QNWU  P. 3-5

Asi: Hatred. Ikpo asi: to hate
Ariri: Prayers. Death heeds no prayers
Anyaw onwu...jovad ntile: Does it mean death sees everything?
Akara nkà: From ikà nka: to grow old
Nsopuru: Respect
N'igwé: In heaven, i.e. paradise
Edighi ébi: For ever, everlasting
N'akijikà ulo: By or close to the house
Akara nà nili: Jò akà nà nili: to warn, to forewarn, to admonish

QNWU  P. 453

Ômârâhê: Cure
Agbanapighi: Fail to escape; negative of the verb 'gbanapu'

Kpakpari nwa îkpo ǹgī: Wild rat, shrew
Onimú alà: A hole, like a rabbit-hole
Awọ akpukpa: Probably, the toad
Ahuhu nà-agba ọta: Maggots
N'okporo: On the way, on the road
Ajo imê: Pregnancy
Ya n'uchê: She is in a state of anxiety
Mmà: Here refers to sword, matchet
Übè: A heavy, pointed, wooden stick; also implies dagger.

QNWU  P. 6

Onye ọrụ ubi: A farmer
Egbé: A gun
Ụgwọ: Debt
Ọsisa: Verbal noun from the verb - sa 'redeem'
No amount of repayment or requital satisfies the debt owed to Death.

Agbo: Appointment. An appointment with death can never be postponed.

Omkọ: Choice, taste

ỌNWA  P. 6

Ọnwa: The moon

Agbogho: A lady. The moon is personified here.

Akpa: (The enchantment of) the breaking waves.

Âkwa eké: The egg of a python. It is popularly believed to contain diamond and hence is florescent at night or in darkness. It is another personification of the moon.

Âlu: Cloud, mist, vapour especially rain cloud

na-àgbààrâ yâ ilu: Obstructs, covers, overshadows. The poet is referring to the rain-cloud floating across the moon and from time to time hiding it from view.

Ilu: Bitterness. The moon finds it bitter to appear in the day.

Udarà: A round, juicy fruit yellowish when fully ripe. During moon-light children go to pick fallen ones at night. The moon appears to follow you as you move about.

Okechi: The dry season. The Udarà is already ripe by the period of December, January, and February.

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URA  P. 7

Ura: Sleep
Nkwaghépig uzó: The opening of the door. Sleep opens the door for death.
Jitue: Overpower
Mgbàdà: Maxwell's duiker
Usùrù: Breath. When a leopard is bound, even an antelope can blow its breath over the leopard's face!
Utịnrì: Rest, composure
Kup udu: In a state of stupor
Pam: Dormant, functionless
Kwekèn: Nodding like when one is drowsy
Ngwèrè: A lizard, but here properly the larger one with red head and red tail—'Okichara'—known for the habitual nodding of its head.

ỌGBAÑIE  P. 8

Ọgbañie: According to belief, a child or one destined in the spirit world to die prematurely.
Nsogbu: Worries, problems
Nhụstanyà: Suffering, misery
A gbaa ọhù n'ogwè . . .

The first shot landed on a tree trunk. A figurative expression meaning that the first child died, so did the second.

Àkù: Arrow. Was the arrow fashioned only for a tree trunk?
Nwa alọ: Diminutive (little) child (in Ndoki Igbo)
Anyị dáhịrị ya aka: When at last an Ọgbañie dies, one of its fingers is cut off to prevent the child from 're-incarnating'.

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Umũ ebiri: Children or people of the same age group, at the spiritual level (in Ndoki).

Sarakā: A ceremonial feasting, usually to children, to procure the favour of the spirits and avert their anger.

Ikpọ anyi onù n'álà: To punish us, to torment us, to humiliate us.

I wụ nkụ nà Kàrọjim: You are carrying wood and kerosene.

Usọ ekwu: Kitchen. The expression is metaphorical. To fill up your kitchen means to have plenty of children.

nà-agba ājah: Igba ājah—to consult a traditional doctor, for a solution to a problem.

SECTION II

Poems on Persons, Places and Things

ỌNU ÚDUMĀ—MMIRI QMA P. 10

Ọnu Udunà mmiri ọma: ‘River Uduma, beautiful water’. Uduma is the name given by the Ohaia people to this rivulet which is well-known and revered by all.

Mbà nàị ikoin: Town of brave warriors. The reference here is to Ohaia.

Jụ: Calm, cool and quiet flowing

Akpiri: Gullet. Akpiri...nkụ. We do not get very thirsty.

Akụkụ: Crops

Ajah: Sacrifices, gifts
**IJI**  P. 10

Ngu: Chest
Une: Waist
Ntabi anyá: In a moment
Ubé: A stake; a sort of dagger
Olä èdè: Gold. Your wings look as if they are gold-plated.

**UDELÈ**  P. 11-12

Ahulu: Worms, maggots that infest a rotten carcass
Isi: Bad smell
Ilu: Proverbs
Imé: Pregnancy
Mfe: (Probably) placenta
Nútù: Feather, hair
Nṣọ: Holy, virtuous

**NGWERÈ**  P. 13-14

Nkwu: The palm tree. When a climber falls from a palm tree, he is expected to die, but when the lizard falls, it just races away unscathed.

Akwu: Palm-nuts
Okokpòrò: A bachelor
Okpara: The first-born son
Urì: Companionship

**UGWU**  P. 15-16

Ugwu: A hill; a mountain
Ahihia: Green shrubs
Mkputamkpu: Very large, huge or big bulge
Mkpùmkpù: Hunch-back
Ndàgwàrígwà: Valley
Ihe ... nà-aghaji mmàdụ ụkwụ: Probably rocks, stones

NKWU  P. 16-18

Nà-àla n’i’yí: Ìlà n’i’yí,—to end in destruction: to be useless
Mmaì: Palm-wine
Azià: Broom
Igbègí: Large containers produced from palm-branches
Ekwere: Tissue got from the palm tree used for tying things.
Ọ̀ṣà: The squirrel
UNUSED
Abúribyú: The remnant after beaten palm-nut flesh has been squeezed of oil. It is highly combustible.
Ọnyí ọyi: Rabbit hole. When ‘abúribýí’ burns, it sets off thick smoke which is directed into the rabbit hole to suffocate or force out the rabbit.
Ọghíríghá: What remains after palm-nuts have been separated from their bunch. It is burnt and the ashes are used for making soap.
Ọnyí nkwé: The youngest yet-unfolding tender leaves of the palm-tree. They are used in oaths and in several other traditional rites and sacrifices.
Ugbọ ̀là: Motor-car. When ‘Ọnyí’ is tied around a motor-car, it shows that a corpse is borne in the motor-car.
Ume ǹgwy: Laziness

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NGANA P. 18-19

Ngana: Laziness, idleness, sloth
Ugbu asiri: Gossiping; tale-bearing
Ahu oku: Fever
Akiyi: Gullet; it can also mean stomach
Totorom: An ideophone; the noise made by the gullet or stomach when hungry.

ADAMMA P. 19

Guzoro kwokem: Tall and elegant; stately
Asaawa: Probably a free lady; unmarried lady
Pokopoko: Soft and plump
Agiri: Her locks
Yori: Soft and velvety
Warara: Pointed. She has a pointed nose
Ririri: Sharp and piercing
Sam: Straight and smooth
Bituru mmata aka: She is very beautiful
Ume ala: Humility
Ochii: Smiles rather than laughter
Ihe: Light
Mumuwari: Fire-fly, glow-worm

MILIKEN HILL P. 20

Miliken Hill: A well-known dangerous road-way and hills just a few kilometers from Enugu Township.

Njiji ala a: Contour of land, rock stratum
Oji: The Iroko tree
Odidia Anya anwii: The West
Mgbogo: The valley, canyon
Onaafiaji: Trembling and excitement
Aja ngwu na-edemiri: Probably limestone and chalk oozing water

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ENUGWU ĚNGWO " P. 20

Enugwu Ěngwo: The township of Enugu
Ndagnwuru ọgwụ: The valley below
Ugb gbamgbam: Houses roofed with corrugated iron sheets. The word 'gbamgbam' is onomatopoetic. Apparently the Igbo derived the name from the sound produced when the carpenter hits the nail into the sheet and it sounds 'gbam! gbam!'
Bambam: Another onomatopoetic (ideophone). Brilliant, shining, flashy
Yarị yarị: Another onomatopoetic illustrating the smooth sound of leaves waited by the wind.
Ubie ịhie: The colour of cam-wood; yellowish
Akwa: Nest
Ughọ okporo igwe: The train
Uzi: The noise of the train
Nchara uchụ: Probably very clear and bright. By November, the weather is usually dry and clear.

ÀKWÀ MÌMRÍ ÔSÌMÌRÌ NAJÀ " P. 21-22

Aḥaba: This is the traditional name for what is now called 'Asaba'.
Agada: The distance between the two legs when they are spread wide apart.
Èke nà ogwu wigụ: The rainbow. Here this is used for the River Niger.
N-aari ụlu ịgwere ịkpụ: Ngwerengwe is the name of a species of wild lizards known for continuously climbing up and down
trees. Here the expression is used to show how steamers and other river crafts ply up and down the Niger.

Ọjukwụ Ọnịcha: An ancestral shrine in Onitsha Inland Town where annual expiatory sacrifices are usually made. The shrine is around a type of palm tree known in Igbo as Ọjukwụ, hence the name of the shrine.

Erikọ: Corrupt form for 'Ericco', the name of a once popular river-craft which ferried goods and passengers across the Niger between Onitsha and Asaba.

Igèdè: In thick formations
Ogwè: A bridge especially locally built ones across streams.

OGÈ P. 22-23

Nku: Fire wood
Odịnihu: The future
Obl: Farm
Mkpyụ ọkụ: Seeds for planting
Ndị ụzi ọkụ kwidọ ya: People who come to the stream very early in the morning caught the fish still lagging on the sands
Mbè: The tortoise. Usually believed to be very clever and crafty.
Egè: Impediment, stud.

AGADİ NWAANYỊ P. 23-24

Ngwọ: The bamboo palm
Okpokoro: Dead, dry and empty
Ara:  Madness
Agbogho:  A maiden
Okoro:  The okro plant which is believed to possess fast growth.
Nwiri:  Soft and smooth
Nka:  Artistic acumen; adornment
* A tuwa ihu okpyku: When you mention bones, an old woman thinks you are referring to her.
Nka:  Old age
Ikpö ogugu:  An old branch of a palm tree

OSISI NÃ-AMÌ EGO  P. 24-25

Ohieye:  There (Ngwa dialect)
Mkpuru di+:  The palm tree is referred to here as the seed of the earth.
Okpu:  Old; as old as earth itself
Akú:  Wealth
Aku:  Palm nut
Akù fọrọ ... akpú:  There is wealth in it like a basket full of cassava.
Ifuru ya nyèrè nmamya:  ‘Nkwo enu’ as different from ‘nmamya ngwu’. The base of the flower is chiselled out, and from the hole thus made, ‘Nkwo enu’ gushes out.

Ogwè:  The trunk
Ahjhia ubi:  Manure
Anaka:  Palm fronds
Urùmmu:  The flower of the palm tree which has been dried and is used for light.

MMANWU  P. 25

Ndinwụ:  Masquerade
Ogbódù:  The uninitiated
Agaba: A type of masquerade that moves forward and backwards when it dances.
Mbù: Swollen eyes
Ọsọ ihu ná àzu: Forward and backward movement

**ANWÙ NTÀ P. 25-26**

*Anwù ntà:* The mosquito
*Nkp:* Sharp. Apparently referring to the sharp probosis of the mosquito
*Akù:* Arrow. The mosquito shoots itself like an arrow.
*Isìsì:* Smell
*Ya ṣòmòrì:* Let him imitate
*Kùrùkùrù:* The butterfly
*Ọ rughí ikpúba ubi:* It does not convert refuse to manure (like the ant docs).
*Ekè (Chinekè):* The Creator
*Ańärà:* Charity
*O jì ọnù mọrẹ ọgīga:* Ègīga—needle; any sharp and pointed instrument; the probosis. This refers to the mosquito and other biting insects like the tse-tse fly.

**ATÌLOGWÙ P. 27**

*Atìlogwù:* A vigorous, acrobatic dance accompanied by equally vigorous music.
*Ịkọlobịa:* Youths (especially men)
*Egwù rịrụrụ afo:* The dance is so vigorous that unless you were properly fed, you cannot stand it.
*Àhụ m...jịjị:* My body trembles with joy and excitement
ÙSÙ P. 27-28

Ọ bỳọ nà a
chọpọ... e mee: When you seek but cannot find, then
you make do with what you have.

Usu nà any elu nà
nke aụdọ abaghị
nwa nné:

A bat belongs neither to the family of
birds nor to the family of animals.
This refers to the story of the bat who
changed sides so often during the
battle between birds and animals.

OKOKPÒRÒ P. 28-30

Okokpɔrọ: A bachelor. This poem contrasts the
bachelor's life with married life.

Akikọ: Termites, white ants

Nụ ekwụ: Soot and charcoal in the fireplace

Ọ nyirị ya: Did he say he was not able to consume
the whole goat alone?

Ekwusie we ọnụ: They say regrettable things

Ukwụ: The hind part of the chicken. This
usually goes to the wife.

NKWU P. 30-31

Ogọ: Tall and stately

Ọọpọ: Straight, erect.

Ụkwụ: The roots

nà-ẹsi ọnụlụ: It persists

Uru a nà-ẹnọ... ọla: Sand is used metaphorically. The uses
of the palm tree are innumerable.

Azọ: Broom

Nkọtụ: Basket
Ajá: Note that ‘ajá’ here does not necessarily mean ‘sand’. It includes soil, earth, rubbish, etc.

Igú: Palm fronds

Mmanụ: Palm oil

Obasị: God; The Creator

UGBO ELU OGÚ P. 32-33

Ugbo Elu Ogú: Fighter-bomber. The description does not fit a fighter or a bomber but a fighter-bomber equipped with rockets. The poem apparently refers to the Nigerian Civil War.

Egbe: The kite

Uṣi: The dreadful noise of the fighter bomber

Amañóhà: Thunder

Osog: Speed

Ucha: Colour—not necessarily whiteness

Igwè okú: Bullets

Kàdhin: An ideophone (onomatopoeic word) referring to the noise made by an exploding bomb.

Ndị egbe: Anti-aircraft gunners

Mgbọ egbe: Bullets

Nwa jụm: Very quietly

Ọchụ: Murder

OKOKPÒRÒ NÀ ÀGBÓGHÓ P. 33-34

Okokpòrò: Bachelor

Agbọghọ: Spinsters

Iịa: Cooking pot

Osog: A sign of regret. When a bachelor is setting his cooking pot on the fire and
sighing know that he has seriously begun to think of marriage.

Anwịrụ mkpukè: Smoke from the fire-place, kitchen
Udelè: Vulture
Na-ahọ nwanyị: If an eligible bachelor is too selective, he will end up marrying a spirit. The reference here is to a well-known folk-tale.

ŇGWERÈ P. 34-35

N'âgo gi naânị ọghị: I continue cursing you; I continue swearing at you.
Ôtito: Praise
Âmamịhe: Wisdom
Dikè: A tough man
Ọnụ ukwụ ndị-ṣị ọghị: He is looking for death.

ŬWĂ NTŬGHARĪ P. 35-37

Ŭwà Ntwughari: The world is going topsy-turvy. When women claim equality with men, the world is going topsy-turvy.
Ńjiem: Wandering. His mind wanders from tree to tree.
Ŭkwà: The bread-fruit tree.
Ịkpaka: The oil-bean tree
Ŭwà dun nwa- asadghị: The whole world is becoming civilised.
N'ezè nà ọzọ: In the home.
Uṭu ọbọdọ: Tax; Development levies
Ego nwanyị: Bridal deposit
Nwokọ ọna-
èṣẹkpịru: Men would adore
Nkọ dị okpị: Tough fire-wood
Anyụ ịkà: An axe (for splitting fire-wood)
Nwayọ́: Slowly and steadily
Uọ nwaànyị... A woman ages as rapidly as she grows
si too: like a corn ripens as quickly as it grows.

Ọme ị: Yam shoot
A na-aghazi ụ: Woman, like the yam shoot, is nursed
ụghị and directed carefully.

Ara ụgbọ: The two breasts. When she develops
breasts, she becomes more difficult
to seduce showing she is now mature.

Ọ bụ ọnye Her strides seem to say ‘None should
gâ-ekwu?: stand in my way’

Isi ụh àlàà àzụ: She throws her head back while walk-
ing, as a mark of pride.

Ara kwụ ọtụ... The breasts which are standing erect,
èmecha ụma: will become flabby some day.

Aka nwaànyị... The only pillar supporting a woman is
di nà-alu ụ: her husband.

Ọji: Kola-nut. The most important item of

Di ọkpara ụmadi: entertainment according to Igbo
mmanụ okparara amadi: man.

Aka rụrụ arụ: Defiled hands
Ọrọma: Orange
Mmanụ ọnwụ: Honey
Ọkwụrụ ụghị: Paw-paw
Titu: Bitterness
Suọ udé: Isù udé, ‘to sigh’. In Igbo land old men habitually sigh (and cough a little) when presenting kola-nut.

Ihe oma gà-èmení, ise! etc.: A traditional and ritualistic litany that precedes the breaking and the sharing of kola-nut. Success is wished, evil is cursed.

Egbe bere ụgọ bere etc.: A popular Igbo proverb. Let the kite perch and let the eagle perch. The one which refuses the other a chance to perch, will continue flying forever, and never perch. Live and let live.

Aju ọjọ: Kola-nut is used in sacrifices

Na-igba ndu: Kola-nut is used in oath-taking or in swearing ceremonies.

SECTION III

A Bit of Philosophy

AKWUWKWQ ORU EGBO P. 42

Ikwu udé: To commit suicide. Suicide is an abomination in Igboland.

Amosu: A caste with which the ‘free born’ don’t intermarry or communicate.

Ọkọ Chukwu: The clergymen

Péképéké: An ideophone describing the fluttering of a naira note in one’s hand. When you hold a ‘currency’ note by the fingers—it flutters—‘péképéké’.

Ifúfú: A fan. As it flutters it becomes a hard fan.

Mmpempe: Little, diminutive
‘Efú’: An emphatic word; here it means ‘just’ ‘simply’. It is simply (just) a little peace of paper!
Kwaa:
The reference is to the performance of the second burial ceremony especially the second burial called 'Okwu-kwa'.

Q̲b̲à:
Barn

Atu ŋkwe:
Itũ nkwe—to nod when oppressed by sleep

Okwu ọma:
Literally 'lucky legs'. When you chance on good luck, e.g. you chance on a good friend feasting and he invites you to join, you would say Okwu m̀ m̀rà m̀m̀'I have good legs'.

Qnyà:
Snare, trap. Here a snare is referred to.

Abùrụ:
Family stock, kindred

Ebi:
Yam beetle

Adà:
A species of beetles found among decomposed matter.

Ibulu:
Proverbs. Explanations

Ada ji ọkụ... mmà ya:
An important matter is everyone's concern and no single person's responsibility.

E sòwe ihe nkịtụ... erịghị eri:
Do not look on the dark or bad side of any thing or person. Consider the good side as well, so that you won't be prejudiced.

Onye tara ạhu... ịnara jì:
Once a bad impression has been created, it is difficult to erase. One's actions are always suspected.

E ji aka nri tie... nwà ihe, ẹ ji... gụgụọ yà:
Do not be all bitter and do not be all sweet.
Onye tētara yra... Do not blame any one but yourself
onye kpōtērē ya?
onye kpōtērē ya?
for problems you created for your-
self.

Onye firi onya magbu
evi... igwii ālā
di ọryu:
Those who get things the easy way
cannot fancy the struggles of life.

Ọkei nwaanyị rịrụ
afọ... ọbhịrụ ha
amaghị ọnwụ:
When a pauper strikes fortune, he
tends to forget his past (hard) lot.

Udar a ona dâa
n'ajâ... arụsâla:
A poor, last impression destroys an
initial success and impression.

A hụ nne ebe...
 mkpumkpu
agwuchaala:
Where great achievements have been
recorded, weak and mediocre people
are certainly few.

QNWX P. 44-45

Feppịrụ:
When breath flies out, a euphemism
for death.

Mkpụrụ obi:
The heart

Jụjụ:
Silent. The heart falls silent; it is one of
the symptoms of death.

Kpụh kpụh:
An ideophone describing the beating of
the heart.

Anyị ọcha:
At death the white of the eye appears.

Agamịnà:
Has already advanced far

Mfeghị:
Ability to fly about—a spirit can fly
about.

Ůwụtụnwâ:
Everlasting

Nchēkâʂł:
Anxieties, thoughts, worries

Mmekpa ạhụ:
Worries, problems

Ekwôrụ:
Spite, jealousy

Obi ọjo:
Hard-heartedness; wickedness

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Ntaji anyà: Envy, jealousy
Odzi ndù gà-aghọta... What you sow, you reap.
ọ kụrụ: Good deeds never go in vain
Ezi omume...
efụ ụcọ: Whole and complete
N'ụju: 

ŪWA Ă DI KÀ M SÌ HỤ YĀ P. 46

Ihe n'ile e kèrè èkè: All created things
Ihe itùnanya: A thing of wonder
Ọgársáyà: The wealthy
Ogbénye: The poor
Omiiko: Consideration, sympathy, regard, pity
Olu: Voice; influence
N'omụ okwụ: Power of speech. The poor dare not express their opinion.
N'ihe gára aga: The past. Probably referring to the past Civil War.
Ihe ndị a gára aga ãọzo: History may repeat itself. If care is not taken, the unpleasant episode of the past may repeat itself.

ÀBÀLÌ DÌ EGWÛ P. 46-48

Àbàli di egwụ: The miracle of midnight; the wonders of night; darkness
Anyị ọfe: Fowls; birds
N'akwụ: In their nests
Ikwụkwa: The owl
Ebihị mmiri: Storm; waves
Eke: Python
Ehi mmiri: The hippo
N'ogbo agha: In the battle field. Even in the battle field, there is calm at night.

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UGBO P. 48-49

*Úgbọ:* The transport to death hence symbolising 'death' here.

*Hànànáyàs nà Sôfàrè:* Ananias and Saphira. The reference here is to the biblical couple who sold a piece of land but hid part of the proceeds contrary to expectations. (Acts: Chapter 5).

OKWU P. 49-50

*Okwu:* Invocation; prayer. The author invokes the bards to inspire him.

*Màḿịrị:* Urine

*Ihè:* Light, wisdom, renown

*Ihì:* Darkness

*Àmànlìhị:* Intelligence rather than wisdom

*Nsotu:* Capable of being removed

*Izì:* Wisdom rather than intelligence

*Àtọ:* Comparison

*Àgbànlụ:* Spring

*Akwà ojì:* Dark cloth; darkness; lack of wisdom

*Igbù ànwè m:* Lest my plaintive cry will be wasted effort

*Ogenè:* A conical hollow cymbal that sounds a musical note when struck.

*Mmanụ anwà:* Honey

OLÚKU P. 50

*Olụku:* She appears to be a jilted lover

*Jezebèl:* A herod. A hard-hearted person

*Ikpọworo ya lọt àlà:* Do not prostrate before him, i.e., do not entreat him any longer.
Sànni, Alá: A Hausa form of greetings
Nwu ndàta àkù ... A child that will bring good fortune
egwu onwà: manifests itself very early.

ỌLEÈ IHE M BÌÀRÀ N'ÛWA IMÈ P. 51

Ọleè ihe m bìàrà
n'ûwà imè:
What is my mission on earth?
Ọriri nà òjùjù:
Eating and drinking
Üde isi oma:
Perfumes
Egwu àwàntêrì:
Modern dance
Ire àbhìqì:
Blowing hot and cold
Aka ìgbà:
Stealing
Mkposà:
Disunity
Ikwe nìkànìwà:
To concur
Mkpùrì:
Fruits, seeds; probably children here.

AKÛKÓ NWA OGBÈNYÈ P.51-52

... M gbàrà sò
afọ ìse:
When I was only five years old
Ikú nwa:
To be a baby nurse
Bììbò:
A baby boy
N'ìgbò:
Public gathering
Okè:
One's share. The earth has taken its
share i.e. the mother died and was
buried.
Ọto:
Nakedness. I saw the world in its
nakedness i.e. I faced the stark
realities of life.
Ọmì:
A well. Their mouths were as wide-
open as a well.

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OCISI NÀ NDÜN ANYỊ P. 52-54

Osisi nà ndụ anyị: The importance of plants in our life
Ndụ tụp imé: When life becomes pregnant, she gives birth to strength. Strength in turn gives birth to wealth.
Osisi: Plants; trees
Onụ: Influence. The wealthy one has the privilege of having a say in everything.
Ike: Here means power, influence, not necessarily strength.
Zuọ ụlọ: Rotten leaves feed the soil, and this fertilizes the soil which in turn feeds crops.
Osisi gbara ọgwụ: When trees are wafted by the breeze, foul air escapes bringing in fresh air: The sick are cured.

O DINỌQ'O KÀ M BÜRŬ NNŬNŬ P.54-55

(I wish I were a bird)

Turụ nụ: I drink from the pool
Mgbé anya anywụ dârâ: At sunset
Anyị anywụ... We do not pay ‘tax’ or levies
Ruto mwa ịkụ: Grow my little wings
Aḥa... bido
Akwe: I open my mouth and sing
Ọhịst: God
Akọ ị ịkụ: I flap my wings
Pararara: The sound of the wings as they flap.
Ọkpọghọ: Money; here ‘transport fare’
Ogbé: A trunk that can serve as a sitting place
Ngọ ịnrịt dọra: A water-logged place
Eghéghị ona: No interpolation from parents
Nzu... ịkụ: Wisdom. The wise shall live long.
ZÈRE OHÌ P. 55-56

Ọwèrè: A small passage
Ubọchị Ịkwo: A market-day, usually the second day in the traditional four-day Igbo week.
Mbara ọzé: A court in a family house
Ọz règle: All at once; just immediately; no second wasted
Mbàzụ: A wooden stake used for digging up yams.
Aghọghọ: Craftiness; tricks
Ngụ: The chest
Enyị m: My friends. Here used ironically to mock the giant rat.

HA GÀRÀ EJÌ MMÀ GBUTÛO
NNUKWU ỌJI P. 56-57

Ọsimiri: A large river; apparently the River Niver.
Ụba: Population
Ogọ: Tall
Achọrọ: Grass; weeds. The more you cut them the more they grow.
Ọji: Iroko tree
Ịmirikiti: Innumerable; many
Asụ nri: This is a metaphorical way of saying that they are oppressed.
Uchụ: Hard-working

ENWÈLA M N'OZU P. 57-59

(Do not sing my praise only when I am dead)

Igbe ozụ: Coffin

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Abụ: Suffering
Ndị: A word of comfort
Uwà ịdị m: The world rejected me
... Soụụọ ọkụ: My light was blown out
Nkịta mwaanyị n'ịzụ: A docile and disciplined person.

M GÀ-ÂBU ÜDELE P. 60-61

Ọmu ọmụ... dụ ọmụ: A mother who never derives any benefit from her children
O gbupụta ọ rikwa: This refers to the habit of the dog chewing the cud.
Anyị ugbọ: Domestic animals
Onye irọ: I will have neither friend nor foe

GINDI Bụ ANŪRI? P. 61-63

Ugbọ akụ: Treasure house
Nu'ụgwù n'ọọ n'ụfọdụ: Both high and low
Ańụri: Happiness as opposed to pleasure
Obi ume ọla: Humility
Aghara: Confusion
Enume: Celebrations

ECHI DÌ IMÈ P. 63-64

N'ogù gbo: In the past
Nchịkwụbụ n'ọkụ ọgbụ: Faith and prayer

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SECTION IV

POEMS ON POLITICS AND SOCIETY

IHE QKWÀ EKWE NÀ-ÈKWU P. 64

Ihe Qkwà Ekwè
nà-èkwu:
The warning voice of the crier
Q ɡbasåghị m:
I am not impressed; I am not concerned
Olá èdọ:
Gold(en)
Nà-adachigha ázy:
Your language is falling into disuse. It
is decaying
Ọnyianyị:
Mirror
N'ime afọ náj
inwọn:
In the wombs of your wives
N'ime ụmụ ntụ . . . : The reference here is to the belief of
Reincarnation among the Igbo

AKWA ÀLA ÌGBO NÀ-ÈBE P. 65-66

N’Isụ ohiá:
To be labourers, grass cutters, drawers
of water and hewers of wood.
Nà-ànyụ ọsụ:
Futile
Unà jịrị . . . ösọ
ofe:
You apply your wisdom to helping
others but neglecting your personal
interests.
N’idà ajọ ohiá:
To be abandoned by the evil forest.

AFRỊKÀ ENWERALA ÖNWE YĀ P. 66

Ihe ọma:
It is a good fortune
N’ụrụ:
Rejoice
Àla kpọọ nkyu:
Desert; dry, infertile place

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Tụfià!: The noise supposed to be made when one spits. The Igbo often spit as a sign of utter disgust. Hence this word shows utter disgust.

Afrikà, ìdọ: Poor you, Africa!

IWE DÌ M N'OBÌ P. 66-69

Ndàpì: The musk-rat
Fûrû ìpì: Ìfù ìpì—to blow a horn. The musk-rat makes a characteristic shrill sound as it runs or when confronted.

Akà onù: Ìkà ìgnì, ‘to sharpen’; to look sharpened, hence long and pointed like the musk-rat’s mouth.

Anà m ìgù: I am fighting for my fatherland.
Okè: Birthright. literally—share
Ndè reṣùrù èrèṣù: Those sold as slaves; those lost, missing
Onye ele . . . ànyì mìmìnyà: Once bitten, twice shy.
Ôpò nà Ògwùgù: Local shrines invoked when swearing.

MBÒ M NÀ-ÁGBA P. 69

Mbò: Efforts
Ndì gboo: Our forefathers, ancestors.
Kwàkwàkwà: An ideophone describing laughter
Gbara iza: Talked in whispers; talked by signs
Mbè: The tortoise is used here as a symbol of wisdom.
Ndùrì: The dove, is used here as a symbol of humility and quietness.
Okìrí: A kind of bird,—the common Bulbul—is used here as a symbol of oratory.
Uzù dì chiṣiṣì: Rough road
Ô bùlù: ‘Even if’
Ezi Onye Èbòdò  P. 70

Gbùrùgbùru: Surroundings, compound
Ọ zùrù ire: Control of his tongue
Asị: Gossip
Ọgànilu: Progress
Ọkppọ ọghara: Things likely to bring strife.

Èbòdò Ànyị  P. 70-71

Ubah: Wealth like oil, minerals, agricultural products.
Ègbè: The kite. The Igbo hold that women should not eat kites. But have you been able to catch it?
Àkù: Wealth, property
Ugu: Pumpkin. Here it refers to the soup prepared from its vegetables.
À nà-èlé...nà mbe: We can know how good a housewife's cooking is only when we taste her sauce. The taste of the pudding is in the eating.
N'okọchị: In the dry season
N'udù mmiri: In the wet season. The revelry and excesses of the dry season became obvious in the wet season.

Section V

Èlègíes  P. 71-72

Eyi: A hippo. Believed to be rarely seen in day-light.
Dikè: An endearing appendage meaning something like brave, good, nice. The poet apparently laments the death of a close relation.
ỌDOGWU KÀBRAL, NỌDU MMÀ! P. 73

Ọdogwu: Great, noble, brave
Ọji: The iroko tree
Wụgharichaa . . . akwukwo: The fresh, blooming new leaves of the rainy season.
Iširi: Flowers
Mkpụ: Termite
Akikia: A species of termites
Irhi alla . . . kafurum ya: He died struggling for his fatherland.
Ọbịrịaọjia: A stranger, especially a foreign one
Ọlee kwa mị . . . nọ ọgbu à: Where is your murderer now? Apparently referring to the (recent) overthrow of the Portuguese Prime Minister in 1974.
Piị: An ideophone expressing the dying cry of an animal.
Ihe bere 'piị': The job is almost finished.
Ihe ahu . . . tuọ凹a: Independence of Guinea Bissau
Mkpukpu: Hunch-back. A popular Igbo swearing (cursing). If you repay my kindness with ingratitude, may you rue it with a hunch-back.