as a progenitor of the Igbo language novel is again underscored.

Vol. 1- , spring 1970- , include "A Bibliography of American doctoral dissertations on African literature," compiled by Nancy J. Schmidt.