

QNWU P. 3 4-5

<i>Asị:</i>	Hatred. <i>Ikpō asị:</i> to hate
<i>Arịrịọ:</i>	Prayers. Death heeds no prayers
<i>Anya onwū ... ùwà niile:</i>	Does it mean death sees everything?
<i>Aka nkā:</i>	From <i>ikā nka:</i> to grow old
<i>Nsọpuru:</i>	Respect
<i>N'igwē:</i>	In heaven, i.e. paradise
<i>Ebighị èbì:</i>	For ever, everlasting
<i>N'akùkù ulò:</i>	By or close to the house
<i>Aka nà ntị:</i>	<i>Idō aka nà ntị:</i> to warn, to forewarn, to admonish

QNWU P. 4-5 3

<i>Òmàràirè:</i>	Cure
<i>Agbānapùghị:</i>	Fail to escape; negative of the verb 'gbanapụ'
<i>Kpakparị nwa òkpò ngù:</i>	Wild rat, shrew
<i>Onúnú àlà:</i>	A hole, like a rabbit-hole
<i>Awò akpukpa:</i>	Probably, the toad
<i>Ahụhụ nā-agba òtò:</i>	Maggots
<i>N'okporo:</i>	On the way, on the road
<i>Afọ imē:</i>	Pregnancy
<i>Ya n'uchè:</i>	She is in a state of anxiety
<i>Mmà:</i>	Here refers to sword, machet
<i>Ūbè:</i>	A heavy, pointed, wooden stick; also implies dagger.

QNWU P. 6

<i>Onye orụ ubi:</i>	A farmer
<i>Egbè:</i>	A gun
<i>Ugwọ:</i>	Debt

- Ọ̀sisa:* Verbal noun from the verb - sa 'redeem'
No amount of repayment or requital
satisfies the debt owed to Death.
- Agbọ:* Appointment. An appointment with
death can never be postponed.
- Omiko:* Choice, taste

ỌNWA P. 6

- Ọnwa:* The moon
- Àgboghò:* A lady. The moon is personified here.
- Akpàlì:* (The enchantment of) the breaking
waves.
- Àkwa ekē:* The egg of a python. It is popularly
believed to contain diamond and
hence is florescent at night or in
darkness. It is another personifica-
tion of the moon.
- Aluluū:* Cloud, mist, vapour especially rain
cloud
- na-àgbarū yā ihu:* 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.
- Ọ̀darà:* A round, juicy fruit yellowish when
fully ripe. During moon-light chil-
dren go to pick fallen ones at night.
The moon appears to follow you as
you move about.
- Ọ̀kọ̀chì:* The dry season. The Ọ̀darà is already
ripe by the period of December,
January, and February.

URA P. 7

<i>Ura:</i>	Sleep
<i>Nkwaghèpù uzò:</i>	The opening of the door. Sleep opens the door for death.
<i>Jitue:</i>	Overpower
<i>Mgbàdà:</i>	Maxwell's duiker
<i>Ufùrù:</i>	Breath. When a leopard is bound, even an antelope can blow its breath over the leopard's face!
<i>Utiṛi:</i>	Rest, composure
<i>Kuọ uduri:</i>	In a state of stupor
<i>Pam:</i>	Dormant, functionless
<i>Kwekèṛ:</i>	Nodding like when one is drowsy
<i>Ngwèrè:</i>	A lizard, but here properly the larger one with red head and red tail—'Okichara'—known for the habitual nodding of its head.

ÒGBAÑJE P. 8

<i>Ògbañje:</i>	According to belief, a child or one destined in the spirit world to die prematurely.
<i>Nsògbu:</i>	Worries, problems
<i>Nhusianyā:</i>	Suffering, misery
<i>A gbaa nke m̄bu . . . n'ogwè:</i>	The first shot landed on a tree trunk. A figurative expression meaning that the first child died, so did the second.
<i>Àkù:</i>	Arrow. Was the arrow fashioned only for a tree trunk?
<i>Nwa al̄:</i>	Diminutive (little) child (in Ndoki Igbo)
<i>Anyi dābiri ya aka:</i>	When at last an Ògbañje dies, one of its fingers is cut off to prevent the child from 're-incarnating'.

- Umū èbiri:* 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.
- Ìkpō anyị onū n'àlà:* To punish us, to torment us, to humiliate us.
- I bù nkụ nà
Kàràjìm:* You are carrying wood and kerosene.
- Ụsọ ekwu:* Kitchen. The expression is metaphorical. To fill up your kitchen, means to have plenty of children.
- nā-agba àjà:* Ìgbā àjà—to consult a traditional doctor, for a solution to a problem.

SECTION II

Poems on Persons, Places and Things

ỌNỤ ÛDUMÀ—MMIRI ỌMA P. 10

- Onụ Udumà mmiri
oma:* 'River Uduma, beautiful water'.
Uduma is the name given by the Ohafia people to this rivulet which is well-known and revered by all.
- Mbà ndị ìkòh:* Town of brave warriors. The reference here is to Ohafia.
- Jụụ:* Calm, cool and quiet flowing
- Àkpìrì:* Gullet. Àkpìrì . . . nkụ. We do not get very thirsty.
- Àkụkụ:* Crops
- Àjà:* Sacrifices, gifts

IJJI P. 10

<i>Ngụ:</i>	Chest
<i>Ume:</i>	Waist
<i>Ntabi anyā:</i>	In a moment
<i>Ūbè:</i>	A stake; a sort of dagger
<i>Qlā èdò:</i>	Gold. Your wings look as if they are gold-plated.

ŪDELÈ P. 11-12

<i>Ahụhy:</i>	Worms, maggots that infest a rotten carcass
<i>Isi:</i>	Bad smell
<i>Ilu:</i>	Proverbs
<i>Imē:</i>	Pregnancy
<i>Mfe:</i>	(Probably) placenta
<i>Ntütù:</i>	Feather, hair
<i>Nsọ:</i>	Holy, virtuous

̀NGWERÈ P. 13-14

<i>Nkwụ:</i>	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.
<i>Akwụ:</i>	Palm-nuts
<i>Okokpòrò:</i>	A bachelor
<i>Okpara:</i>	The first-born son
<i>Ūrì:</i>	Companionship

UGWU P. 15-16

<i>Ugwu:</i>	A hill; a mountain
<i>Ahìhì:</i>	Green shrubs
<i>Mkputamkpu:</i>	Very large, huge or big bulge

<i>Mkpùmkpù:</i>	Hunch-back
<i>Ndàgwùrùgwù:</i>	Valley
<i>Ihe . . . nā-agbaji</i>	
<i>mmādū ukwu:</i>	Probably rocks, stones

NKWU P. 16-18

<i>Nā-àla n'iyi:</i>	Ìlā n'iyi,—to end in destruction: to be useless
<i>Mmaj:</i>	Palm-wine
<i>Azìzà:</i>	Broom
<i>Ìgbègìri:</i>	Large containers produced from palm-branches
<i>Ekwēre:</i>	Tissue got from the palm tree used for tying things.
<i>Òsa:</i>	The squirrel
<i>Ūzè:</i>	A type of large squirrel that lives on tall, large trees, and in crevices.
<i>Aburìbu:</i>	The remnant after beaten palm-nut flesh has been squeezed of oil. It is highly combustible.
<i>Onu eyi:</i>	Rabbit hole. When 'aburìbu' burns, it sets off thick smoke which is directed into the rabbit hole to suffocate or force out the rabbit.
<i>Oghìrìgha:</i>	What remains after palm-nuts have been separated from their bunch. It is burnt and the ashes are used for making soap.
<i>Òmụ nkwū:</i>	The youngest yet-unfolding tender leaves of the palm-tree. They are used in oaths and in several other traditional rites and sacrifices.
<i>Ugbọ àlà:</i>	Motor-car. When 'Òmụ' is tied around a motor-car, it shows that a corpse is borne in the motor-car.
<i>Ume ñgwụ:</i>	Laziness

̀NGĀNĀ P. 18-19

<i>̀Ngānā:</i>	Laziness, idleness, sloth
<i>Igbā à̀sìrì:</i>	Gossiping; tale-bearing
<i>Àhù òkū:</i>	Fever
<i>Àkpìrì:</i>	Gullet; it can also mean stomach
<i>Totorom:</i>	An ideophone; the noise made by the gullet or stomach when hungry.

̀ADAMMĀ P. 19

<i>Guzoro kwèkè̀m:</i>	Tall and elegant; stately
<i>Àsaawa:</i>	Probably a free lady; unmarried lady
<i>Pòkòpòkò:</i>	Soft and plump
<i>Agìrì:</i>	Her locks
<i>Yòrìì:</i>	Soft and velvety
<i>Warara:</i>	Pointed. She has a pointed noise
<i>Rìrìrì:</i>	Sharp and piercing
<i>Sam:</i>	Straight and smooth
<i>Bitùrù mmā aka:</i>	She is very beautiful
<i>Ume à̀lā:</i>	Humility
<i>Qchì:</i>	Smiles rather than laughter
<i>Ihè:</i>	Light
<i>Mumuwawarì:</i>	Fire-fly, glow-worm

MILIKEN HILL P. 20

<i>Miliken Hill:</i>	A well-known dangerous road-way and hills just a few kilometers from Enugu Township.
<i>Njiji à̀lā à̀:</i>	Contour of land, rock stratum
<i>Qjì:</i>	The Iroko tree
<i>Òdìdà Ànyā anwū:</i>	The West
<i>Mgbogbo:</i>	The valley, canyon
<i>Qmaàjìjìjì:</i>	Trembling and excitement
<i>Aja ngwuru nā-ede mmìrì:</i>	Probably limestone and chalk oozing water

ENUGWU ÑGWOÒ P. 20

- Enugwu Ñgwoò:* The township of Enugu
Ndàgwùrù ugwù: The valley below
Ulò gbamgbam: Houses roofed with corrugated iron sheets. The word 'gbamgbam' is onomatopoeic. 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 onomatopoeia (ideophone). Brilliant, shining, flashy
Yarị yari: Another onomatopoeia illustrating the smooth sound of leaves wafted by the wind.
- Uhie uhie:* The colour of cam-wood; yellowish
Àkwù: Nest
Ugbọ okporo igwè: The train
Ùzù: The noise of the train
Nchara uchū: Probably very clear and bright. By November, the weather is usually dry and clear.

?
 Not there

ÀKWÀ MMÌRÌ ÒSÌMÌRÌ NAÌJÀ P. 21-22

- Ahàbà:* This is the traditional name for what is now called 'Àsàbà'.
Àgàdà: The distance between the two legs when they are spread wide apart.
Èke nà ogwùrùgwù: The rainbow. Here this is used for the River Niger.
nā-ari elu ñgwerè
ìkpō: Ñgwerè ìkpō 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.
- Ọjukwū Ọnịchà:* 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 Ọjukwū, hence the name of the shrine.
- Erikò:* 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

- Nkụ:* Fire wood
- Ọdinihu:* The future
- Ubi:* Farm
- Mkpurụ ụkụkụ:* Seeds for planting
- Ndị iyi ịzọ kwùdò 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.

AGADÌ NWAANYÌ P. 23-24

- Ngwò:* The bamboo palm
- Okpokoro:* Dead, dry and empty

<i>Ara:</i>	Madness
<i>Àgboghò:</i>	A maiden
<i>Okòrò:</i>	The okro plant which is believed to possess fast growth.
<i>Nwrùjì:</i>	Soft and smooth
<i>Ñkà:</i>	Artistic acumen; adornment
<i>A tɔwa ihu okpukpu:</i>	When you mention bones, an old woman thinks you are referring to her.
<i>Nka:</i>	Old age
<i>Ìkpò ogugu:</i>	An old branch of a palm tree

OSISI NĀ-AMĪ EGŌ P. 24-25

<i>Òbeèye:</i>	There (Ngwa dialect)
<i>Mkpuru àlà:</i>	The palm tree is referred to here as the seed of the earth.
<i>Okpu:</i>	Old; as old as earth itself
<i>Àkù:</i>	Wealth
<i>Akù:</i>	Palm nut
<i>Akù fọrọ . . . akpū:</i>	There is wealth in it like a basket full of cassava.
<i>Ìfuru ya nyèrè m̄m̄anya:</i>	'Nkwū enū' as different from 'm̄m̄anya ngwò'. The base of the flower is chiselled out, and from the hole thus made, 'Nkwū enū' gushes out.
<i>Ogwè:</i>	The trunk
<i>Ah̄h̄ia ubi:</i>	Manure
<i>Anaka:</i>	Palm fronds
<i>Urimmu:</i>	The flower of the palm tree which has been dried and is used for light.

MMANWU P. 25

<i>Mmanwu:</i>	Masquerade
<i>Ògbòdù:</i>	The uninitiated

<i>Agaba:</i>	A type of masquerade that moves forward and backwards when it dances.
<i>Mbù:</i>	Swollen eyes
<i>Osò ihu nà àzụ:</i>	Forward and backward movement

ANWỤ NTÀ P. 25-26

<i>Anwụ ntà:</i>	The mosquito
<i>Nkọ:</i>	Sharp. Apparently referring to the sharp proboscis of the mosquito
<i>Akụ:</i>	Arrow. The mosquito shoots itself like an arrow.
<i>Isisi:</i>	Smell
<i>Ya ñòmiri:</i>	Let him imitate
<i>Kürùbubā:</i>	The butterfly
<i>Ò rughị ikpōba ubi:</i>	It does not convert refuse to manure (like the ant does).
<i>Ekè (Chineke):</i>	The Creator
<i>Àmàrà:</i>	Charity
<i>O jì onū mere àgiga:</i>	Àgiga—needle; any sharp and pointed instrument; the proboscis. This refers to the mosquito and other biting insects like the tse-tse fly.

ATÌLỌGWỤ P. 27

<i>Atìlọgwù:</i>	A vigorous, acrobatic dance accompanied by equally vigorous music.
<i>Ìkolòbà:</i>	Youths (especially men)
<i>Egwu rijuru afo:</i>	The dance is so vigorous that unless you were properly fed, you cannot stand it.
<i>Àhu m̄ . . . jìjì:</i>	My body trembles with joy and excitement

ỤSỤ P. 27-28

Ọ byuru nà a

chowa . . . e mee: When you seek but cannot find, then you make do with what you have.

Ụsụ nà anyị elu nà

*nke àlà abūghị
nwa nnē:*

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

Okokpòrò:

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

Àkìkà:

Termites, white ants

Ntụ ekwū:

Soot and charcoal in the fireplace

Ọ nyịrị ya:

Did he say he was not able to consume the whole goat alone?

Ekwufiewe onū:

They say regrettable things

Ukwū:

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

NKWỤ P. 30-31

Ogō:

Tall and stately

Ọtọ:

Straight, erect.

Ụkwụ:

The roots

nà-èsi onwū:

It persists

Uru a nà-ènwe . . .

ajā:

Sand is used metaphorically. The uses of the palm tree are innumerable.

Azịzà:

Broom

Nkàtà:

Basket

<i>Ajā:</i>	Note that 'ajā' here does not necessarily mean 'sand'. It includes soil, earth, rubbish, etc.
<i>Igù:</i>	Palm fronds
<i>Mmanu:</i>	Palm oil
<i>Òbàsì:</i>	God; The Creator

UGBỌ ELŪ ÒGŪ P. 32-33

<i>Ugbọ Elū Ògù:</i>	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.
<i>Egbe:</i>	The kite
<i>Úzù:</i>	The dreadful noise of the fighter bomber
<i>Àmadiòhà:</i>	Thunder
<i>Qsò:</i>	Speed
<i>Úcha:</i>	Colour—not necessarily whiteness
<i>Igwè okù:</i>	Bullets
<i>Kàdìm:</i>	An ideophone (onomatopoeic word) referring to the noise made by an exploding bomb.
<i>Ndì egbè:</i>	Anti-aircraft gunners
<i>Mgbọ egbè:</i>	Bullets
<i>Nwa jùù:</i>	Very quietly
<i>Qchù:</i>	Murder

OKOKPÒRÒ NÀ ÀGBỌGHỌ P. 33-34

<i>Okokpòrò:</i>	Bachelor
<i>Àgboghọ:</i>	Spinster
<i>Ìtè:</i>	Cooking pot
<i>Qsò:</i>	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.

Anwūry m̄kpukē: Smoke from the fire-place, kitchen
Ūdelē: Vulture
Na-ahò nwaànyị: If an eligible bachelor is too selective, he will end up marrying a spirit. The reference here is to a well-known folk-tale.

ŊWERÈ P. 34-35

N'àgo gi naāni ọfo: I continue cursing you; I continue swearing at you.

Ọtito: Praise
Amāmihe: Wisdom
Dikē: A tough man
Onwu nà-àgu yā: He is looking for death.

ŪWĀ NTUGHARỊ P. 35-37

Ūwā Ntugharị: The world is going topsy-turvy. When women claim equality with men, the world is going topsy-turvy.

Ŋjèm: Wandering. His mind wanders from tree to tree.

Ukwā: The bread-fruit tree.
Ākpaka: The oil-bean tree

Ūwā dum nà-asàghe: The whole world is becoming civilised.
N'èzi nà ulò: In the home.
Ūtu òbòdò: Tax; Development levies
Ego nwaànyị: Bridal deposit
Nwokē àna-èsekpuru: Men would adore
Nku dī akpù: Tough fire-wood
Anyu ikē: An axe (for splitting fire-wood)

NDÛ NWAANYÌ P. 37-40

<i>Nwayòò:</i>	Slowly and steadily
<i>Ûto nwaanyi . . .</i> <i>si too:</i>	A woman ages as rapidly as she grows like a corn ripens as quickly as it grows.
<i>Òme jí:</i>	Yam shoot
<i>À na-àgbazi yā:</i>	Woman, like the yam shoot, is nursed and directed carefully.
<i>Ara àbụ̀:</i>	The two breasts. When she develops breasts, she becomes more difficult to seduce showing she is now mature.
<i>Ò bụ̀ ònye</i> <i>gà-èkwu?:</i>	Her strides seem to say 'None should stand in my way'
<i>Isi yā àlāa āzụ:</i>	She throws her head back while walking, as a mark of pride.
<i>Ara kwū ọ̀to . . .</i> <i>emechaa dāa:</i>	The breasts which are standing erect, will become flabby some day.
<i>Aka nwaanyi . . .</i> <i>dī nā-alu yā:</i>	The only pillar supporting a woman is her husband.

ỌJÌ P. 40-42

<i>Ọjì:</i>	Kola-nut. The most important item of entertainment according to Igbo custom.
<i>Di ọ̀kpara Ámadi:</i>	First-born son of full-bloodied Igbo man.
<i>Aka rūrụ arụ:</i>	Defiled hands
<i>Òròma:</i>	Orange
<i>Mmanu anwū:</i>	Honey
<i>Ọkwūrụ̀ bẹ̀kẹ̀:</i>	Paw-paw
<i>Ilu:</i>	Bitterness

<i>Suò udè:</i>	Isù udè, 'to sigh'. In Igboland old men habitually sigh (and cough a little) when presenting kola-nut.
<i>The oma gà- èmenù, ìse! etc:</i>	A traditional and ritualistic litany that precedes the breaking and the sharing of kola-nut. Success is wished, evil is cursed.
<i>Egbe bèrè ùgò bèrè etc.:</i>	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.
<i>Ajù àjà:</i>	Kola-nut is used in sacrifices
<i>Na-àgba ndụ:</i>	Kola-nut is used in oath-taking or in swearing ceremonies.

SECTION III

A Bit of Philosophy

AKWỤWKWỌ ORU EGŌ P. 42

<i>Ikwù udò:</i>	To commit suicide. Suicide is an abomination in Igboland.
<i>Amōosu:</i>	A caste with which the 'free born' don't intermarry or communicate.
<i>Ukò Chukwu:</i>	The clergyman
<i>Pèkèpèkè:</i>	An ideophone describing the fluttering of a naira note in one's hand. When you hold a 'currency' note by the fingers—it flutters—'pèkèpèkè'.
<i>Ifufè:</i>	A fan. As it flutters it becomes a hard fan.
<i>Mpembe:</i>	Little, diminutive
<i>'Efù:</i>	An emphatic word: here it means 'just' 'simply'. It is simply (just) a little peace of paper!

ILULU P. 43

- Kwaa:* The reference is to the performance of the second burial ceremony especially the second burial called 'Òkwùkwa'.
- Òbà:* Barn
- Àtù ñkwe:* Itù nkwe—to nod when oppressed by sleep
- Ukwù oma:* 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 Ukwù m̄ màrà mmā 'I have good legs'.
- Onyà:* Snare, trap. Here a snare is referred to.
- Àbùrù:* Family stock, kindred
- Ebē:* Yam beetle
- Adà:* A species of beetles found among decomposed matter.
- Ilulu:* Proverbs. Explanations
- Ada jì àkù . . .*
nnà ya: An important matter is everyone's concern and no single person's responsibility.
- E sòwe ihe nkítà . . .*
erìghì 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 t̄ara àhụ . . .*
ìnàra jì: Once a bad impression has been created, it is difficult to erase. One's actions are always suspected.
- E jì aka nrì tie . . .*
nwā ihe, è jì . . .
gugùo yā: Do not be all bitter and do not be all sweet.

Onye tētara ụra . . . Do not blame any one but yourself
ònye kpòtèrè ya? for problems you created for your-
self.

Onye jiri ọnyà magbu
ewi . . . igwū àlà
dì ọrụ: Those who get things the easy way
cannot fancy the struggles of life.

Òkei nwaànyị rijuo
afọ . . . àbùrù ha
amāghị ọnwụ: When a pauper strikes fortune, he
tends to forget his past (hard) lot.

Udarà oma dàa
n'ajā . . . àrụsịala: 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.

ỌNWỤ P. 44-45

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

Mkpuru obi: The heart

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

Kpùm kpùm: An ideophone describing the beating of
the heart.

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

Agamiènarị: Has already advanced far

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

Ụwàtụwà: Everlasting

Nchekasị: Anxieties, thoughts, worries

Mmekpa àhụ: Worries, problems

Ekwòrò: Spite, jealousy

Obi ojọọ: Hard-heartedness; wickedness

Ntaji anyā: Envy, jealousy
Qdī ndū gā-àghota . . .
o kùrù: What you sow, you reap.
Ezi omume . . .
efū ụzò: Good deeds never go in vain
N'uju: Whole and complete

ÛWA À DỊ KÀ M SÌ HỤ YĀ P. 46

Ihe nille e kèrè èkè: All created things
Ihe itūnanya: A thing of wonder
Ōgàrànyà: The wealthy
Ogbènyè: The poor
Omīkọ: Consideration, sympathy, regard, pity
Olu: Voice; influence
N'onụ okwū: Power of speech. The poor dare not
 express their opinion.
N'ihe gāra aga: The past. Probably referring to the
 past Civil War.
Ihe ndị ā gāra
aga ọzo: History may repeat itself. If care is not
 taken, the unpleasant episode of the
 past may repeat itself.

ÀBĀLÌ DÌ EGWŪ P. 46-48

Àbālì dī egwū: The miracle of midnight; the wonders
 of night; darkness
Anụ ụfe: Fowls; birds
N'akwū: In their nests
Ìkwìkwì: The owl
Ebiri mmiri: Storm; waves
Eke: Python
Ehi mmiri: The hippo
N'ogbo aghā: In the battle field. Even in the battle
 field, there is calm at night.

UGBO P. 48-49

<i>Ugbo:</i>	The transport to death hence symbolising 'death' here.
<i>Hànànyàs nà Sáfajrà:</i>	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

<i>Okwu:</i>	Invocation; prayer. The author invokes the bards to inspire him.
<i>Ma àmìrì:</i>	Urine
<i>Ìhè:</i>	Light, wisdom, renown
<i>Ìtìrì:</i>	Darkness
<i>Àmàmìihè:</i>	Intelligence rather than wisdom
<i>Nsòtu:</i>	Capable of being removed
<i>Ìzù:</i>	Wisdom rather than intelligence
<i>Àtù:</i>	Comparison
<i>Ògbanelù:</i>	Spring
<i>Akwà ojì:</i>	Dark cloth; darkness; lack of wisdom
<i>Ìdògbu ònwe m̄:</i>	Lest my plaintive cry will be wasted effort
<i>Ògenè:</i>	A conical hollow cymbal that sounds a musical note when struck.
<i>Mmanụ anwụ:</i>	Honey

OLÙKU P. 50

<i>Olùku:</i>	She appears to be a jilted lover
<i>Jezèbèl:</i>	A herod. A hard-hearted person
<i>Ìkpòworo ya isi àlà:</i>	Do not prostrate before him, i.e., do not entreat him any longer.

Sànu, Alà: A Hausa form of greetings
Nwa ndàta àkù . . .
egwu onwā: A child that will bring good fortune
manifests itself very early.

ÒLEÈ IHE M BÌÀRÀ N'ÙWÀ IMĒ P. 51

Òleè ihe m bìàrà
n'ùwà imē: What is my mission on earth?
Òriri nà òhùñù: Eating and drinking
Ùde isí oma: Perfumes
Egwu àwàntìrḡ: Modern dance
Ire àbụḡ: Blowing hot and cold
Aka àbụḡ: Stealing
Mkposà: Disunity
Ikwe nkwègheghe: To concur
Mkpurū: Fruits, seeds; probably children here.

AKUKỌ NWA OGBÈNYÈ P.51-52

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

OSISI NÀ NDŪ ĀNYỊ P. 52-54

- Osisi nà ndū ānyị:* The importance of plants in our life
Ndū tụọ imē: When life becomes pregnant, she gives birth to strength. Strength in turn gives birth to wealth.
- Osisi:* Plants; trees
Ọnū: Influence. The wealthy one has the privilege of having a say in everything.
- Ike:* Here means power, influence, not necessarily strength.
- Zùọ àlà:* Rotten leaves feed the soil, and this fertilizes the soil which in turn feeds crops.
- Osisi gbaa egwū:* When trees are wafted by the breeze, foul air escapes bringing in fresh air: The sick are cured.

Ọ DỊNỌỌ KÀ M BURỤ NNỤNỤ P.54-55

(I wish I were a bird)

- Turụ ndụ:* I drink from the pool
Mgbè anya anwū
dàrà: At sunset
Ānyị anōghị . . We do not pay 'tax' or levies
Ruo nwa ñkù: Grow my little wings
Ahàa . . . bido
ukwe: I open my mouth and sing
Ọbàsị: God
Ākọọ m ñkù: I flap my wings
Pararam: The sound of the wings as they flap.
Ọkpòghò: Money; here 'transport fare'
Ogbè: A trunk that can serve as a sitting place
Ngà mmiri dọrọ: A water-logged place
Eghēghị ọnụ No interference from parents
Nzu . . . ñkà: Wisdom. The wise shall live long.

ZÈRE OHÌ P. 55-56

<i>Òwèrè:</i>	A small passage
<i>Ùhòchì Ñkwọ:</i>	A market-day, usually the second day in the traditional four-day Igbo week.
<i>Mbara èzè:</i>	A court in a family house
<i>Òzìgboñje:</i>	All at once; just immediately; no second wasted
<i>Mbàzù:</i>	A wooden stake used for digging up yams.
<i>Aghùghò:</i>	Craftiness; tricks
<i>Ngù:</i>	The chest
<i>Enyi m:</i>	My friends. Here used ironically to mock the giant rat.

HA GÀRÀ EJÌ MMÀ GBUTÙÒ NNUKWU QJÌ P. 56-57

<i>Òsimìrì:</i>	A large river; apparently the River Niver.
<i>Ûba:</i>	Population
<i>Ogò:</i>	Tall
<i>Àchàrà:</i>	Grass; weeds. The more you cut them the more they grow.
<i>Ojì:</i>	Iroko tree
<i>Ìmìrikìtì:</i>	Innumerable; many
<i>Àsụ nrì:</i>	This is a metaphorical way of saying that they are oppressed.
<i>Ûchu:</i>	Hard-working

ENWĒLA M N'ÓZU P. 57-59

	(Do not sing my praise only when I am dead)
<i>Ìgbe ozù:</i>	Coffin

<i>Ahuhụ:</i>	Suffering
<i>Ńdo:</i>	A word of comfort
<i>Ūwà jùrù m̀:</i>	The world rejected me
<i>... Sonyuọ okū:</i>	My light was blown out
<i>Nkita nwaanyi ziri:</i>	A docile and disciplined person.

M GÀ-ÀBU ŪDELE P. 60-61

<i>Ōmụ nnwā . . .</i>	
<i>aku nnwā:</i>	A mother who never derives any benefit from her children
<i>Ō gbuputa ò rikwa:</i>	This refers to the habit of the dog chewing the cud.
<i>Anụ ulò:</i>	Domestic animals
<i>Onye irò:</i>	I will have neither friend nor foe

GINÌ BỤ ANỤRỊ? P. 61-63

<i>Ulò akụ:</i>	Treasure house
<i>N'ugwu ruo nà ndidà:</i>	Both high and low
<i>Anụrị:</i>	Happiness as opposed to pleasure
<i>Obi ume àlà:</i>	Humility
<i>Àghara:</i>	Confusion
<i>Emume:</i>	Celebrations

ECHI DÌ IMĒ P. 63-64

<i>N'ogè gboo:</i>	In the past
<i>Nchèkwube nà èkpere:</i>	Faith and prayer

SECTION IV

POEMS ON POLITICS AND SOCIETY

IHE OKWÀ EKWĒ NÀ-ÈKWU P. 64

<i>Ihe Okwā Ekwē</i>	
<i>nà-èkwu:</i>	The warning voice of the crier
<i>O gbasāghị m:</i>	I am not impressed; I am not concerned
<i>Olā èdò:</i>	Gold(en)
<i>Na-adachigha āzy:</i>	Your language is falling into disuse. It is decaying
<i>Ọnyinyò:</i>	Mirror
<i>N'ime afo ndị</i>	
<i>inyom:</i>	In the wombs of your wives
<i>N'ime umụ ntā . . . :</i>	The reference here is to the belief of Reincarnation among the Igbo

AKWA ÀLA ÌGBO NÀ-ÈBE P. 65-66

<i>N'isū ohia:</i>	To be labourers, grass cutters, drawers of water and hewers of wood.
<i>Nà-ànyu osū:</i>	Futile
<i>Umù jiri . . . ọzọ ofe:</i>	You apply your wisdom to helping others but neglecting your personal interests.
<i>N'idà ajō ohia:</i>	To be abandoned by the evil forest.

AFRÌKÀ ENWERALA ÒNWE YĀ P. 66

<i>Ihe oma:</i>	It is a good fortune
<i>Nuria:</i>	Rejoice
<i>Àla kpōrọ nkụ:</i>	Desert; dry, infertile place

Tufià!: 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.

Afrìkà, òdo: Poor you, Africa!

IWE DÌ M N'OBÌ P. 66-69

Ñkapì: The musk-rat
Fùrù òpì: Ifù òpì—to blow a horn. The musk-rat makes a characteristic shrill sound as it runs or when confronted.

Àka onū: Ikā onū, 'to sharpen'; to look sharpened, hence long and pointed like the musk-rat's mouth.

Anà m àzo: I am fighting for my fatherland.
Okè: Birthright. literally—share
Ndị e rēfūrù èrefū: Those sold as slaves; those lost, missing
Onye ele . . . ànu
mmānya: Once bitten, twice shy.
Òfọ nà Ògwùgwù: Local shrines invoked when swearing.

MBỌ M NÀ-ÀGBA P. 69

Mbọ: Efforts
Ndị gboo: Our forefathers, ancestors.
Kwàkwàkwà: An ideophone describing laughter
Gbara izù: Talked in whispers; talked by signs
Mbè: The tortoise is used here as a symbol of wisdom.

Ndùri: The dove, is used here as a symbol of humility and quietness.
Okiri: A kind of bird,—the common Bulbul—is used here as a symbol of oratory.

Uzọ dị chiri-chiri: Rough road
Ò bulā: 'Even if'

EZI ONYE ÒBÒDÒ P. 70

<i>Gbùrùgbùru:</i>	Surroundings, compound
<i>Q zùrù ire:</i>	Control of his tongue
<i>Àsirì:</i>	Gossip
<i>Ògànihu:</i>	Progress
<i>Òkpọ àghara:</i>	Things likely to bring strife.

ÒBÒDO ĀNYỊ P. 70-71

<i>Ūba:</i>	Wealth like oil, minerals, agricultural products.
<i>Egbe:</i>	The kite. The Igbo hold that women should not eat kites. But have you been able to catch it?
<i>Àkù:</i>	Wealth, property
<i>Ugu:</i>	Pumpkin. Here it refers to the soup prepared from its vegetables.
<i>A nà-èle . . . nà mbe:</i>	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.
<i>N'òkòchì:</i>	In the dry season
<i>N'udu mmiri:</i>	In the wet season. The revelry and excesses of the dry season became obvious in the wet season.

SECTION V

ELEGIES P. 71-72

<i>Eyi:</i>	A hippo. Believed to be rarely seen in day-light.
<i>Dikē:</i>	An endearing appendage meaning something like brave, good, nice. The poet apparently laments the death of a close relation.

ÒDOGWU KÀBRAL, NÒDỤ MMĀ! P. 73

<i>Òdogwu:</i>	Great, noble, brave
<i>Oji:</i>	The iroko tree
<i>Wugharichaa . . .</i> <i>akwukwo:</i>	The fresh, blooming new leaves of the rainy season.
<i>Ifurù:</i>	Flowers
<i>Mkpu:</i>	Termite
<i>Àkìkà:</i>	A species of termites
<i>Ihi àlà . . . kafurù</i> <i>ya:</i>	He died struggling for his fatherland.
<i>Òbìrààbìà:</i>	A stranger, especially a foreign one
<i>Ólèé kwa nù . . .</i> <i>nọ ùgbu à:</i>	Where is your murderer now? Apparently referring to the (recent) overthrow of the Portuguese Prime Minister in 1974.
<i>Pij:</i>	An ideophone expressing the dying cry of an animal.
<i>Ihe bere 'pij':</i>	The job is almost finished.
<i>Ihe ahụ . . . tuọ àjà:</i>	Independence of Guinea Bissau
<i>Mkpukpu:</i>	Hunch-back. A popular Igbo swearing (cursing). If you repay my kindness with ingratitude, may you rue it with a hunch-back.



