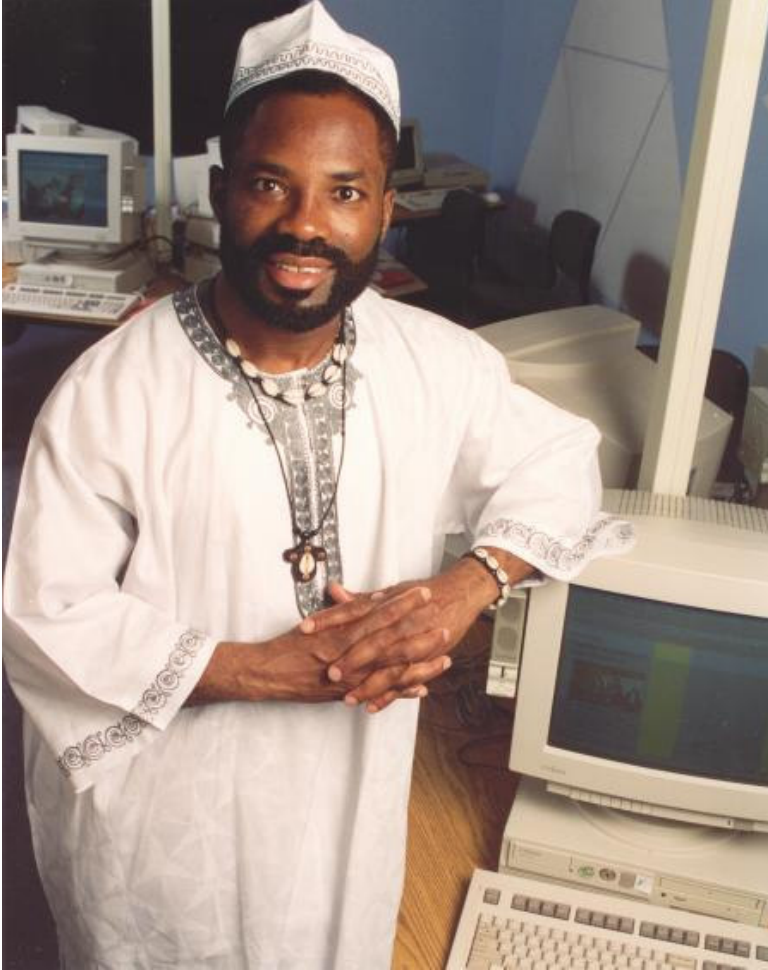


Onye Igbo ka Nbu

Chukwurah

Filip Emeagwali





Ichopotaghari Ihe Banyere Umu Igbo Furu Efu

Ozi Nkwado Ndi Igbo nke Ma'zi Chukwurah Filip Emeagwali degara Igbo Cultural Association of Calgary, Canada n'oge emume afo ncheta Igbo

August 23, 2003 na Calgary di na obodo Canada

Ndi b'anyi ndeewo nu O!

Obi bu m so an~uli oge Ma'zi Kene Ufondu kpokurum ka m bia buru onye obia puru iche na emume ncheta Ndi Igbo 2003 na Calgary. Ya mere nji were si ka m'gwa unu okwu nkwado.

Iji kwado emume unu, ana m akpoku nwa Igbo obula ka ochee echichi ma lotakwa ihe iriba ama puru iche Umu Igbo gara mba imilikiti afo gara aga megasiri ikwado oganiru madu.

Ewerem ubochi Icheta Igbo were lota Ma'zi Jubo Jubogha nke ana etu "Ja Ja," onye nke atoro na oru nafo iri na abua ma gbagide mbo we buru Eze Igbo n'Opobo. Ndi ulo ikpe Britain kpurulu Ma'zi Jubogha ga n'ulo ikpe ha ebe ha noro maa ya ikpe na odara iwu site na imebi "nkwa udo okwere" na kwa "igbochi nnukwu uzo azum ahia". Na itaya ahuhu, achupuru Ma'zi Jubogha nobodo ya, buru ya ga n'obodo anakpo Barbados na kwa mba nke St. Vincent, di na West Indies.

Iji kwanyere ya ugwu ruru ya, ndi mba Barbados etinyena akuko maka ndu ya na akuko iro ha, makwa na ukwe.

Ozo, ewerem ubochi Icheta Igbo were kene Ma'zi Olaudah Equiano, nwata ozo dikwa afo iri na abua erepulu n'oru onye nke jiri aka ya dere si: "Abu m Igbo". Ewerem ukpa ekene bunye Ma'zi Equiano onye nke mere ka anyi nwee akuko edere ede banyere odinani na omenani ma kwa emume Ndi

Igbo oge gboo. Ekenekwasim Ma'zi Equiano ka osi were mee ka uwa ghotu ijo ihe din a igbo oru, soro nua ogu iji kwusi ya, ma dekwa akwukwo banyere ajo agwa di na igba oru.

Abu na esota bu abu nke ejiri were kwaa obere nwa anyi Olaudah furu efu:

"Obu Onye ka anyi na acho? Obu Onye ka anyi na acho?"

Ikwuano ka anyi na acho.

Obu iyi ka ochulu? Biko nya nata.

Obu ugbo ka ojelu? Biko nya nata.

Ikwuano ka anyi na acho."

Ma'zi Ikwuano bu ichie, burukwa nna-mmuo. Ndi ogu akwukwo dum, iji bobere ya ndu anwu anwu, nyere ya aha otutu: "Nna akuko banyere ndi ojii."

Ewerem ubochi Ncheta Igbo were kponite mmuo Umu Igbo nwoke, nwanyi na umuaka ndi Georgia's Sea Islands ndi nke miri rigbadoo oge ha siri na ugbo oru manye na miri iji gbanari agbam oru. Akuko ndi anakpo n'oyibo ndi Sea Islands nerota etu "Oru ekwe ekwe Umu Igbo", ndi anya miri juru anya siri buru iga akponyere ha na olu makwa na

ukwu, kwa akwa alili, were otu olu were tie nkpu
akpata oyi na asi:

"Oshimiri butel'anyi, Oshimiri g'ebu anyi laa"

Omume dike nke Umu Igbo, makwa inupu isi ha
nupuru banyere agbam oru madu ewerela onodu
anwu-anwu na akuko makwa abu ndi bi na ikpere miri
Georgia, ndi anakpo ndi Gullah.

Ka mmuo Umu Igbo furu Efu soro unu n'akuku n'ije
unu, gbanyere unu izu okwu, makwa dube unu na
ochucho amam ihe na ako n'uche unu.

Ma'zi Ikwuano kowara onwe ya sin a ya bu "obia na
obodo oghotaghi" Dika ndi obia na obodo Canada,
ajalum unu ike na nnukwu oghere nke a unu
weputara maka umu Igbo iji makorita onwe ha.

Ndi ba anyi si na njiko ka, mmadu ka e ji aba.

Igbo Kwenu!

[Chukwurah nwa Emeagwali bu onye onicha. Ma'zi
Emmanuel Chinyeaka Okoli de re nka na asusu Igbo.
Udo di ri gi, nwannem.]



Comment: Chukwurah Filip Emeagwali, Ijeoma nwa Chukwurah, Dale nwunye Chukwurah, mama Chukwurah, Obianuju nwanne Chukwurah, na Silver Spring di na obodo Maryland na America

AZIZA GBASARA IHE IDERENA INTANET ...

Anwum nwa igbo. Ama ighm ma ibu kwa onye igbo ?

Na egbu yioge achor m ka m ken gi maka ihe buru ibu i mere na ala America. Kama acho kwara m ka imara na onye bula chukwu kere eke ma kwa ihe.

Otu ndiwa siri cho i kowa amamuife ahu site kwa na ebe onya ahu si ya na omenala ndi ahu.

Onwere na ata ihe unu ga ekwu ka ata ka nkwere na otu ndi oca si eme ka otu ndi igbo si eme ihe nma.

Ebi gom na obodo oybo aro ise kita.

Onye Igbo ka Nbu

7

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

Nsogbu anyi no nime ya tata ma obu na Nigeria ma obu na Africa ma obu ndi isi ojii no na America bu ihe ndi ocha kpa acha anya mee. Odi ha nma na anya otu ahu.

O kwa anyi ka odiri ime ka otu ihe di gbanwe. O wu ihe siri ike. Mana nkuzi ri ndi mmadu ya na iji kota onwe ayi onu ga eyere aka nke ukwu.

Ekele m gi nke ukwu.

Emeka Nwagbo

Czech Republic, nnaemeka@terminal.cz



Comment: Chukwurah Filip Emeagwali, nne nne nwuyi Chukwurah grandma Ma Mamie Baird, mama Chukwurah Iyanma Agatha Emeagwali, nna nne nwuyi Chukwurah Pa Charles Baird, Dale nwuyi Chukwurah na obodo Baltimore di na Maryland na America (August 1984)

Onye Igbo ka Nbu

8

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

nwanne mmadu ejim ezigbo oge were na asigi ma
jisie ike na olugi nke ukwu imego ka mba nigeria na
mba uwa marakwa umu igbo nwere mmadu nigwagi
eziokwu obiuto na egbum ka mmanya chineke ga
edobekwagi ogologo ndu kenekwa ijeoma nnwagi na
nwunyegi. ka emesia. obu nwa biafra afam bu
ndubuisi.....

November 8, 2003



Comment: Dale Nwunye Chukwurah Emeagwali na Kingston obodo di na Jamaica.



Comment: Mrs. Obam Okudo-Balonwu, a.k.a. *uchu bu aku*, the maternal grandmother of Philip Emeagwali (Born in (Nkwelle) Ogidi, Nigeria. Photo taken at 6 Wilkinson Road, Onitsha in mid-1954 on occasion of *Otu Odu* initiation ceremony.)

Daniel Ochonma
d.ochonma@web.de
Location:

Onye Igbo ka Nbu

11

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

Munich, Germany
3. October 2003

Dike eji aga mba k'ibu, obu ihe oma, burukwa ihe
anuri na ibu nwafo Igbo.

Asim oseburuwa gozie ma nyekwa gi n'ezinulogi
ogologo ndu, amamihe n'ahu isike.
Cheta na ndigbo si gidigidi bu ugwu eze.



Comment: Igbo Polychrome Anthropomorphic Mask
Collected in the early 1900's.

History:

- Igbo (Ibo),
- Nigeria

Little is known of this extremely rare & unique old polychrome mask. It is believed to belong to an Ibo subgroup although which particular one is unknown. The headdress is carved in a somewhat cubist style as a zoomorphic rendering of antelope or ram with long, swept back horns surmounted by birds & what appears to be some sort of wild cat. The Igbo were known to use thousands of masks, which incarnate unspecified spirits or the dead, forming a vast community of souls.

Description:

This truly magnificent museum quality, Igbo Polychrome Anthropomorphic Mask measures 20 inches Tall by about 15 inches Wide. It is carved from extremely heavy hard-wood with stunning patina, well preserved original old polychrome paint & exceptional signs of age and tribal use.

Daniel Ochonma
P.R.O, Igbo Contact Forum
Munich,Germany

ndewo okachamara filip nwa emegwali! aguo lam nno
ihe gbasara gi nke ukwu. amagi ama n'uwa ninie. aha
gi n'eje n'abata abata. iwu okacha mara n'computa.
ele nu otu aga eji amamihe gia nyere alaigbo aka
taa. onodu ebe ahu di njo ugbua. ugwu onye igbo ara

aja. ihe anyi choro wu ekwueme. owuru kwanu ma ighola onye ocha hmm ekele dikwara chukwu. ya gazie ra gila ezinulogi.

owum onyewuchi nwa obirieleze nwafo igbo



Comment: Foto Chukwurah Filip Emeagwali selu ka odi aro ili na ofu na uno akwukwo Saint George's College, na obodo Obinomba di na Nigeria (1966)

Mazi Emeagwali,
dike ka i bu. Great hardwork, dedication along with a high degree of thinking have been yielding wonderfully in Igboland. This is despite the fact that *'ndi-iro gbara anyi gburu-gburu.'*

Onye Igbo ka Nbu

14

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

Mazi Emeagwali,
your name and wonderful performance continue to
pierce spaces in Igboland, in Africa, globally and
otherwise. Your achievements are indelible. And
forever shall our Rising Sun be expanding its great
light.

Obum Ekeanyanwu,
biafraland.com, Jan. 6, 2002



Comment:

This is a beautiful authentic African tribal art from the Ibo, Nigeria Africa. The Ibo - Igbo people from Nigeria are known for masquerades associated with the Iko Okochi harvest festival, in which the forms of the masks are determined by tradition, the festival theme content varies yearly. Over the years Ibo - Igbo people have embraced a great variety of beliefs and art styles from neighboring tribes. The wide variety of cultural influences from regional tribes creates rich cultural diversity and Igbo worshipping, this is clearly depicted in the ceremonial rituals, artistic creations, music, and song and dance. The Igbo people are a large but widely spread population that inhabits both sides of the Niger River. The river with its fertile surroundings, provide ideal agricultural farming land to all the inhabitants.

The mask you are viewing is "authentic". Age unknown, possible from the early to mid 20th century. The dimensions of the mask are approximately 25" high, 10" deep and 11 wide.

Igbo Kwenu!...

I read a lot about you in Nigeria and it's quite an honour having to send an email to a man like you. Keep it up....."IGBO KWENU!"

Andy Ajukwu
aajukwu@primanet.com



Comment: Emeagwali's mother and siblings. Evelyn, Johnbull, Agatha, Uju, Peter
(Onitsha, Nigeria. May 1982)

Emmanuel Franklyne Ogbunwezeh
ogbunwezeh@yahoo.com
frankfurt Germany
17. November 2003

Dear Dr.Emeagwali,

You are the tallest African in the Pantheons of science. Your roots and ancestry is an august one and I am proud to come from the same roots as you. I bu onye Igbo and I am glad that the world can at least hold its collective breath whenever you yawn, because you command a name which rings a bell in all circles. Those who think that nothing good can come out of our Biafran 'Nazareth' can now bury their thoughts in shame, for a star that is as constant as that that rises from the East has arrived to illumine the world of science. The roll of the creators of worlds would read names like that of Newton and Einstein. But by God, you have joined the rolls of the creators of Universes. Emeagwali as a name will forever grace the lips and circles of all whose stock in trade is greatness. *I bu nwa afo anyi*. May the sun never set on your shore. You have taken a shot at immortality.

Ride on Brother

I am a Nigerian of igbo extraction presently working on my Ph.d in Social Ethics at the Wolfgang Goethe Universitat, Frankfurt Germany. My Dissertation topic is : christianity and the Scandal of African Poverty.

I am proud of trailblazers like you, who saw the world a palace of bricks and left it an empire of marble.



Comment: Chukwurah Filip nwa Emeagwali (far left) na Uromi na di na obodo Nigeria. December 24, 1962.

Ethelbert Akwuruaha
noblebrite@yahoo.com
Port Harcourt, Nigeria

20. November 2003

Dear Emeagwali,

You are a role model to us Igbos, Nigerians, Africans, and the Black in Diaspora. As Chinua Achebe would say: You have washed your hands, thus you can now dine with the great minds and celebrities of our time.

If Albert Einstein and Isaac Newton were alive today, they would have come to "worship" at your scientific alter for more light and inspiration.

I prophesy that one day - very soon, you will be honoured with the Nobel Prize for Physics and for service to humanity.

Ride on brother.

You make Nigerians proud & more importantly all marginalised people around the world. A Nobel Prize is simply not enough ... Do consider coming back to Africa more often...imagine how many

Onye Igbo ka Nbu

20

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

Emeagwalis can be inspired with just your physical presence. You are truly, sincerely, & beautifully GREAT!!!

mathethe sehume,
eastern cape, south africa,
March 15, 2002



Comment: "Igbo Drummers" - 1999 (Bode Fowotade)

True melodies that continue to feed our souls. Igbo kwenu! Igbo kwenu!! The ebony, the skin, the hollow wood. How will the festival hold? How will I separate myself? How can the soup be without salt, or the body without the head? The Obi and his councils know about it. It is the new-yam festival.

MAZI ACHOLONU CHUKWUEMEKA
emekaacholonu@yahoo.com

PORT HARCOURT
11. October 2003

Dear Dr. Philip,

I am very much in awe of your great inventions. I am very proud to be an Igbo man I have this dream that one day I shall be free. Not only me but all the Ibos. I hope you will contribute to getting us freed. The price we have been paying so far is enormous. The burden is becoming unbearable. But as the Igbo adage says, "the darkest part of the night is that closest to day break. Do not forget how Albert Einstein used his talent to secure the Jews a state and a place in both the geography and map of the world. You the Albert Einstein of the Jews called "Ndi Igbo" in Nigeria. Please, we are always on our knees praying that GOD will use you and your connections to free Ndi Igbo.

I also do hope that you have a plan to help the deprived Igbo children to grow technology wise. I hope you have a plan to assist the down-trodden Igbo man rediscover his destiny. I hope you have plan to prevent future Igbo generation from

Onye Igbo ka Nbu

22

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

suffering and passin through the same hardship that you passed through in life. You can help us, brother. You have beaten many odds. You can also beat this. Please, do something to help.

I will write you again before long.

Extend my deepest homely greetings to your beloved family, especially your wife who has stood by you all these years.

Thank you, sir.

Your in Igbo Spirit,
Emeka.



Higher than Bill Gates ...

I wish the media would let us know more about you, because you are on a higher level compared to the likes of Bill Gates.

NNA, IMELA, more grease to your elbow, between you and your wife, quite impressive!!!! I wish God will give us youths the will power to achieve success like you have.

Onye Igbo ka Nbu

24

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

You are not even finished yet, you're still on your mission of conquering the odds. I'll have to tell my father to check out your internet, because he can relate to you, having accomplished so much at such a young age. I know we'll be hearing more about you in the years to come.

NNA, I BU NNO ONYE IGBO.

Obianuju Nnama

Michigan State University, onnama@hotmail.com



Comment: Nwanyia bu "auntie" nna Chukwurah. Foto eselu na onicha na oge gboo.

25 Feb 2003

"nick k. ezewuru" <nezewuru@yahoo.com>

congratulation my big brother

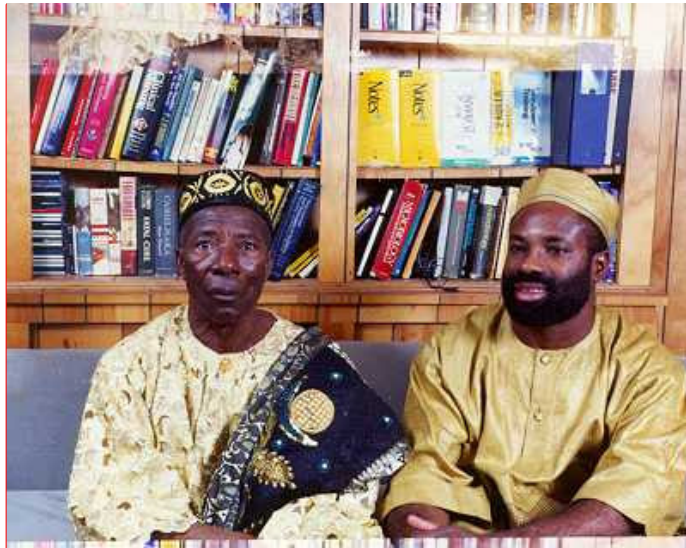
dear phillip

i,m very happy for your effort, and what you have achieved in computer, i read interview granted to you and in your interview you did not forget igboland. you still show that you're an igbo man. i,m happy because of you. you have shown the world that igbo man can develop something. I,m not educated. I,m a 30-year-old business man in Onitsha, from Ideato, Imo state. I love to see people who are intelligent. In fact, I love great people.

Please may I ask you: are you from what town because t.but in all i will like you to be my pal. I admire you because you have made me to be proud of what Igboman can achieve. I pray that God will grant you more wisdom to achieve more things. Thanks and remain blessed.

From your Igbo brother and fan.

Regards
Kaycee.



Comment: James and Philip Emeagwali (District Heights, Maryland. December 25, 1996)



Comment: Mum called this photo my "three month baby photo." I believe that I was older than three months. She was then a 16-year-old housemaker with third grade education. We lost our copy in the Nigerian-Biafran war and this was retrieved from the personal album of aunt Julie who lives in Onitsha, Nigeria. (Chukwurah (Philip) Emeagwali. Akure, Nigeria. Circa November 1954)

Rediscovering Our
Lost Igbo Brethren

by Chukwurah Emeagwali
at Igbo Cultural Day celebration
at Calgary, Canada on August 23, 2003.

Ozi nkwado Ndi Igbo nke Ma'zi Chukwurah
Emeagwali
degara Ndi Igbo bi na obodo Calgary, Canada
n'oge emume afo ncheta Igbo.

anyị ndeewo nu O!

honored when Ma'zi Kene Ufondu invited me to say a few words to you.

at of your celebration, I urge you to reflect and remember the contributions of Diasporan Igbos (*ndi bi n'Igbo Uzo, nwanne di na mba*) that left *Ala* centuries ago.

o Day, I remember Ma'zi Jubo Jubogha alias "Ja Ja," the 12-year-old slave King of Opobo (*Eze n'Opobu Igbo*). Ma'zi Jubogha was summarily tried and found guilty of "treaty breaking." For "blocking the highways of trade," Ma'

mently exiled to Barbados and St. Vincent, West Indies. He is now immortal in Igbo folklore and song.

Today, I salute Ma'zi Olaudah Equiano, another 12-year-old slave-boy, for "Eboe" (*Abu m Igbo*). I thank Ma'zi Equiano for providing us the earliest written literature and customs of *Ndi Igbo*. I thank Ma'zi Equiano for chronicling the horrors of slavery.

The following chant mourned the loss of young Olaudah:

Where are we looking for, who are we looking for?

Equiano we're looking for.

Gone to the stream? Let him come back.

Gone to the farm? Let him return.

Equiano we're looking for.

Equiano is an *ichie, nna-mmuo* (revered ancestor, great spirit). Scholars in *Ndi Igbo* (true son of the soil) with the title: "father of black literature."

Today, I invoke the spirits of the ten heroic "Eboe" men, women, and children who jumped off a slave ship and drowned themselves to escape slavery. He recalls how ten defiant and courageous "Eboe" slaves, shackled at their wrists, with tears in their eyes, chanted in unison, the eerie refrain:

"The water brought us; the water will take us away."

A testament of courage and fierce resistance of the "Eboes" to the condition of bondage.

Onye Igbo ka Nbu

31

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

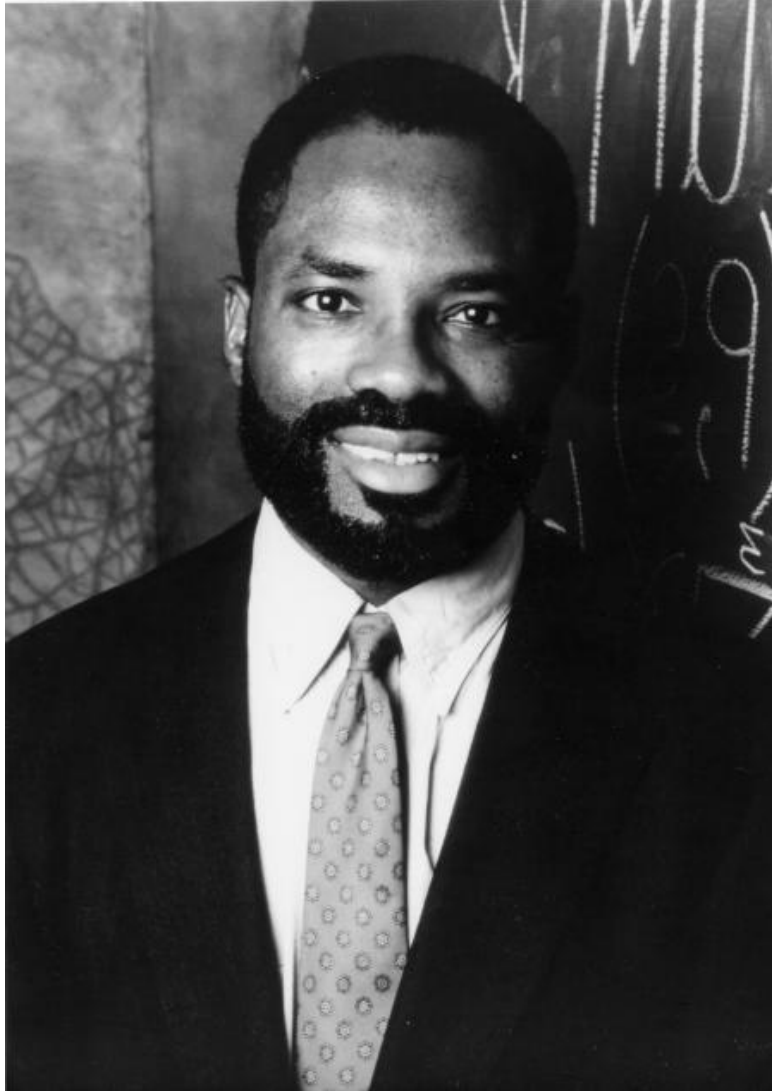
alized in the folklore and song of the Gullah people of coastal Georgia.

the spirits of those "Lost Igbos" walk beside you, whisper to you, and guide
for knowledge and wisdom.

Equiano described himself as a "stranger in a strange land." As strangers
and you for providing an opportunity for *Umu Igbo* to know their brothers
si na njiko ka, mmadu ka e ji aba.

Wenu!

Chukwurah nwa Emeagwali bu onye onicha]



Emeagwali

Chukwurah Emeagwali dropped out of school at the age of 12, served in the Biafran Army from 1967 to 1970, and came to the United States on scholarship in March 1974. Emeagwali

a Bell Prize, computation's Nobel Prize, for inventing a formula that lets computers perform their fastest computations, work that led to the reinvention of supercomputing, extolled by Bill Clinton as "one of the great minds of the Information Age," and is known as "A Father of the Internet," and is the world's most searched-for scientist.



Comment: In Nov-Dec 1972, I came to Enugu to take my Scholastic Aptitude Test (SAT), Achievement Test (in mathematics, physics and chemistry) and Test Of English as a Foreign Language (TOEFL) examinations. A few days later, I returned to Onitsha to take my University of London General Certificate of Education examinations as an external candidate. The clothes that I had is called *dansiki* (pronounced "dahn-SEE-kee"). It was sown by an itinerant "Obioma" tailor from my mother's *lappa*. (Emeagwali, photo taken at studio at 1 & 3 Ajalli Street, Uwani, Enugu, Nigeria. 1972. I lived at 41 Bishop Ayogu Road, Uwani)

Ja Ja of Opobo

c. 1820
1891
Nationality: Nigerian
Occupation: politician, nationalist, slave
Source: *Encyclopedia of World Biography*, 2nd ed. 17 Vols. Gale Research, 1998.

GRAPHICAL ESSAY

Ja Ja of Opobo (ca. 1820-1891) was a political and military strategist, brought to the region as a slave, who was perhaps the most troublesome thorn in the flesh of British imperial ambition in southern Nigeria.

The history of Ja Ja recounts a man of servile status hurdling intimidating odds to rise to power, and founding in the latter half of the 19th century the most prosperous kingdom in the Delta area of Nigeria. Information regarding his parentage and early childhood, based on uncertain and speculative oral tradition, is scanty and unsatisfactory. According to accepted guesstimates, Ja Ja was born in 1820 or 1821, in the lineage of Umudu

oo village group in the heartland of Igboland, Southeastern Nigeria. He was born in the Niger Delta under circumstances which are far from clear. One version says that he was sold because, as a baby, he cut the upper teeth first, a phenomenon in traditional Igbo society. Another version claims that he was captured by the enemy of his father's enemy. Regardless, he was bought by Chief Iganipughuma Allison of the most powerful city-state on the Atlantic coast of Southeastern Nigeria before the arrival of the slave trade.

Now the Ja Ja story or, indeed, revolution, an explanatory note is necessary. In the 19th century, the Delta communities played a crucial role in European and American trade in Nigeria. Acting as middlemen, these communities carried into the interior the goods of European and American supercargoes stationed on the coast and they also carried the export produce of the hinterland, basically palm oil. As the Delta is a vast swampy area crisscrossed by a labyrinth of creeks and rivers, the canoe was the only mode of transport.

Delta society was organized in Canoe Houses. A Canoe House was the pivot of the community organization and also, notes K.O. Dike, "a cooperative trading unit and a local government." It was usually composed of a wealthy merchant (its founder), his family and his slaves owned by him. A prosperous house could comprise several thousand people, free and bonded, owning hundreds of trade canoes. In this inter-

competitive society, leadership by merit--not by birth or ascriptions--was to make headway in the turbulent, cut-throat competition that existed. Any person with the charisma and proven ability, even if of servile birth and the leadership of a house, but could never become king. Ja Ja would achieve this.

Young Ja Ja too headstrong for his liking, Chief Allison made a gift of him to a chief of the Anna Pepple House, one of the two houses of the royal family (the other was the Manilla Pepple House). Ja Ja was slotted into the lowest rung of the Bonny ladder, that of an imported slave, distinct from that of someone who was a slave but born in the Delta.

From the outset, he worked as a paddler on his owner's great trade canoes, traveling to various markets. Quite early, he demonstrated exceptional abilities and business acumen. He conformed with the Ijo custom of the Delta, and won the hearts of the local people and the European supercargoes. It was unusual for a slave of his status to move from canoe paddling to trading, but Ja Ja--through his honesty, business acumen, and industry--soon became prosperous.

For a long while, Ja Ja turned his back on Bonny politics, concentrating his immediate attention on accumulating wealth through trade, the single most important criterion to power in Bonny. In Bonny, politics were volatile as a result of the irreconcilable and acrimonious rivalry between the Manilla Pepple House and the Anna Pepple House to establish supremacy. Coincidentally, both houses were led by remarkable characters of Igbo descent: Olu of the Manilla House and Madu (after him Alali his son) of the Anna

Rescues Debt-Ridden House

3, Alali died, bequeathing to his house a frightening debt of between £1000 owed to European supercargoes. Fearing bankruptcy, all of the eligible declined nomination to head it. It was therefore a great relief when Ja Ja d. With characteristic energy, he proceeded to put his house in order by es. Conscious that the palm-oil markets in the hinterland and the wealth of g community on the coast constituted the pivot of the Delta economy, he f with both sides. In a matter of two years, he had liquidated the debt le ssor and launched his house on the path of prosperity. When less prosp nt houses sought incorporation into the Anna House, Ja Ja gradually abs another.

7, his remarkable success had become common knowledge throughout Bor to the area, Sir Richard Burton, had cause to remark that although Ja Ja nown bush man," he had become "the most influential man and greatest tr Predicted Burton: "In a short time he will either be shot or he will beat c

's words proved prophetic. Ja Ja's successes incurred the jealousy of op that, if left unchecked, his house might incorporate most of the houses y dominate its political and economic arena. Oko Jumbo, his bitterest opp nined that such a prospect would never materialize.

hile, two developments occurred in Bonny, serving to harden existing jeal Christianity was introduced into the city-state, further polarizing the soc

House welcomed the Christians with a warm embrace, the Anna House with a cold reception. Not surprisingly, the missionaries sided with the Manilla House. Second, in 1865, King William Pepple died and, with this, the contest for the throne between the two royal houses took on a monstrous posture.

Years later, in 1868, Bonny was ravaged by fire, and the Anna House was in a state of confusion. Oko Jumbo saw his opportunity. Knowing that the politically crippled Ja Ja's house, he sought every means to provoke an open conflict. Ja Ja did everything to avoid such a conflict, but, as Dike states, "Carelessness to catch his powerful enemy unprepared prevailed."

On September 13, 1869, heavy fighting erupted between the two royal houses. Oko Jumbo, with his superior armament, though not in strategy, Ja Ja pulled out of Bonny, accepted a truce with a suddenness that surprised both his adversaries and the European missionaries. The conflict commenced and dragged on for weeks under the auspices of the British. It was exactly what Ja Ja planned for. It soon became doubtful if the victors would be the Oko Jumbos. Oko Jumbo was victorious.

Oko Jumbo had sued for peace in order to gain time to retreat from Bonny with his soldiers and armament. A master strategist, he relocated in the interior from the seaboard at a strategic point at the mouth of the Imo river, then he moved to the coastal communities and the palm-oil rich Kwa Iboe and Igbo counties. He had to deal with the initial problems of a virgin settlement as well as incessant attacks from the British.

Proclaims Independent Settlement Of Opobo

Opobo, feeling reasonably secure, Ja Ja proclaimed the independence of his settlement of Opobo, after Opubu the Great, the illustrious king of Bonny and founder of the settlement who had died in 1830. As Dike writes:

It was characteristic of the man that he had not only a sense of the occasion but that the settlement was impossible of attainment for anyone of slave origins in Bonny. Instead, he sought a new land where he could give full scope to his boundless energies.

Before the war of 1869, Ja Ja had been carefully planning to found his own settlement, which provided him with the occasion to implement his design.

In founding his new territory Opobo, Ja Ja was appealing to the nostalgia and historical sense of his followers while giving them the impression that he was truly a great king. That this impression was widespread and accepted by most Bonnyites resulted from the fact that of the 18 houses in Bonny, 14 followed Ja Ja to Opobo.

In the face of the British consul's attempt to coerce Ja Ja to come back to Bonny. Against the opposition of the consul, and in the face of Bonny's displeasure, many British firms moved their depots openly with Opobo while others transferred their depots there. By May 1870, the revolution had driven the death-knell on Bonny's economy. British firms anchored at Bonny have lost an estimated £100,000 of trade by mid-1870. The city-state of Opobo, flourishing on its ashes, became in Ofonagoro's words, "the most important center in the Oil Rivers," and Ja Ja became "the greatest African living in Nigeria."

years, Ja Ja ruled his kingdom with firmness and remarkable sagacity. He established relations with the hinterland palm-oil producers through judicious marriages and treaties which bound the parties into ritual kingship. He armed his traders with muskets for their own defense and that of the state. He thus monopolized trade with the producers and punished severely any community that tried to trade directly with him or his supercargoes.

Victoria Awards Ja Ja Sword Of Honor

In 1813, the British recognized him as king of independent Opobo, and Ja Ja recruited a contingent of his soldiers to help the British in their war against the Asante on the Gold Coast (now Ghana). Queen Victoria expressed her gratitude in 1875 by awarding him a sword of honor. It seemed a honeymoon had developed between Opobo and Britain.

Ja Ja's reign has been described as a striking instance of selective modernization. He rejected the sociopolitical and cultural institutions of Bonny, such as the house of chiefs, and turned mostly to the religion of his fathers, arguing that Christianity was a serious cause of social destabilization. While recognizing the value of Western education and technology, he rejected its religious component. Thus, he sent his two sons to school in Scotland to acquire only secular education. He established a secular school in Opobo and hired an American, Emma White, to run it. An Englishman who visited Opobo in 1875 was impressed by the standard of the pupils in the school compared quite favorably with that of European children of the same age.

The honeymoon between Ja Ja and the British turned out to be meteoric: the union of the two ran at cross-purposes. Ja Ja guarded his independence jealously, had

erior markets and confined British traders to Opobo, away from these markets. At the time, the traders paid their *comeys* (customs and trade duties) as and when they came. By the 1880s, the clouds of British imperialism were closing in menacingly on a row of indigenous sovereignties having been initiated by John Beecroft, the first British consul to Nigeria (1849-54). British imperialism had begun to assert itself forcefully. Traders on the spot were increasingly ignoring indigenous authorities, while British officials insisted on trading directly with the hinterland palm-oil producers. Ja Ja Ja handled these problems judiciously and with restraint.

In 1884, fearing German intrusion in the Delta, the British consul, Edward Hewett, in the area, foisting treaties of protection on the indigenous sovereignties. With the outbreak of the man-of-war, Ja Ja too was stampeded into placing his kingdom under British protection. Like the other African monarchs, this was not before he had sought explanation for the "protectorate," and had been assured by the consul that his independence would be promised. Hewett wrote to Ja Ja informing him, *inter alia* (among other things) that "Queen does not want to take your country or your markets, but at the same time she wishes that no other nation should take them. She undertakes . . . [to] leave you in possession of your government; she has no wish to disturb your rule.

Ja Ja's insistence, a clause providing for free trade in his kingdom was struck into the treaty.

European Powers Sign Treaty Of Berlin

In the following year, European powers entered into the Treaty of Berlin which set

ramble and partition of Africa among themselves, without regard to the w
ns. The treaty provided for free navigation on River Niger and other rive
nked to it. On the basis of this, the British consul asserted that British f
ights to trade directly in the interior palm-oil markets. That same year, 1
med the Oil Rivers Protectorate, which included Ja Ja's territory. Sendi
itish secretary of states for the colonies to protest these actions by righ
4, Ja Ja's protest fell on deaf ears. A man of his word, he was shocked a
pledge.

times were yet to come as political problems were compounded by econo
witnessed a severe trade depression that ruined some of the European fi
lta and threatened the survival of others. The surviving firms responded
ways. First, they reached an agreement among themselves, though not wi
ity, to offer low prices for produce. Second, they claimed the right to go
r markets in order to sidestep the coastal middlemen and reduce the han
e.

uld be expected, Ja Ja objected to these maneuvers and proceeded to sh
e directly to Europe. The British consul directed the European firms not
anymore, arguing that in shipping his produce directly to Europe, he had f
o receive the payment. Once again, Ja Ja sent a delegation to Britain to p
and the traders' action. Once again, this was to no avail.

a threat of naval bombardment, Ja Ja signed an agreement with the Brit
o allow free trade in his territory. By now, he knew that Britain's imperia

g rapidly, and he began transferring his resources further into the Igbo l
ace. But as Elizabeth Isichei points out, "he was confronted with a situat
e and foresight were ultimately in vain."

Official Reneges On Promises

Johnston, acting vice-consul, a young hothead anxious to advance his coloi
ed that Ja Ja would be a perfect stepping-stone to attain his ambition. A
an-of-war, Johnston invited Ja Ja for a discussion on how to resolve the p
en Opobo and the British traders and officials. Suspicious of Johnston's i
initially turned down the invitation but was lured to accept with a promise
the meeting. Said Johnston:

by assure you that whether you accept or reject my proposals tomorrow,
put on you--you will be free to go as soon as you have heard my message.

ain the British reneged on their pledge: Ja Ja would not return to his king
rd the warship *Goshawk*, Johnston confronted him with a deportation ord
te destruction of Opobo. Nearly 18 years to the day when he pulled out o
ported to the Gold Coast, tried, and declared guilty of actions inimical to
st. Still afraid of his charm and influence on the Gold Coast, even in capti
it that he was deported to the West Indies, at St. Vincent Island.

he exit of Ja Ja, the most formidable obstacle to Britain's imperial ambi
eastern Nigeria had been removed. But the circumstances of his removal l
ain British mouths. Lord Salisbury, British prime minister, could not help

son, noting that in other places Ja Ja's deportation would be called "kidnap". He describes the event as "one of the shabbiest incidents in the history of relations with West Africa." Among the indigenous population, it left a deep impression of Britain's good faith and, for a long time, trade in the area all but ceased. Ja Ja is said to have borne himself with kingly dignity. He made repeated requests to allow him to return to Opobo. In 1891, his request was granted, but later Ja Ja died on the Island of Teneriffe en route to Opobo, the kingdom built up by his devotion. His people gladly paid the cost of repatriating his body and spent lavishly on his royal funeral.

An imposing statue of Ja Ja stands in the center of Opobo with the inscription: "In title and in deed. Always just and generous."

OTHER READINGS

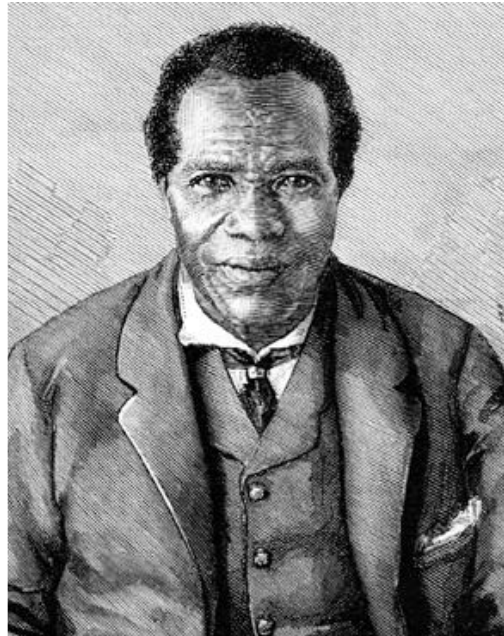
Arnold, Alarn. *History of Nigeria*. George Allen & Unwin, 1929.

Keene, Kenneth O. *Trade and Politics in the Niger Delta, 1830-1885*. Oxford University Press, 1956.

Uchei, Elizabeth. *A History of the Igbo People*. Macmillan, 1976.

Udonagoro, Walter I. *Trade and Imperialism in Southern Nigeria, 1881-1920*. Heinemann Publishers, 1979.





Ja Ja of Opobo

c. 1820

1891

ality: Nigerian

ation: revolutionary, ruler

s: *Historic World Leaders*. Gale Research, 1994.

al of the Igbos who were brought to the [Niger] Delta as slaves showed c
to triumph over circumstances. Of these, the most celebrated and the m
Ja of Opobo. . . ." Elizabeth Ischei

al and military strategist, brought to the Bonny Kingdom as a slave, who w
troublesome thorn in the flesh of 19th-century British imperial ambition in
a.

GRAPHICAL ESSAY

ory of Ja Ja recounts a man of servile status hurdling intimidating odds t
wer, and founding in the latter half of the 19th century the most prosper
Ita area of Nigeria. Information regarding his parentage and early childh
ncertain and speculative oral tradition, is scanty and unsatisfactory. Acco
ed guesstimates, Ja Ja was born in 1820 or 1821, in the lineage of Umudu
oo village group in the heartland of Igboland, Southeastern Nigeria. He w
y in the Niger Delta under circumstances which are far from clear. One ve
ons says that he was sold because, as a baby, he cut the upper teeth first
nenon in traditional Igbo society. Another version claims that he was capt
her's enemy. Regardless, he was bought by Chief Iganipughuma Allison of
st powerful city-state on the Atlantic coast of Southeastern Nigeria bef

ow the Ja Ja story or, indeed, revolution, an explanatory note is necessar
19th century, the Delta communities played a crucial role in European anc
igeria. Acting as middlemen, these communities carried into the interior r
goods of European and American supercargoes stationed on the coast and
ge the export produce of the hinterland, basically palm oil. As the Delta

swamps and crisscrossed by a labyrinth of creeks and rivers, the canoe wade.

Delta society was organized in Canoe Houses. A Canoe House was the pivot of organization and also, notes K.O. Dike, "a cooperative trading unit and a local government." It was usually composed of a wealthy merchant (its founder), his family, and his slaves owned by him. A prosperous house could comprise several thousand people, free and bonded, owning hundreds of trade canoes. In this intensely competitive environment, merit--not by birth or ascriptions--was necessary if a house was to survive the turbulent, cut-throat competition that existed between houses. Any person with talent and proven ability, even if of servile birth, could rise to the leadership of a house and even become king. Ja Ja would achieve this, and much more.

Young Ja Ja too headstrong for his liking, Chief Allison made a gift of him to a chief of the Anna Pepple House, one of the two houses of the royal family (the other was the Manilla Pepple House). Ja Ja was slotted into the lowest rung of the social ladder, that of an imported slave, distinct from that of someone who was a slave but born in the Delta.

From childhood, he worked as a paddler on his owner's great trade canoes, traveling to distant markets. Quite early, he demonstrated exceptional abilities and business acumen, familiar with the Ijo custom of the Delta, and won the hearts of the local people and even the European supercargoes. It was unusual for a slave of his status to move from canoe paddling to trading, but Ja Ja--through his honesty, business acumen, and industry--soon became prosperous.

ong while, Ja Ja turned his back on Bonny politics, concentrating his imme
ulating wealth through trade, the single most important criterion to power
ne, Bonny politics were volatile as a result of the irreconcilable and acrimo
premac
y between the Manilla Pepple House and the Anna Pepple House to
ed. Coincidentally, both houses were led by remarkable characters of Igb
umbo of the Manilla House and Madu (after him Alali his son) of the Anna

Rescues Debt-Ridden House

3, Alali died, bequeathing to his house a frightening debt of between £10
00 owed to European supercargoes. Fearing bankruptcy, all of the eligible
declined nomination to head it. It was therefore a great relief when Ja J
d. With characteristic energy, he proceeded to put his house in order by
es. Conscious that the palm-oil markets in the hinterland and the wealth o
g community on the coast constituted the pivot of the Delta economy, he
f with both sides. In a matter of two years, he had liquidated the debt le
essor and launched his house on the path of prosperity. When less prosp
nt houses sought incorporation into the Anna House, Ja Ja gradually abs
another.

7, his remarkable success had become common knowledge throughout Bor
to the area, Sir Richard Burton, had cause to remark that although Ja Jc
nown bush man," he had become "the most influential man and greatest tr
Predicted Burton: "In a short time he will either be shot or he will beat c

's words proved prophetic. Ja Ja's successes incurred the jealousy of op that, if left unchecked, his house might incorporate most of the houses y dominate its political and economic arena. Oko Jumbo, his bitterest opp nined that such a prospect would never materialize.

hile, two developments occurred in Bonny, serving to harden existing jealo Christianity was introduced into the city-state, further polarizing the soc a House welcomed the Christians with a warm embrace, the Anna House w religion. Not surprisingly, the missionaries sided with the Manilla House c Second, in 1865, King William Pepple died and, with this, the contest for en the two royal houses took on a monstrous posture.

years later, in 1868, Bonny was ravaged by fire, and the Anna House was comfiture of his opponent, Oko Jumbo saw his opportunity. Knowing that tically crippled Ja Ja's house, he sought every means to provoke an open side, Ja Ja did everything to avoid such a conflict, but, as Dike states, "C ess to catch his powerful enemy unprepared prevailed."

ptember 13, 1869, heavy fighting erupted between the two royal houses. (d armament, though not in strategy, Ja Ja pulled out of Bonny, accepted ace with a suddenness that surprised both his adversaries and the Europe balaver commenced and dragged on for weeks under the auspices of the B as exactly what Ja Ja planned for. It soon became doubtful if the victors nquished.

had sued for peace in order to gain time to retreat from Bonny with his s

no loss in men and armament. A master strategist, he relocated in the 1800s from the seaboard at a strategic point at the mouth of the Imo river, then the coastal communities and the palm-oil rich Kwa Iboe and Igbo counted on him to solve the initial problems of a virgin settlement as well as incessant attacks from the sea.

Proclaims Independent Settlement Of Opobo

In 1817, feeling reasonably secure, Ja Ja proclaimed the independence of his settlement of Opobo, after Opubu the Great, the illustrious king of Bonny and founder of the settlement who had died in 1830. As Dike writes:

It was characteristic of the man that he had not only a sense of the occasion but also that the settlement was impossible of attainment for anyone of slave origins in Bonny. Instead, he sought a new land where he could give full scope to his boundless energies.

Before the war of 1869, Ja Ja had been carefully planning to found his own settlement. The war provided him with the occasion to implement his design.

On leaving his new territory Opobo, Ja Ja was appealing to the nostalgia and historical sense of his followers while giving them the impression that he was truly a great king. That this impression was widespread and accepted by most Bonnyites resulted from the fact that of the 18 houses in Bonny, 14 followed Ja Ja to Opobo.

In the event, the British consul tried to coerce Ja Ja to come back to Bonny. Against the opposition of the consul, and in the face of Bonny's displeasure, many British firms followed him openly with Opobo while others transferred their depots there. By May of 1817,

olution had driven the death-knell on Bonny's economy. British firms anchored in the city have lost an estimated £100,000 of trade by mid-1870. The city-state of Opobo, flourishing on its ashes, became in Ofonagoro's words, "the most important center in the Oil Rivers," and Ja Ja became "the greatest African living in Nigeria."

years, Ja Ja ruled his kingdom with firmness and remarkable sagacity. He established relations with the hinterland palm-oil producers through judicious marriages and treaties which bound the parties into ritual kingship. He armed his traders with muskets for their own defense and that of the state. He thus monopolized trade between the producers and punished severely any community that tried to trade directly with the European supercargoes.

Victoria Awards Ja Ja Sword Of Honor

In 1833, the British recognized him as king of independent Opobo, and Ja Ja recruited a contingent of his soldiers to help the British in their war against the Ashanti on the Gold Coast (now Ghana). Queen Victoria expressed her gratitude in 1875 by awarding him the Order of honor. It seemed a honeymoon had developed between Opobo and Britain.

Ja Ja's reign has been described as a striking instance of selective modernization. He rejected the sociopolitical and cultural institutions of Bonny, such as the house of chiefs, and turned mostly to the religion of his fathers, arguing that Christianity was a serious cause of social destabilization. While recognizing the value of Western education and technology, he rejected its religious component. Thus, he sent his two sons to school in Scotland to acquire only secular education. He established a secular school in Opobo and

n-American, Emma White, to run it. An Englishman who visited Opobo in 1849, the standard of the pupils in the school compared quite favorably with that of European children of the same age.

The rivalry between Ja Ja and the British turned out to be meteoric: the two ran at cross-purposes. Ja Ja guarded his independence jealously, had superior markets and confined British traders to Opobo, away from these markets so that the traders paid their *comeys* (customs and trade duties) as and where they pleased. In the 1880s, the clouds of British imperialism were closing in menacingly on the row of indigenous sovereignties having been initiated by John Beecroft, the first British consul to Nigeria (1849-54). British imperialism had begun to assert itself forcefully on the spot were increasingly ignoring indigenous authorities, while British officials insisted on trading directly with the hinterland palm-oil producers. Ja Ja handled these problems judiciously and with restraint.

In 1884, fearing German intrusion in the Delta, the British consul, Edward Hewett, foisted treaties of protection on the indigenous sovereignties. With the outbreak of the man-of-war, Ja Ja too was stampeded into placing his kingdom under British protection. Like the other African monarchs, this was not before he had sought explanation for the protectorate," and had been assured by the consul that his independence would be preserved. Hewett wrote to Ja Ja informing him, *inter alia* (among other things) that "England does not want to take your country or your markets, but at the same time she wishes that no other nation should take them. She undertakes . . . [to] leave you in possession of your government; she has no wish to disturb your rule.

Ja's insistence, a clause providing for free trade in his kingdom was struck to sign the treaty.

European Powers Sign Treaty Of Berlin

Following year, European powers entered into the Treaty of Berlin which set the terms of the scramble and partition of Africa among themselves, without regard to the wishes of the Africans. The treaty provided for free navigation on River Niger and other rivers. On the basis of this, the British consul asserted that British firms had the right to trade directly in the interior palm-oil markets. That same year, 1884, the British established the Oil Rivers Protectorate, which included Ja Ja's territory. Sending a letter to the British secretary of states for the colonies to protest these actions by right, Ja Ja's protest fell on deaf ears. A man of his word, he was shocked and disappointed.

Hard times were yet to come as political problems were compounded by economic problems. The world witnessed a severe trade depression that ruined some of the European firms in West Africa and threatened the survival of others. The surviving firms responded in various ways. First, they reached an agreement among themselves, though not with the Africans, to offer low prices for produce. Second, they claimed the right to go directly to the interior markets in order to sidestep the coastal middlemen and reduce the handling charges.

As would be expected, Ja Ja objected to these maneuvers and proceeded to shut his kingdom off from trade directly to Europe. The British consul directed the European firms not

any more, arguing that in shipping his produce directly to Europe, he had to receive the payment. Once again, Ja Ja sent a delegation to Britain to protest and the traders' action. Once again, this was to no avail.

In the face of a threat of naval bombardment, Ja Ja signed an agreement with the British to allow free trade in his territory. By now, he knew that Britain's imperialism was spreading rapidly, and he began transferring his resources further into the Igbo land. But as Elizabeth Isichei points out, "he was confronted with a situation where his energy and foresight were ultimately in vain."

Official Reneges On Promises

Johnston, acting vice-consul, a young hothead anxious to advance his colonial ambitions, believed that Ja Ja would be a perfect stepping-stone to attain his ambition. At the outbreak of war, Johnston invited Ja Ja for a discussion on how to resolve the dispute between Opobo and the British traders and officials. Suspicious of Johnston's intentions, Ja Ja initially turned down the invitation but was lured to accept with a promise made at the meeting. Said Johnston:

Let me assure you that whether you accept or reject my proposals tomorrow, I will be put on you--you will be free to go as soon as you have heard my message.

When the British reneged on their pledge: Ja Ja would not return to his kingdom. On board the warship *Goshawk*, Johnston confronted him with a deportation order and the destruction of Opobo. Nearly 18 years to the day when he pulled out of Opobo, he was deported to the Gold Coast, tried, and declared guilty of actions inimical to

st. Still afraid of his charm and influence on the Gold Coast, even in capti
it that he was deported to the West Indies, at St. Vincent Island.

he exit of Ja Ja, the most formidable obstacle to Britain's imperial ambi
eastern Nigeria had been removed. But the circumstances of his removal l
ain British mouths. Lord Salisbury, British prime minister, could not help
ron, noting that in other places Ja Ja's deportation would be called "kidna
er describes the event as "one of the shabbiest incidents in the history o
ns with West Africa." Among the indigenous population, it left a deep anc
on of Britain's good faith and, for a long time, trade in the area all but ce

e, Ja Ja is said to have borne himself with kingly dignity. He made repeat
to allow him to return to Opobo. In 1891, his request was granted, belate
Ja died on the Island of Teneriffe en route to Opobo, the kingdom built
votion. His people gladly paid the cost of repatriating his body and spent
ating his royal funeral.

an imposing statue of Ja Ja stands in the center of Opobo with the inscr
in title and in deed. Always just and generous.

PERSONAL INFORMATION

variations: original Igbo name, Mbanaso; named Jubo Jubogha in Bonny (st
popularized in European historical literature as Ja Ja). Born around 1820

group in the heart of Igboland; died in exile in 1891 at Teneriffe Island; personal family life unknown.

NOLOGY

- 1832 Brought to Bonny as a slave
- 1863 Elected head of Anna Pepple House
- 1865 William Pepple, king of Bonny, died; political turmoil escalated
- 1869 Civil war erupted in Bonny; Ja Ja evacuated Bonny and founded Opobo
- 1870 Proclaimed Opobo an independent state
- 1873 Britain recognized Opobo as an independent state
- 1875 Ja Ja awarded sword of honor by Queen Victoria for service in the Br
- r
- 1884 Signed a treaty of protection with Britain
- 1885 Treaty of Berlin--prelude to European scramble for and partition of A
- proclaimed the Oil Rivers Protectorate, embracing Opobo
- 1887 British Vice Consul, Harry Johnston, deported Ja Ja to the West Indi
- 1891 Died at Teneriffe Island

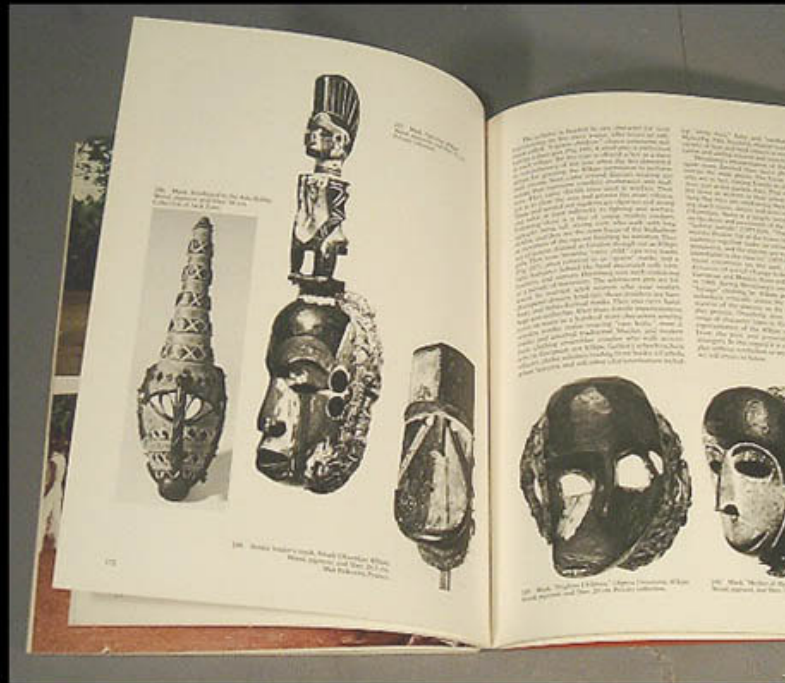
HER READINGS

- Arn, Alarn. *History of Nigeria*. George Allen & Unwin, 1929.
- ke, Kenneth O. *Trade and Politics in the Niger Delta, 1830-1885*. Oxford
- 56.

ichei, Elizabeth. *A History of the Igbo People*. Macmillan, 1976.

onagoro, Walter I. *Trade and Imperialism in Southern Nigeria, 1881-192*.

blishers, 1979.



Oludah Equiano

EZE J.A. NWALOZIE
ezeigbo@europe.com
spain
13. June 2004

I , PRAY IF THE IGBOS CAN HAVE MANY OF
EMEAGWALIS ,ALTHOUGH, THERE ARE ALOT
OF EMEAGWALIS IN IGBO LAND
TODAY,WASTING AWAY DUE TO LACK OF
FUNDS TO TAKE THEM UP .EMEAGWALI,
INDEED YOU ARE THE FATHER OF THE
INTERNET .

Onye Igbo ka Nbu

62

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

ajuka hitler
princehitlera@yahoo.com
ebonyistate nigeria
11. June 2004

Hi,

I love you for you have shown the world that the
igbos have stuff that can make things happen.



Comment: *Amazing African Nigeria
Igbo Mask Headdress*

MEASUREMENT: HEIGHT: 17
WIDTH: 9 DEPTH: 19

MEASUREMENT
MASK ONLY
MATERIAL: WOOD,
PIGMENT
ESTIMATED AGE: EARLY 20TH
CENTURY

kingsley nabuihe
owerrri, nigeria
11. June 2004

sir,

i visit your website everyday i go for browsing because, i am very proud to associate with an icon like you.

you are a gift to the african and the proud igbos.

God sent you to be a shining light in our horizon, keep on shining.

Ozo Ezeanochie Uchenna
uchenna2002@hotmail.com
Location:
Tokyo - Japan
30. May 2004

Please please please help and plant thousands of emeagwalis in the Igbo nation and empower Igbo nations children with your specially God given knowledge by investing massively on the IT industries in no other place in Nigeria/Africa

except in Igbo land. Charity begins at home. Then after the investment, we would extend the braches of your IT industries to Oduduwa nation our beloved in-laws.



Comment: Exquisite African Nigeria Igbo Staff

HEIGHT: 42 WIDTH: 4 DEPTH: 3
Estimated age: early 20th Century.

EKWURUKE HENRY N
ekwuruke@catholicexchange.com
Umuahia, Abia State, Nigeria
14. May 2004

SIR,
I AM HAPPY FOR YOU AND THE WAY YOU HAVE
BEEN SUPPORTING THE IGBO COMMUNITY I
GIVE TO U A MILLOIN EVEN A TRILLION
KUDOS, JIDE NKE IJI MAKE NA NKE I JI
AMAKA. MY GOD BLESS, PROTECT AND KEEP YOU
FOR US. I AM PROUD OF YOU SIR. I AM
EKWURUKE HENRY NNADOZIE
UMUAHIA ABIA STATE NIGERIA

KENNEDY
kenonline@excite.com
Nnamdi Azikiwe university Awka
13. May 2004

its time to let the world know that given better
opportunities ,Africans especially Igbos will have a

place in the scientific and economic development of the world. african youths have the potentials for greatness but bad government has always deprived them of their talent and most end up in main market onisha
bros we are proud of you

okechukwu
pixykool@yahoo.com
imo state ,Nigeria
13 May 2004

I extol your achievement. I am proud of you. I like reading about you. I love you as an Igbo, an African-American and the Bill Gates of Africa. You have a role to play in the development of young minds without opportunities.

I pray to be like you in my field though better opportunities are not provided here but God will see me through.

Onye Igbo ka Nbu

68

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

I love you.

Your Brother,
Okechukwu Kennedy Chieme
Imo State, Nigeria. 21-years
08035611773

Prayer Odede
oratiomena@yahoo.com
Nigeria
12 May 2004

It's a pity that I never knew of a great mind on my own, but through a foreigner who told me about my own brother. Well, I rebuked him for calling you Africa's Bill Gate cos u got the brain and not just the capital to buy others' intelligence. U have greater height to climb to brother! I Just hope the world now sees that the falacy of hasty generalization is a big intellectual dishonesty. Igbos, don't be tribalistic here for the world to see. He is African and Nigeria. *Okpari!*

Onye Igbo ka Nbu

69

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

Osondu Onoh
osolife@ono.com
Spain
9 May 2004

I am so delighted to find a place like this with IGBO trade mark. Sir, you have succeeded where others failed, you are a complete success.



Comment: An Igbo-Izi Elephant Spirit Mask ~ Old

A number of tribes all linguistically related inhabit the Cross River area on the border between Nigeria and Cameroon. This mask is probably from the Abakaliki area in the North Eastern part of the Niger River delta, which is an area of forest and swamp where the Igbo-Izi people live. The Elephant spirit mask, 'Ogbodo Enyi', is carved and used to avert evil spirits and bad luck in a masquerade performance often associated with a significant life event. The mask combines elephant and human forms in one powerful and striking, abstract conception.

Onyedikachi Uzoma Ihegworu
kachilithoman@yahoo.com
Nigeria
9. May 2004

You are a rare gem and an Emeagwali the great. The blood of igboman is running in you and I must not fail to thank you immensely for your endeavours to elevate the Igbo man in such a distant land. Exert yourself more. You still have more hidden untapped wisdom in the field of science.

Igboanusi .c. Emeka
meskanyno@yahoo.com
Nigeria/Biafra
5 May 2004

i am a biafra hip pop rapper, based in lagos
i want to take up afro hip pop to surport the igbos
round the world, i need ur help in terms of
developing my web site. so lets talk about this
please mail me meskanyno@YAHOO.COM

Chigbo Onwelumadu
chigboonwelumadu@yahoo.co.uk

Onye Igbo ka Nbu

72

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

No 4 Biafra Road Awkuzu
4 May 2004

Oh my dear brother Philip Emeagwali. We are proud of you and God will continue to bless you. I am always happy to see or hear from my kinsmen. Biafra KWENU!!!!.

nwizugbo chijioke victor
vickoko4life@yahoo.com
southwest, nigeria
3 May 2004

oops..what a great achievement.Ndigbos and indeed nigerians are really proud of u. thumbs up and keep it flowing.
eke ne m.

OHALETE, VICTOR EJIKEME

30 April 2004

WE'VE HEARD SO MUCH ABOUT YOU AND YOUR EXPLOITS. MAY GOD BLESS AND KEEP YOU AS YOU CONTINUE TO BRING ABOUT POSITIVE CHANGES IN THE LIVES OF OTHERS.

Ezigbo nwa afo, Chukwu gozie gi.

Nwanna gi,
Ejikemeuwa.

Chimatara Nicholas-Peterson
angelic17dy@yahoo.com
Port Harcourt, Nigeria.
29 April 2004

Bros, i dey hail u. E no dey easy at all; to go yonder dey make name, in maths/computer for that matter. Bravo!!!!!!!!!!!!!!

i guess we still get hundreds emeagwali's for this Niger, this na mile stone to this country - Biafra and igboland.

Ride on with your intelligent wife

UCHENNA IKEKPEAZU
NIGERIA
29 April 2004

I AM SO HAPPY TO BE ASSOCIATED WITH U
AND UR ADVENTURES. IT IS A GOOD THING
FOR THE IGBO RACE. LONG LIVE THE REPUBLIC
OF BIAFRA.



Comment: Igbo colorful headpiece/mask- Nsukka Region ?

Headpiece/Mask
Igbo (Nsukka Region ?)
Nigeria

Wood and Pigment

Height: 19 inches.

This large and brightly colored Igbo headpiece is very similar to the conical crowns worn by rulers among the nearby Yoruba. It is provisionally placed among the Nsukka Igbo who wear it in conjunction with a much larger mask known as Omabe that was responsible for the maintenance of law and order and to administer punishment when necessary.

This tall mask is significant because of its shape, the color defining it and emphasizing or detailing the eyes, mouth and ears. A number of the markings may reflect local scarification patterns worn in the past.

References:

Cole, H. M. & C. C. Aniakor, Igbo Arts and Community, Community and Cosmos. 1984.

Nwankwo Chigozie Emmanuel
bravotp@yahoo.com

Onye Igbo ka Nbu

76

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

2 Ogunrinde street lagos Nig.
29 April 2004

Good day Prof Philip Emeagwali. I am a regular fan to this great Igbo's son who has given honour and pride to all Igbo's. May God continue to bless you and all those who believe in Biafra.

Nwankwo Chigozie Emmanuel
chigotp@yahoo.com
2 Ogunrinde street lagos Nig.
28 April 2004

More grease to your elbow Mr. Philip Emeagwali. I am very proud to come from the Igbo race. You are such a wonderful man. I dream of becoming like you.

It's my pleasure to call you my idol whom I emulate. God will continue to bless you and your family and all the Igbo's in the world.

Thanks Father of Internet.

Kene Abana
Kenenri@yahoo.com
Germany
28. April 2004

I congratulate and salute you. You have really proved you are a genius and a legend of our time. Technology can only be sold or stolen, nobody can transfer it. I sincerely want you to sell or share your technological abilities to your Igbo brothers, Nigerians in particulars and Africa in general for the continuity of your legacy. Ogbunigwe died for lack of continuity. I salute you once again!

Kene.

Nwimo, Godwin Chibuzor:
You are Great. Your site is motivating and challenging.

Onye Igbo ka Nbu

78

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

Highly inspirational to both young and old.
The Igbos, Nigerians and the world at large salute
you for your contribution to the development of
information technology. Move on. God is in control.
Please don't forget "The Rising Sun"

Ike Sam Eneje
seneje@yahoo.co.uk
Lagos, Nigeria
23 April 2004

I was overwhelmed with joy for that outstanding
record to the credit of the black race.

*Emeagwali, jisie ike, chukwu dube gi nke oma. Ndi
Igbo ga ebi, ha ga na-aga n`iru.*

NDUKWE, victor
Victor.Ndukwe@shell.com
P3-013 Production Building
23 April 2004

Please continue to create wave in the computer world and for the Igbo race.



Comment: AFRICAN WOOD CARVING MASK JANUS HELMET TRIBAL FACES

The African masks in this exhibition are dramatic portraits of spirit beings, departed ancestors. Many African societies see masks as mediators between the living world and the supernatural world of the dead, ancestors and other entities. Masks became and still become the attribute of a dressed up dancer who gave it life and word at the time of ceremonies.

In producing a mask, a sculptor's aim is to depict a person's psychological and moral characteristics, rather than provide a portrait. The sculptor begins by cutting a piece of wood and leaving it to dry in the sun; if it cracks, it cannot be used for a mask. African sculptors see wood as a complex living material and believe each piece can add its own feature to their work. Having made certain the wood is suitable, the sculptor begins, using an azde to carve the main features, a chisel to work on details and a rough leaf to sand the piece.

He then paints the mask with pigments such as charcoal (to give a black color), powders made from vegetable matter or trees (for ochre/earth tones) or mineral powders like clay (to give a white color). African peoples often symbolize death by the color white rather than black; at the same time, many African cultures see white as the color that links them to their ancestors, and it can therefore have a positive meaning.

Ikemba Eze
Ikemba.Eze@ncr.com
Lagos
22 April 2004

Dear Philip,

I read about you, Dale and Ijeoma a few years back and was very pleased about what I saw. You a truly multi-tasking fellow because the few mails I sent them asking for your opinion on issues were responded to quite promptly.

Does Ijeoma have brothers and sisters yet? The Lord should enable you leave the world more copies of you, especially godly you.

Chukwu bi n'elu goziri Ndi Igbo nek oma.

Ji sike, nwa nna a!!!

jude donatus

judonatus2000@yahoo.com

Location:

benin city ,Edo state Nigeria

22 April 2004

I WAS SO HAPPY 4U WHEN I HEARD THE
GOOD NEWS ABOUT YOUR ELEVATION AS THE

Onye Igbo ka Nbu

81

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

NUMBER ONE MAN IN THE INTERNET. AT
LEAST MAKING NDIGBO AND THE ENTIRE
BIAFRAN LAND PROUD. GOD WILL BE THE 4 U
TO UPLIFT YR BRAIN. JUDE.

Chike Okoroafor
cokoroafor@total.com.ng
Nigeria
22 April 2004

I shed tears of joy to know that we (Nigerians and
the Igbo race in particular) have a gem like you. I
am inspired greatly by your life. I wish you all the
best as I keep a tab on your achievements.

Chibueze Ukwuani
chibueze22@yahoo.com
Port Harcourt, Nigeria
22 April 2004

Onye Igbo ka Nbu

82

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

The best is yet to come because so many great minds like you are here in the South East of Nigeria. Please keep the flag flying.

I make bold to say that your speech at the last Igbo Day celebration in the USA was the greatest morale booster for those of us that believe in great men.

Olisa chebe gi!

Akpaenyi Oluchi
oluchi.akpaenyi@shell.com
Location:
Port Harcourt, Nigeria
22. April 2004

Doc,

I am proud to be associated with you, both as a Nigerian and as 'Onye Igbo'. You are truly a source of inspiration to us. Your beautiful and equally

intelligent wife, who co-incidentally is a fellow microbiologist, is not left out.

May the Good Lord continue to bless and uplift your entire family more than you can ever imagine in Jesus Name - Amen!

Nelson
noge_m2@yahoo.com
Las-gidis, Naija
22 April 2004

Broda, You have actually proved that, "The strength of a man is propelled by the determination in his heart."

We urge you not to forget HOME! As seasoned "*nwa afo*" Igbo, "When the wealth gets home, we shall the maker of the wealth"

Keep up the good job at all times!

Nwachukwu Chibuike B.
chibuike.nwachukwu@shell.com
Port Harcourt, Nigeria
22. April 2004

Phil, you have proven that Igbos are born genius blessed by the ALMIGHTY. That if we Igbos are given equal chance and opportunity both in academics and economics conditions many more scientist of high esteem shall be produced.

Congratulations.

Chidozie Nwangwa
ladozie2000@yahoo.com
Nigeria
22 April 2004

Dear Mr. Emeagwali:

It gives me great joy that a Nigerian, an Igbo man for that matter is making waves in the world of science. We Igbos back home salute u and urge u 2 keep up d good work. God bless u.

Francis Ekene Nworah
kensco4real@yahoo.co.uk
Kaduna South
20. April 2004

I am Francis Nworah, a Nigerian from Umbele Awka South LGA in Anambra State, though not trying to tribalistic. I am writing this day to commend you for your effort that makes the Igbos, Nigerians, Africans, World and above all our Lord Jesus Christ proud as a Christian and well devoted person that knows how to plan his works and work his plans.

I say a very big KUDOS to you and to many others like you wherever they are. I applaud you for the gift of knowledge been given to you by God to accomplished what lead to your nick-named as "A Father of The Internet" as read in *CNN* dated February 9, 2001 Web posted at: 3:43 PM EST(2043 GMT) after been affirmed by the white.

We are very proud of people like you over there, not to those that believe making it out there must be through a CROOK method which they called "short cut formula," but the shortest possible cut formula had already been founded by you 'cos you worked for good towards that. Sir, "The Father of The Internet," we also have the zealness to be like you and even do greater things than you've done to the glory of God to the whole world. However, how can we get this started? But I still work hard every now and then 'cos of my faith and dream to be actualised. I know I have a DREAM that MUST come to being.

bonny chim mbanuba
cbombachem@hotmail.com
Spain
19 April 2004

Philip is a rare creature. I thank God he's from
Igbo race.

PwStudent
phillycheesesteak980@yahoo.com
USA
15 April 2004

Hello,

I was wondering if anyone on here could help me
with some research on the Igbo tribe. I am a high
school student doing a research project about the
Igbo. I was wondering if anyone had pictures from
what any of the villages looked like today, and how

Onye Igbo ka Nbu

88

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

the lifestyle and religion changed. My E Mail address is Phillycheesesteak980 at yahoo.com

Any information on these subjects would greatly be appreciated. Thank you in advanced.

fred
sarksstone@yahoo.com
nsukka/nigeria
9 April 2004

dear sir:

am very happy that this country [nigeria] has intellects like u as a citizen. as a great man and a very good friend of the ikemba [emeka ojukwu] i would have like the whole igbo race to immortalise him now he is very much alive. since he is a leaving legend.

we the new generation only hear of him as a myth and think the he only existed in the imagination of our parent's. dear sir, a person of the caliber of the ikemba should've been adviced to open a center of intellectual learning so as to impact a sense of communal altriuistic believe in we the growing generations from this part of the world.

u see it pains my heart when ever i hear over the mass media that this legend of us invloved himself with the project of re-building nigeria, thru the white elephant presidential election that was held over the country one begins to wonder if this man has really lost his sense of hindsight which he was noted for.

as a lay man myself i saw the out come of the election six months b4 it even was held and to hear that a man of his caliber entangled himself with such macabre election really made my heart bleed. as far as am concerned the nigeria project has failed us all and it has turned us all against our blood brother's there by making us refugees in our own country. u see sir i really love this country

Onye Igbo ka Nbu

90

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

from the bottom of my heart. but is the governing system that i can't stomach.

Kelechi Obiagwu
kay4u202@yahoo.com
Lagos, Nigeria.
3 April 2004

My father brought me to your site and your achievements have further inspired me. I am more inspired knowing that you are an Igbo man and I share a common ancestry with you. I will visit again and again and again....

Larry Mmemee Nwokoye
larrydekingmails@yahoo.com
Biafran home-coal city

Onye Igbo ka Nbu

91

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

29 March 2004

Prof,

You are great, you have shown to the world that Igbos are really from the east, the domain of scientific evaluations.

It is very clear as every Nigerian can see what is going on in NNEWI, THE BIAFRAN TECHNOLICAL CITY. CALLING TO MIND ALSO ABOUT THE INDIVIDUAL INNOVATIONS IN ENYIMBA CITY-ABA.

EMEGWALI, KEEP THE FLAG FLYING AS THE SUN RISES TO SHINE IN BIAFRA.

Chukwuka Okoye
morokoye17@yahoo.com
Oraukwu, Anambra State, Nigeria
27 March 2004

Onye Igbo ka Nbu

92

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

I never knew you would be interested in the Nigerian/Igbo cause. I used to think you were just a computer guru. Cheers.

IKE CHRISTIAN
IKEIC@HOTMAIL.COM
MIAMI
25 March 2004

PROF,
GOOD JOB, AN EMBODIMENT OF THE IGBO
INGENUITY,
WE ARE PROUD OF YOU!!!!

kenkwo stanley
stanic2004@yahoo.com
Abuja, Nigeria
23 March 2004

I thank u Sir for the things u`re doing. In fact, u have us proud we the black especially we the igbos

in nigeria and the Biafran land as hole we say may
God bless u and u`re family amen.

Stanley

muniru oladele idris
idris_oladele@hotmail.com
agege, lagos
21 March 2004

Some are born great, some achieve greatness,
some have geatness trust upon them. And also,
great men are known for their works.

Although, I am not an igbo i appreciate your
success. In fact, I am really envying you and i hope
i could come out with something like you did. I used
to regret being a Nigerian sometimes but with an
emeagwali i am relief.

However, I have not seen much of you and your
works in your country. WHY. It is baffling. I think

it is hightime you think of how you and your talent could affect a lay man in Nigeria positively.

YOU ARE GOOD. YOU ARE GREAT. YOU ARE A NIGERIAN NOT AN IBO.

Meche

lordmeche@hotmail.com

Lagos

21 March 2004

I'm taking time to study your website and indeed i found it very informative and educative. I'm happy that the civil war did not eat you, who would have thought an "IGBO" would become somebody on earth after three years of fighting with bare hands to defend out mother/fatherland. after going through the genocide page in www.biafraland.com, i was very much concerned about the wickness of our enemies. you would have been of those massacred but "CHUKWU" God kept you knowing the better part of your life from the beginning. I am happy that you have not forgotten who and where you come from "BIAFRA." Our

dream will only come to pass when we wake up, and now is the time to wake up. I am signing this guestbook for the second time and have recommended it to some many people outside my beloved nation "IGBO".

Dr., the world is yet to see the best of you and "IGBOS" at large for God has chosen the foolish things of this world to the detriment of the wise. we fight for the independence of NDI IGBO. Our lives we owe ourselves and the generation to come will extol our selfless effort. "Meche NA-ASI GI NDEEWO"

CHINAZO OFFOREKWE:

Abum ofu onye na ndi so na alu oqua iji hu na anyi nwere onwe anyi.ejim nwa obere ogea na asi gi jisie ike na olu ina alu. akam bukwa nwanneji nime MASSOB. Abum CHINAZO OFFOREKWE.

CHINAZO OFFOREKWE:

*Abum ofu onye na ndi so na alu oqua iji hu na anyi
nwere onwe anyi.ejim nwa obere ogea na asi gi jisie
ike na olu ina alu. akam bukwa nwannegi nime
MASSOB.Abum CHINAZO OFFOREKWE.*

Njoku Sunny Anayo
sunnystyles007@yahoo.fr
Cote d'ivoire
20 March 2004

Dear big bros,

I am really proud of you as an Igbo man. Pls. keep it on! And kindly take a look at the situations of the Igbos, and pls do something. If possible give us what Ikemba nnewi could not give us. And i will be very happy. We are all behind you big bros.



Comment: A Fine Igbo Ceremonial Brass Bell
Antique African Ritual Musical Instrument - Nigeria
Collected from the: Igbo peoples of Nigeria, West Africa
Material: Brass lost wax casting of copper/zinc alloy, original iron clapper
Period: Early 19th century
Dimensions: 7" height, 4.5" width, 4" depth; weight is 11.6 ounces
Exceptional Condition: No structural damage, exhibits strong signs of wear appropriate to age and use, all scuffs and dings presenting patination. Gorgeous patina with generous brassy highlights, traces of verdigris indicate previous burial!
Notes: Bells comprised one of the most widespread art forms in southern Nigeria, serving military, ceremonial, religious, and musical functions. Among the Igbo, Igala, and the Yoruba, bells functioned as portable noisemakers used to announce a sacred presence and neutralize hostile forces, while the metal's intrinsic value was associated with those who owned or controlled the bells. Bells were usually placed within easy reach towards the front of ancestral altars and rung to signal the commencement of a ceremony. The appearance of bells with similar forms and functions throughout southern Nigeria indicates shared concerns. Their small size and durability allowed for easy disbursement through trade, gift-exchange, and cultural expansion. An important distinction in naming the different types of bells lies in the way they produce sound. Some bells, referred to as gongs, were struck with a wand to produce a controlled sound suitable to send a musical message. Others incorporated a swinging clapper to produce a less precisely controlled "field" of sound. As a result, clapper bells also had non-musical functions associated with warfare. Bells served not only as indicators of military rank but also as altar objects used to call the spirits to come and accept the sacrifice.

Anayo Hyginus Ozoemena
anayo_nna@hotmail.com
China
19 March 2004

Hello Phillip,

Tribal History

The 8,000,000 Igbo people – who live primarily from farming – settled in the northern part of the Niger River Delta, in an area of forests and swamps. Village councils composed of the eldest people from each family govern the tribe. Their power is counter-balanced by secret societies. At present, the earliest Nigerian bells date to the 9th century, unearth

You are a big brother and a source of inspiration.
You are the relic of what the phenomenon "IGBO"
stood for prior to the Nigerian civil war.

Despite all the setbacks faced by Igbos, I want to
remind you and all others that we should remain
proud and humble because we haven't delivered our
God-sent message to the world.

Though it might be difficult but could be possible,
I long for the day I myself and millions of our
youths will hear and act like you in the spirit of the
propagation of Igbo culture to the outside world.
I thank you immensely for what you have done so
far and urge millions of others to follow
EMEAGWALI'S footsteps.

Thank you,
Anayo

Udeh Augustine Chukwudinka
realaustyn1@yahoo.com
Lagos, Nigeria

Onye Igbo ka Nbu

99

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

15 March 2004

I am proud of you, you made me proud of my identity as a black man, an African, a Nigerian and above all my Igbo identity.

I wish I could use the little I have to impact much like you.

Omanukkwue Stanley
synkol20@yahoo.com
Akwa
6 March 2004

I thank God, for having such a person from IGBO LAND {BIAFRA}. Keep it upppp.

chikwendu kennedy
chikwenduk@yahoo.co.uk
lagos/dubai
3 March 2004

Onye Igbo ka Nbu

100

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

since awolowo and his nigerian cohorts failed in their plan to subject the igbos to perpetual slavery after the civil war, it is obvious that the reverse will be the case in no time.

Anyabolu Cosmas
cosmasanyabolu@yahoo.co.uk
Bayelsa state, Nigeria
28 February 2004

When a friend told me that an Igboman was named the most intelligent man in the world I did not believe him until I read about you.

Keep it up big brother.

frank okasili
frankiebestman@yahoo.com
Nigeria
25 February 2004

Emeagwali,

Onye Igbo ka Nbu

101

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

I am an Igbo guy that is very proud of you. Most importantly, I am from Anambra state. I would like to know whether you`re aware of all the madness we`ve experiencing in the state. How soon are we gonna realize our dream "BIAFRA?"

Thank you & GOD bless.

Regards,
Frank

Meche
lordmeche@hotmail.com
Nigeria
22 February 2004

Igbo bu "EZE!" Hail the great Igboman, a renown scientist, hope for the black heritage, we are proud of you.

Chikere Ezeh
chikere@chikere.com

Onye Igbo ka Nbu

102

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

London

1 February 2004

In my opinion you are the greatest living Igbo man and should serve as an inspiration to us all. When we look out we see little or no hope in our community. However coming to your web site has given me a rare sense of belonging and pride. God bless you Sir.

JOHN ERONDU
erojon@yahoo.com
Nigeria
25 January 2004

Dear brother,
In fact, Africa is proud of you and the entire world. You have made IGBO proud. God will keep you a life to enjoy the fruit of your labour, Amen.

benny

Onye Igbo ka Nbu

103

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

bennyguytech@yahoo.com
Asaba, Delta state, Nigeria
29 December 2003

happy xmas and a fruitful new year to Prof
Emeagwali.

there are so many opportunities here in Nigeria to
invest in. Could you here in Information Technology
enhancement in Nigeria. Nigeria recently launced
her Sat1 what do you have to say on this.

Ngozi ng4ubesie@yahoo.c:

It's a welcome development.I just hope we
continue to improve because other countries are
now using imasat m.

floxy:

We the Igbo's happy 2 have u as our
brother." *Jidekwa nke iji*" We pray 4 ur success.

Onye Igbo ka Nbu

104

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

leo-anthony
badboytony1@hotmail.com
Italy
12 December 2003

Dear, you are a role model to us, young africans and nigerians in particular, as a young student, i want to read computer and nuclear engineering, i am taking you as my personal model role. It makes me feel proud of being not only black, nigerian but an igbo like you. i think our government should be working with people like you. if you can, pls do drop me some few words of encouragement, or maybe advice on how and what best to do that will help me in my field of education. finally. (*Nwanne jisie ike, we are proud of you*).

Fapohunda, Ayodeji Oluwasola
ayromeo974@yahoo.com
Ijan - Ekiti, Ekiti State, Nig
12 December 2003

A lot has been heard and said about you. I did not that you have a web site like this until a friend mail your web site to me.

Hardly in Nigeria of today can find a man of high profile like claiming such inheritance you have proved from all reason doubt that you from. Apart from international scene back home here many are ashamed disclosing their identity. There is still this norm in Igbo land which I do not really think it suppose to be that is the OUTCAST phenomenon that is so paramont in their culture. If I may ask is it suppose to like that, since we are coping western religion or should we copy 75% of their against 25% of ours?

Also, I will like to know the your effort in making a brighter future for upcoming children in the field of technology, going by what I read on your web site that "But what I want to say to you is there is another Philip Emeagwali -- or hundreds of them -- or thousands of them -- growing up in Nigeria today. I thought about it when I was driving in from the airport and then driving around to my appointments, looking into the face of children. You

never know what potential is in their mind and in their heart; what imagination they have; what they have already thought of and dreamed of that may be locked in because they don't have the means to take it out...."

In my own veiw, if this true I think something needs to be done and done very urgently.

emmanuel emenike
ekemenike@yahoo.co.uk
Lagos, Nigeria
4 December 2003

The accomplishments of Philip Emeagwali make me feel very proud of my heritage as Igbo person. I do really admire Philip a lot as well as the equally brilliant and pretty wife. My first son is desiring to accomplish as much as Philip and I downloaded information from this website to inspire him. At 15, he is already in the university studying information technology. He came out with A1 in mathematics and I believe he would surpass his role model Philip the way he is going. My advise for

Onye Igbo ka Nbu

107

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

Philip is to try to do something for his native Igbo race to leave indelible footprints in the land. Best wishes.

Ofomata somadina
summerjammers@yahoo.com
Nigeria
29 November 2003

Emeagwali is a living genius, he has made the black race happy as well as the igbo's in diaspora cus the igbo's as we all know are hard working and focused people, this is the type of people Nigeria needs, an educationist, scientist and an orator who knows where he was heading to and where he came from. Big brother a giant kudos to you, you made us proud. Ride on.

Enyi Patrick Enyi

Onye Igbo ka Nbu

108

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

e_p_enyi@yahoo.com
Onitsha, Nigeria
27 November 2003

I am truly proud of you. God enabled you to overcome the obstacle of tribal hatred, enthronement of mediocrity and preference of family affinity to merit to bring out in you what is endowed in most Igbos of our time. For those of us who are not lucky enough to evade the shackles of enslavement and backwardness called Nigeria, we thank God for you and we shall continue to pray for more success. Please remember to support our cause - the realization of Biafra. Thanks a million.
Enyi

Robert Ajani
robertajani@hotmail.com
Germany
20 November 2003

Hello,

I have never met you personally, but it's irrelevant here. I never got to know Achebe and Soyinka until recently. I got to know about you yesterday night while giving a lecture at a university in Muenster (Germany) and a Nigerian medical student challenged me that I didn't include you among our greats. I am sorry about that. Congratulations on all these achievements. These achievements go beyond Igbo, Nigeria or Africa. By any standard, this is a great service to humanity and I would like you to see it that way without allowing people to limit it to any ethnic or national particularities. More grease to your elbow. May the Lord continue to bless and enrich your intellect and your life and family - Amen. Congratulations from a fellow Nigerian.

Aneke Jude Izuchukwu
judeaneke@yahoo.co.uk
lagos nigeria
19 November 2003

am proud to be an african and most especially from the igbo tribe of nigeria. i write to congratulate for having made us proud as *nwa afor igbo* and i also wish more years ahead.

best wishes
jude

Onyii Nwosu
ebonyblack002@yahoo.com
Nigeria
15 November 2003

Thanks Prof. Phil for u are quite an inspiration to me a poor Nigerian Igbo youth. I shall try as hard as possible to be someone greater. Though our environment ain't encouraging us and the university system here is messed up, I still believe that success is the thing of the mind. Thanks Phil.

OBI chinedu
yvwa123@yahoo.com
Benin, Nigeria
23 October 2003

sir, you are so wonderful and you have brought the igbo race to the limelight. but sir i would really need your help in this my project. i have a project to write a programm that can recover data from crashed hard disk using visual c++ i would be grateful if you are of great help. thanks and God bless

S. Wright Onyemenem
sunnywright2000@yahoo.co.uk
Lagos, Nigeria
22 October 2003

i was thrilled when I read on a newspaper here in nigeria about your success in the internet worlds

Onye Igbo ka Nbu

112

Ozi Umu Igbo Degara

Chukwurah Filip Emeagwali

I feel like flying when I found out that the idea of this universal great internet was from one of my brother not just an African, not just a Nigerian but an Igbo man.

ejike chukwunonso chidiebele

ejikecc@yahoo.com

lagos

14 October 2003

The Igbo will rise up to their right, and take that which belongs to them. Our people to return to our culture as material wealth will always rot away, but intellect never fades.

divine nwoye tobechukwu

divine4@naijanet.com

cameroon, douala

13 October 2003

hi brother

i,m writing from cameroun, i wanted to know if ojukwu still is determine to lead nigeria again. do u think he still has a chance to be a leader. what is the news about him presently. what is his present condition now about politics in ngeria. do u think an igbo can ever be a head of state in the near by future.

what is happening with the igbo on the issue of politics, there are always divided. are there not seeing the dormination happening in nigeria in most sector of the country. and what are they doing to stop it.

Mazi Sabinus O. Ezeoke
akemeuno2000@yahoo.com
Akeme-Uno /Arondizuogu
13 October 2003

This your much-needed guestbook will help the Igbo people to know the role of ICTs in this 21st

century. That with ICTs life will be better for men and women to achieve most of their life aims.

As you live in a knowlegde-based society (USA), May I remind you the need to always remember home that NDIgBO are being neglected by the present and past government of this great nation - NIGERIA.

Finally, we at home are carring the crusade to the ouside world to come to our rescure because we are law-abiding race.

Keep it on!

Sam Odiaka
scodiaka@oraifite.com
London-UK
21 September 2003

Dr. Philip Emeagwali is a great man for the whole human race. The Oraifite Community Town Igbo Land of African American Shopping Market Store

sites would like to say "Dr Emeagwali is a Jewel of Africa"

Success to You,

Sam Odiaka

Nigeria

5 September 2003

thank u for making africa' Nigeria and igbo proud
u are te proud of igbo man.

please try and help other igbo to actualise their
aim .

thank u



IGBO

By OBU UDEOZO, University of Jos, Nigeria.

According to Chinua Achebe,

“Udeozo’s poetry comes to us hot from the foundry of his restless imagination.

He is a natural poet ready to take on any subject that touches his people.

We shall hear of him more and more in the years ahead.”

Igbo is excerpted from *Cyclone* - an anthology of poems shortlisted for the 2005 Nigeria LNG literature prize.

the earth
vanished into a pin-hole;
I am soaked with songs...

My ancestry’s
sharp beauty baptized me
at the forest’s nipple

- a pilgrim of delicious peace.

Igbo
space-shuttle and speech
your civilisation flowers
in every face of earth

yet your offspring
hide in the toilets
of foreign tongues

your offspring
bury your sharp beauty
with the inferiority of mad English.

mystic damsel
I shiver
in your tabernacle's splendour

beyond Bill Gates and microchips,
you fathered supercomputer's *Emeagwali*
- a vapour in the ocean
of your maltreated genius.

mystery's powdered face
succumbs to insight

we must rescue
our lone baby from oblivion's fire

we must re-plant
our fingerprint
against the monologue of English,

resurrection
awaits those
who drink from our roots
not our suicidal love of *foreign gods*.

- by Obu Udeozo.

Comment: "A man with a message, a very heavy and urgent message."
OKIKE: An African Journal of New Writing



Onye Igbo ka Nbu

119

Ozi Umu Igbo Degara
Chukwurah Filip Emeagwali

A Fine Igbo Ceremonial Brass Bell

Antique African Ritual Musical Instrument - Nigeria

Collected from the: Igbo peoples of Nigeria, West Africa

Material: Brass lost wax casting of copper/zinc alloy, original iron clapper

Period: Early 19th century

Dimensions: 7" height, 4.5" width, 4" depth; weight is 11.6 ounces

Exceptional Condition: No structural damage, exhibits strong signs of wear appropriate to age and use, all scuffs and dings presenting patination. Gorgeous patina with generous brassy highlights, traces of verdigris indicate previous burial!

Notes: Bells comprised one of the most widespread art forms in southern Nigeria, serving military, ceremonial, religious, and musical functions. Among the Igbo, Igala, and the Yoruba, bells functioned as portable noisemakers used to announce a sacred presence and neutralize hostile forces, while the metal's intrinsic value was associated with those who owned or controlled the bells. Bells were usually placed within easy reach towards the front of ancestral altars and rung to signal the commencement of a ceremony. The appearance of bells with similar forms and functions throughout southern Nigeria indicates shared concerns. Their small size and durability allowed for easy disbursement through trade, gift-exchange, and cultural expansion. An important distinction in naming the different types of bells lies in the way they produce sound. Some bells, referred to as gongs, were struck with a wand to produce a controlled sound suitable to send a musical message. Others incorporated a swinging clapper to produce a less precisely controlled "field" of sound. As a result, clapper bells also had non-musical functions associated with warfare. Bells served not only as indicators of military rank but also as altar objects used to call the spirits to come and accept the sacrifice.

Tribal History

The 8,000,000 Igbo people – who live primarily from farming – settled in the northern part of the Niger River Delta, in an area of forests and swamps. Village councils composed of the eldest people from each family govern the tribe. Their power is counter-balanced by secret societies. At present, the earliest Nigerian bells date to the 9th century, unearthed at Igbo Ukwu, east of the Niger. Nineteen single cast bells were excavated at Ezira, site of a powerful Igbo oracle twenty-four kilometers east of Igbo Ukwu. Brass bells have also been excavated at Awka, an Igbo community and metal-working center close to the religious center of Nri. The Awka bells are still used today by certain title-holders and are sometimes carried on a rack by an attendant to announce the arrival of a chief. Brass bells are also encountered among the Ijebu Yoruba, where small bells with human faces, said to represent the ancestors, are apparently worn over the shoulder. See The Art of Power, The Power of Art: Studies in Benin Iconography and Africa: The Art of a Continent for further details.