

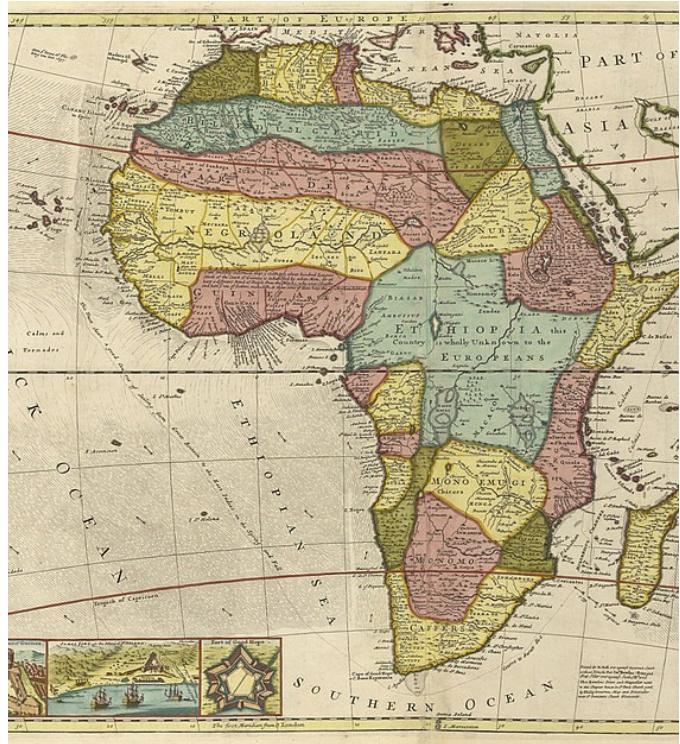
The Story of a Great Family



By **Chiwuikem Ihediwa**

Visiting Ihediwa

Africa —→ West Africa —→
Nigeria (Igbo land) —→
Imo State —→ Mbaise —→
Ezinihitte —→
Amumara —→
Otulu —→
Osobukwu/Umu osobukwu —→
Eletuo/Umu Eletuo —→
Ihediwa/Umu Ihediwa





Chiwukem Henry Ihediwa, is the second son of Godson and Grace Ihediwa, a grand son of Ihediwa Uda who begot Adannaya. Chiwukem is married to Beatrice Onye Ijeh, from Agbor in the present day Delta State of Nigeria.

Born on May 30th, 1960, Chiwukem attended St Matthias Anglican Primary School Akpodim from 1966 to 1970. And completed his primary education at St John's Anglican Primary School now Central School Amumara in 1973. He attended Ife Grammar School now Ife Secondary School from 1973 to 1978 for his secondary school education.

Worked briefly at Kingsway Store, Marina (1979), and Union Bank (Ojuelegba) Lagos, from 1980 to 1983. In 1984, he left Nigeria for United States to study Computer Science at Texas Southern University, Houston Texas. He graduated B.Sc., Computer Science in 1991. And started All Car Rental Services in 1992.

In 2002, he contested for Imo House of Assembly, Ezinihitte constituency. And in 2004, he joined Kellogg Brown & Roots Services (KBR Inc.) as a US Army contractor in Anbar and it's surrounding provinces of Iraq, and resigned in 2010.

Chiwukem holds a Master's degree (MBA) from Columbia Southern University, Alabama. He is a certified Professional in Human Resource (PHR) and has many certifications in Environmental Science and Safety. He owns Africalert Publications that published this book IHEDIWA HOUSE - The Story of a Great Family.

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3. R. T. Schaefer and R. P. Lamm; Sociology; (5th edition), p 364. Ibid. p 365

IHEDIWA HOUSE

The Story Of A Great Family

Compiled by
Chiwukem Ihediwa

Edited by
Felicia Abaraonye Nwalutu, PhD

Christopher Ihediwa
Chairman, Umu Ihediwa (2004 - 2018)

Elder, Nwannamegbulam Ihediwa
Family Head

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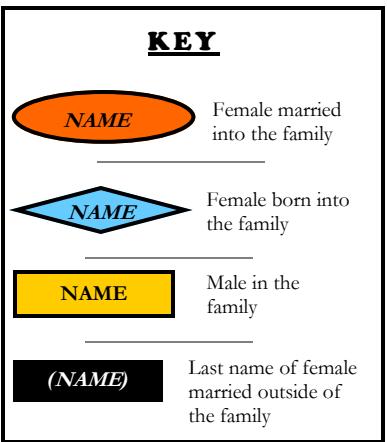
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Ihediwa House, the book, is written in memory of, and as a monument to our progenitor, our forbearer, our father **IHEDIWA UDA**, whose quest for knowledge had no boundaries. Ihediwa was blessed immensely by God with wealth, knowledge and offspring; thus he worshipped God. In this book He lives, He is celebrated; and we keep his legacies fresh in our memory as our brothers and sisters before us did.

When our father Ihediwa Uda passed away in 1938, the burden of family leadership fell on the shoulders of our most elder brother Osuagwu Jackson; with the help of our other elder brothers Olelewe and Nwachukwu, they were able to keep the family together through thick and thin. They followed the footsteps of our father. I say thank you to them. In this book also, Alaribe, who was the first Ihediwa to receive a standard school education, followed by Sunday, Ogu, Maduforo and Kwoke are celebrated. We celebrate also Njoku and Umunnakwe, who did not go to school but they embraced Vocational Training/Education, especially Umunnakwe, who rose to become a supervisor in the Imo State Civil Service. To Agbaraev, Anyanwu and Ogu, yes you died in your prime, but you all live in our memory through your offspring. To Ihuoma, Ikonna, Nmaji, Ekennaya, Betsy, Chinagorom and Nwahia, yes you are gone but never forgotten. To all our mothers: NneNgwa, Nwugo, Ekeagwu, Ononakpukpo, Nwanyiaka and Ekwerediye, we thank you all. You were good mothers. We ate in your kitchens as one family, and you cared

for us all equally, we celebrate you all.

Ikpeghe, Anokwuru, Egejuru, and Atashie, I thank God that we are here alive to witness the publication of our own book, a record that will live forever. It is with joy in my heart that I say ano kwuru lem.

Our father lived a decent life: A life without ambiguity. He told the story of his life, and his life philosophy by the names he gave his children. In Njoku and Nmaji, he celebrated fertility, tradition and faithfulness; with Ohuoba and Ikpeghe, he celebrated wealth, decorations and accomplishments; with Olelewe and Alaribe, he asked questions. With Umunnakwem he pleaded for common cause; with Maduforo he reminded himself and in Nwannamegbulem he recommitted his trust and reassured himself of his relatives. Egejuru he heard enough, Atashie he consoled, Agbaraevu he cautioned. And with Ogu, Chinagorom, he left it all to God. With Anyanwu he looked for strength, peace and solace. With Osuagwu, Ekennaya, he worshiped God. With Ihuoma, Nwakwuohe he blessed all, Anokwuru he is satisfied that he lived long enough.

To the future generations of umu Ihediwa, my father, your grandfather and great grandfather was a great man, a leader and most importantly a good man whom our God blessed, and through him, we are all blessed.

I wish you all God's guidance and protection.


Nwannamegbulem Ihediwa
Family Head 2017

May 24, 2017

The Chairman
Ihediwa Family Meeting

Dee Christopher,

I am writing this to make it official and to inform all that the book, Ihediwa House - The Story of a Great Family is about to be published. The purpose of this letter is to remove the blame from me by those who will say that they are/were not made aware of the publication of this very important and necessary book.

By this letter, therefore, I am asking you to inform all Umu Ihediwa at home and abroad to please submit to me, through my e-mail: chiwukem@hotmail.com, via the comment section on Facebook at umu Ihediwa group or to you - all and any copy of information that they deem fit/worthy to be included in this book: Items like historic family photos; child/ren names; information passed to them; history; stories; documents of importance; and any other item of value, that will tell our story: Who we are, and where we have been. Any item submitted after July 30th will be considered late.

To make it easier on you, Sir, I need information from Dee Simeon, Dee Chimezie, Dee Izuwa, and I need information on Dee Job, and his siblings, Dee James and Daa Titi, Joana and Priscilla, Umu Dee Mark and any other person who knows that he/she has not given me any information and/or updates.

Thank you and May the Good Lord keep and protect us.

Your brother,

Chiwukem

08/29/2017

Mazi Ihediwa, Henry:

Your chronological Literature, Ihediwa House, is a treasure worthy of reading and imitating. Your proud progenitor, Pa Ihediwa, and his late offsprings must be celebrating (high fiving) for this honor you bestowed upon them.

The book, Ihediwa House, has permanently kept them alive. It will also be very informative to the present Ihediwas, and the yet to be born, as their source of generational root.

A reader of the *Ihediwa House*, no doubts, is easily put in the memory lane of the person's family tree.

Congratulations to you and your family on this appreciative, valued, and thoughtful book.

Festus Okere, Ed.D, SK.

This book was started in 1988 as a family tree project but today it is not only a family tree, it is a family story. It is a history book - **IHEDIWA HOUSE** - The Story of a Great Family. It was in December of 1988, on my first visit from the US, that I met with Dee Silas. I wanted to know more about Ihediwa and Nwanyingwa just for medical history/health reasons. To know when and why they died and from what illness as we know that family medical history is important to longevity. At what age they died, how old were Papa Luke, Papa Jackson and Dee Chukwu when they passed away and what illness.

Although before this time I have already asked my father Sunday what changes he has seen since his birth. He responded: "It is like comparing day to night", meaning it's numerous: Seeing a whole community men, women and children naked; to clothing the same community; the emergence of Christianity; to the abolition of killing of twins. He witnessed not one educated person in a community but the entire community embracing education including Mark his nephew going to oversea and remarkably his own son Chiwukem going to the USA. He mentioned the Ogu Ndom of 1929 also called Igbo Women's War of 1929 or Aba Riot - a war fought by Igbo women of South Eastern Nigeria to stop the imposition/levying of community taxes on women and the Biafran war - a

war fought to stop the ethnic cleansing of ndi Igbo in Nigeria. He narrated how people walked many miles to get medical help, to trading with Opobo via the Imo river, to the introduction of Cassava into our food system, from seeing a Palm Tree (Wine) Tapper becoming a School teacher.

The next year 1989, Dee Silas asked Nzechinyere, Kelechi (Suku) and Chimerenma to go around the family collecting people's information so that we could establish a family tree for future references. But what will a family tree be without the story. This book - Ihediwa House, is the story. This is a compilation of stories as we heard it from our fathers about their father Ihediwa Uda, the much we could recollect. It is an effort to recreate his life to the best of our recollections,. It is about who we are; it does not stop with this edition. As more information continues to filter in so will the future editions have new information about the man Ihediwa Uda.

each other they ate together in one pot, also his sons wives (daughter in-laws) followed suit - there was no discrimination from any body of any kind in the whole family, it was this togetherness that made Ihediwa family what it is today.

IHEDIWA HOUSE THE GREAT FAMILY

Ihediwa Udah was a man of decency he never allowed people of questionable character to enter in his family for any reason

He was not a Christian or a church goer and yet he befriends Christians and church teachers in his community for example when the father of the former deputy governor of Rivers state by name Mr Ekeh was posted to the church at Otulu Amumara now Otulu Autonomous community, the church teacher Mr Eke became a friend to Ihediwa Udah. The church was built at Osobaukwu near Ahia Onye Odi Nkpa .

The area of the church building was called mission, the place is where Daa Ibe built his house as we where told history had it that the friendship between Ihediwa Udah and the church teacher Mr Eke made it easy for Mr Eke to marry Da Nmaji Nwanevu the mother of former deputy Governor of rivers state Dr. Frank Eke.

One would ask how I managed to know all this stories, the simple answer is that at the time I was serving De Sunday he told me many things about our father Ihediwa Udah, and my mother told me stories about our Father Ihediwa Udah which were worthy of note, she knew all about Ihediwa Udah's life more than the rest of his wives, this was possible because Ihediwa married her from babyhood and stayed closer with her than any of his wives till his death in 1938.

LANDED PROPERTY OF IHEDIWA UDAH

I am suggesting that all the landed properties of Ihediwa Udah should have a place in second edition of the book IHEDIWA HOUSE in the following order;

NAME OF THE LAND, LOCATION OF THE LAND, AND LIST OF PEOPLE WHO GOT THE SHARE OF THE LANDS IN VARIOUS LOCATION

IHEDIWA UDAH TOOK THE FOOT STEPS OF HIS FATHER

Ihediwa Udah aimed very high at things very important in life as at that time when people were ignorant about important things in life through acquisition of many lands, he married many wives to help him in his farm work thereby became a rich and a great man.

His father Udah Eletuo mingled with great men of unquestionable character, for example, Udah Eletuo married Ahiaukwa from a noble family in Umunachi village in Umu-dim Ezinihatte Mbaise ,Ahiaukwa was the mother of Ihediwa Uda also a great woman in her time, her daughter the sister of Ihediwa Uda Adanne as we use to call her was also a great woman in her time ,she got married at Okwuta. Amumara..

Ihediwa Udah married his first wife from a noble family of Ajaero in Umumanwiri in Ife na Owutu Ezinihatte Mbaise now known as Ife, he also married his second wife from another noble family from Obibi Amumara Ezinihatte Mbaise in Nwokeocha Abuba family know as “Ezi kwu”..

The rest of the wives were all beautiful and strong hard working, and intelligent they were all peace makers and loved

Ihediwa Uda: First and foremost I whole heartedly thank Chiwukem Ihediwa for taking up the challenge to compile this tapestry of Ihediwa Uda. This is a project that has taken years at the urging of Papa Silas Ihediwa. So as I go forward, I must congratulate all the Ihediwa family for their contribution to this project.

For anyone in most Igbo land and beyond the name Ihediwa conjures integrity, goodwill and service. It also shows a man who was ahead of his time, not afraid of change and willing, and able to adapt. When Chiwukem contacted me about writing the forward to Ihediwa House Project, I was a little taken aback. For one reason, I am one of the few people privileged to have had both paternal Grand Parents in the Ihediwa family during my formative years as such felt I might conjure some impartial feeling. Then I thought about it; who else to write it than a child and descendant of Ihediwa Uda. I feel very humbled to write the forward to the book/story, living testament of Ihediwa Uda.

Ihediwa Uda personified integrity. Ihediwa brought Okonko, a governing system with rules and regulations. He had to earn and command the respect of the member of the Okonko fraternity who dominated the government in Amumara. The Eze Okonko was the Head of Government at the time and the

members were highly respected and were men of integrity. He was a man of stature and commanded presence. Besides the Eze Okonko he held numerous titles, too many to mention. He had trust and confidence of the masses and lived a very religious life; after all he was the High Priest. Ihediwa Uda; and I say Ihediwa Uda for a reason; because there are a few other Ihediyas and our past sets the distinction from the others. Ihediwa is known all over Nigeria and beyond and the distinction comes from interaction with people and once you start mentioning the various Ihediwa Uda's sons, and their descendants; you, the interviewee becomes the interviewer. You see, the integrity instilled by Ihediwa Uda into his children lives on as all you hear are stories of integrity; you end up learning a lot of good things that you have and may never have known. Ihediwa Uda kept his word dealing with anybody, his word was his bond and this he instilled in his children and that has been passed on to his descendants. So Ihediwa name conveys integrity and therefore peace to any situation any descendant of Ihediwa Uda finds him or herself.

Goodwill, one of many attributes Ihediwa Uda instilled into his children. Ihediwa Uda never took advantage of any one. He steadfastly exuded goodwill in all his dealings with family, people and the general public. He lived at a time when it would have been easy for him to play the Machiavellian considering his

From Simeon Ihediwa

APPROVAL OF THE BOOK IHEDIWA HOUSE

I, Chief Simeon Ihediwa, happily approve the book IHEDIWA HOUSE and thank the author Mr. Chiwukem Ihediwa for the work well done on behalf of Ihediwa Uda's sons and daughters. I also thank one of our sisters in the name of Felicia Abaraonye Nwaluta [PhD] who took time to edit the book, IHEDIWA HOUSE in our Igbo proverb we say, "One who has person is greater than one who has money - Onye nwere madu ka onye nwere ego " I can name the book "One in town" because of the comprehensiveness, clarity and orderliness in its contents.

This book has added another development in Umu Ihediwa family meeting since its commencement in early fifties about sixty (60) years ago. I can not thank both of you enough. God will bless and reword you abundantly.

IHEDIWA UDA HAD MORE LANDED PROPERTY THAN ANY OF HIS CONTEMPORARIES.

I had an opportunity to stay with De Sunday for quite a long time he very often told me stories about our father Ihediwa Udah. Some of those stories include; (a) How he had lands more than any other sons of Udah Eletuo and Eletuo sons also .Ihediwa got those lands by merit and not by violence, that was done by farming on a particular land for more than three or four seasons consecutively. By so doing no other person will have right to enter such land. (b) Ihediwa Udah was highly respected in farming and that made him acquire more lands here and there and this prompted him to marry many wives to help him in his farm work

P.O. Box 26 Transvaal
via Mar-Lake-Nigeria
Mr and Mrs Agnes Sheldene
2110 Johnson Cir.
Hrv. 46 25510.

Dearly beloved,

Your letter bringing the great good news of the arrival of our big grand daughter - Adora Margaret Sheldene has reached us now to family.

We are all thankful to God for his great mercy and kindness. It is the greatest gift from the Almighty Father. He is such the world can not give. God alone gives.

We are grateful to both of you for your efforts - Please Congratulations to the 30 very beautiful pictures we great. They pictures actually explained every situation. It is lovely (by grand daughter).

According to native law and custom the entire family of Umukwata celebrated greatly in honour of this big blessing.

It shall in due course give thanks to God in the church. It will take me hundreds of pages if I were to elaborate on the joy this has given us. It/ I had posted some and neighbour greeting Cards before the letter came.

Greetings to all in our family over there. I expect a Card to my other Cg or being too.

Alphonsus - Imena
Nidawo - Enakwe & Gud.
All to best regards

wealth and status; Ihediwa Uda did not want any of that. Consistent story of him was that of goodwill, and man of peace and a man who stood for every thing good.

Ihediwa Uda was a man of service; to his family, community and the general public. He loved his family very much and instilled hard work and service in them. He took his service very seriously as he was part of every title-ship that elevated every leader during his time; this thereby helped him elevating his people. As Eze Okonko he brought Governing and Government service to his people; Ezeji Mbaise he brought leadership and service to farming; In Ohuoba he showed that you cannot only feed your family but can also feed the masses; In Ozo, he showed Princely leadership and service; In Eze Ifanum, he interceded for the masses and God as a High Priest; and in many other capacities.

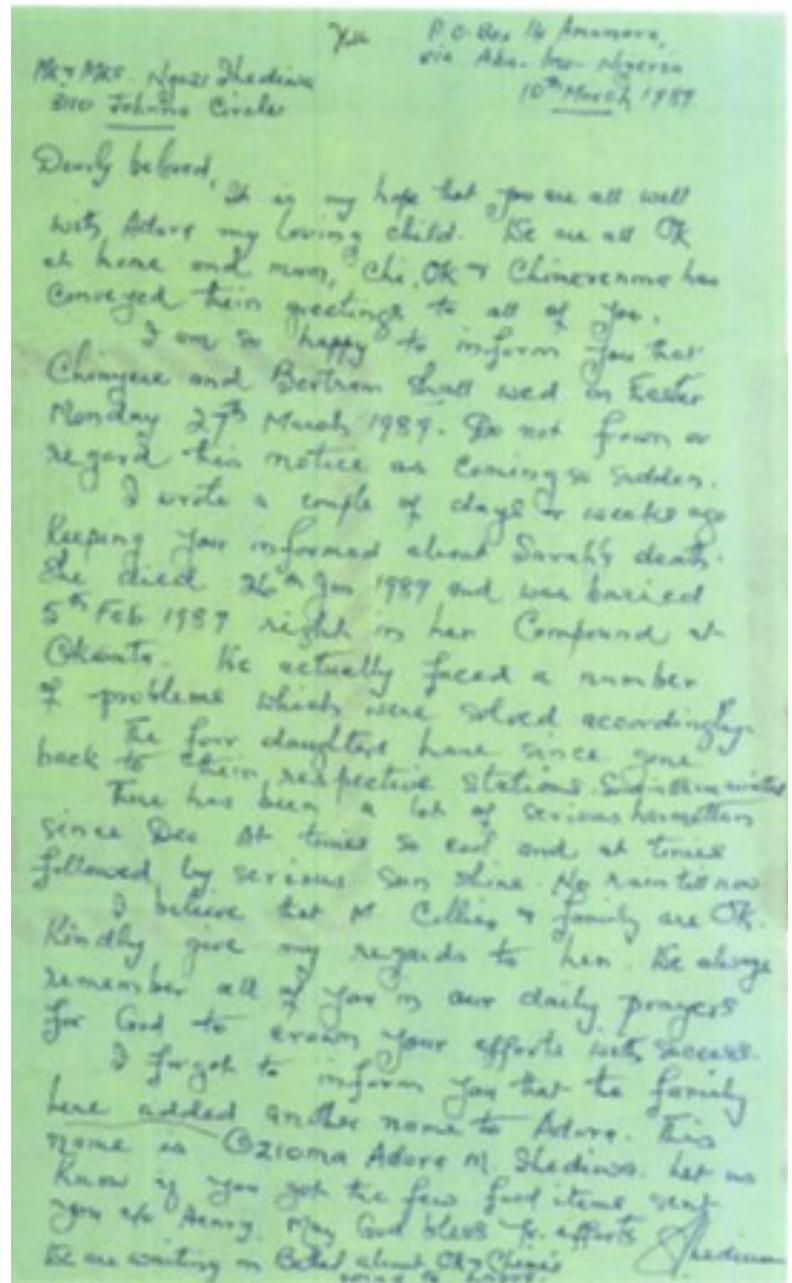
Ihediwa Uda was ahead of his time. Colonialism came to the Niger and gradually drifted to the Eastern region of Nigeria bringing with it religion and education. He did not attain any formal education but through Okonko he thought himself to write in Nsidiidi, the forerunner of the Igbo language. Ihediwa Uda was one of the first to send his children off to get education in far off towns; where they had to live and be tended by adults in other families he, Ihediwa Uda had entrusted them, his children in their care. This was

unusual in those days, Ihediwa Uda had the means and foresight and knew and embraced the value of education. He was indeed ahead of his time considering he had no formal education, he had the instinct and understood the value of education. He saw things clearly.

All the above attributes have continued to guide all the descendants on Ihediwa Uda as they continue to excel in all aspects of human endeavor.

This book is not a typical reading and serves a starting point for a tribute to the great one, our Father, Grand Father, Great Great Grand Father, Great Great, Great Grand Father, Ihediwa Uda, the man who set the high standards for all of us, his descendants, to follow, sustain, and nourish. We Salute your Body, Ihediwa Uda

Ngozi Chinedu Ihediwa
A Great Grand Son



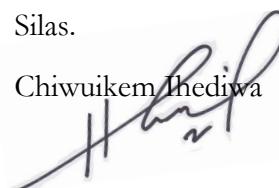
a plane at #800.00 from Port to Lagos. lucky enough Joshua saw Nzechi Nwankwo, to whom he narrated the object of his visit to Lagos. Nzechi gave him a Complimentary Card at the Ikeja Air Port - Ten Enogwe paid a Taxi #25.00 from the Air Port to the Bank in Victoria Island.

Getting to the Bank, he presented the cheque at the Counter. The Cashier suspected the Cheque and drew the attention of the Manager. The Manager ordered Mr. Enogwe to be detained pending Police arrival. He was in the Bank & classified as 419 till evening. Lucky enough Nzechi was phoned and after giving his evidence to Mr. Enogwe was his brother NMR Enogwe was allowed to go. He had paid #18000.00 plus #200 to Ikeja from Lagos. When left to go - he came to the Hotel in Lagos and the woman was no where to be found.

Some time too, a young man came to De Sunday asking him to give Christianity class with Cap, AKA etc for Henry who was to take part in Mbaico Students Cultural Show in USA or #400 for him to buy Tom for Henry. De Sunday was busy looking for the money - lucky enough Mark was home from UK. Mark asked the man who said he was from Mbano if Henry ever gave a letter for the materials. The man said his return was all in haste and that Henry had no time to write. Then Mark asked De Sunday not to give any money. At last Henry was contracted. It was faultless. Inform C.Y.T.O. Test going operate every where. Fed. Govt. is seriously looking for them. They clung to the time of medium.

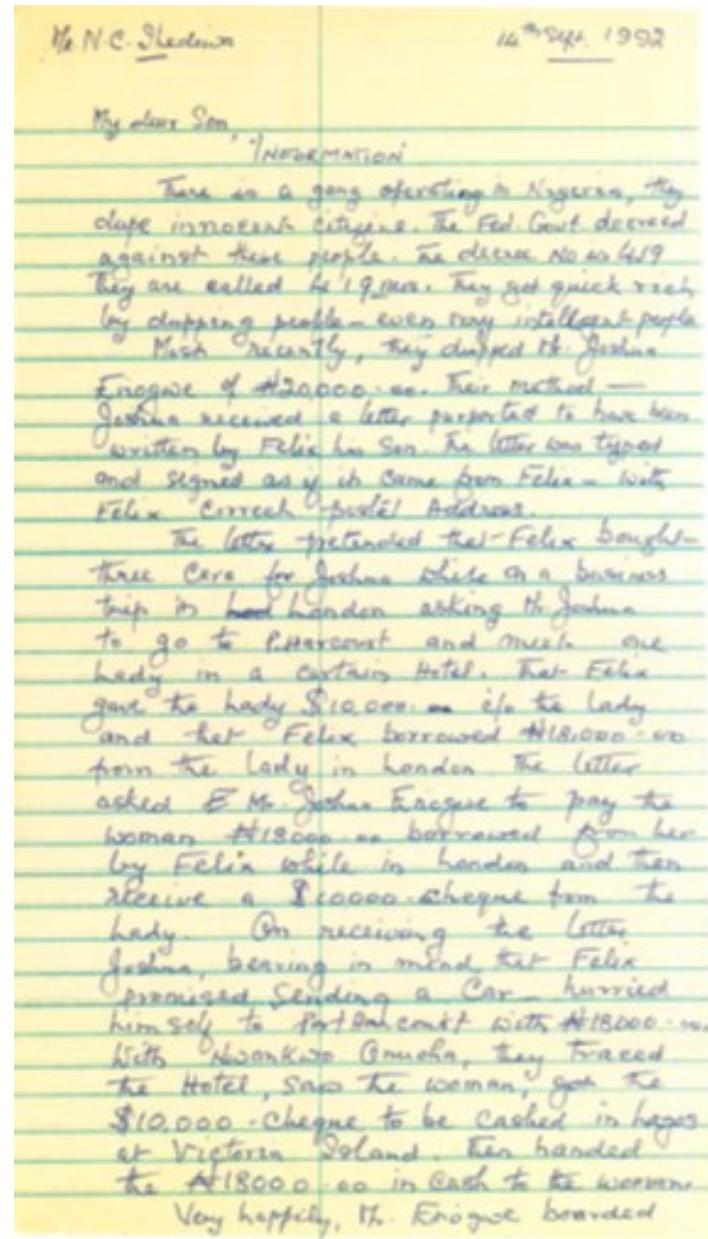
The Ihediwa family tree project was commissioned by Silas Ihediwa in December of 1988. The initial manuscript was done by Nzechinyere. Nzechchi, if not for your help in not only starting the book and your continued supply of information, including pictures, this book could not have been possible, therefore I thank you immensely. I must thank Dee Joe and Dee Christopher for their write-ups, recollection of stories told to them, and things that happened when they were young. To Felicia, who gave her school dissertation which was a compilation of live interviews she conducted while some of our fathers and mothers were still alive and well. She documented their stories which she submitted to us for this book. I thank you. To Daa Ikpegehe, Dee Sam I thank you for your contributions. To Dee Nwannam and Dee Emeka, I thank both of you. To my wife, Beatrice, who felt the anguish with me when I lost the first manuscript. I thank you very much. To Adannaya my daughter, I thank you for your interest in this project. To Nnanyereugo, you are an inspiration - may be you will arrange the next edition. I thank you in advance. I dedicate this book to the memory of my father Godson Ohuoba Ihediwa, who told me stories about his father and mother, and to Dee Silas.

Chiwukem Ihediwa



The man Ihediwa Uda was said to have been born about 1850 in Otulu Amumara, one of the towns that make up the current Ezinihitte local government area in Mbaise, Imo State of Nigeria. The question of his birth date was only a recollection, perhaps as told by his children and grand children. This is because there was no birth registry at that time in their town and even if there was, both his parents could neither read nor write and such consciousness of birth registration could have been totally lacking. His place of birth was in "Okpulo" an old residential site where the families that constitute Umu Uda (Children of Uda) lived until the 1940s when many of the Eletue and Uda children began to move closer to what they foresaw would eventually become a major access road inland which is the road from Umudim to Itu - the Local Government Headquarters today. It is this site that has become the present habitation of Umu Uda and Umu Eletue (Children of Eletue) people today. It is also a truism that one's birth place, like one's parentage is not the result of one's conscious choice and yet both invariably have considerable influence on one's destiny, as they had on late Chieftain Ihediwa Uda. According to history, the term "Otulu" suggests a people that are united in words and in purpose, who view themselves as one kindred especially, and designate themselves as Otulu Ukwu (the great Otulu). This term presupposes a people who collectively and strategically confront challenges and issues with one purpose. However, it does not suggest that every individual within this segment would deal altruistically toward everyone else. Rather it simply recognizes that individualism is a norm in Igbo society and as Rich-

A letter from Silas Ihediwa to Ngozi his son in 1992 informing him about con artists and their activities in Nigeria



wishes were dates.

Another interesting aspect of this writing may be presumably the information about Dorcas' leave. Her leave commences from 5th June and ends 17th July. What of mine? you may like to know. My leave begins on the 6th July to end on the early twentieth of the same month. Will this offer me the opportunity to reciprocate your visit? I hope so. It will be good however if you plan yours so that it will fall within the same period. If it is not possible from that end tell me and I will see what can be done about it. From the 16th If this desire fails, I am afraid we may not make a common trip to certain places and the chances of our seeing may narrow. I may be in Lagos by that time to explore possible avenues of improving my status.

In his lengthy letter as opposed to your telegraphic letters to me, Dddy Tasker greeted you He laid Lagos bare before me but his fail to inspire searching Enugu for Lagos. His letter will attract people in marshes and slums, I have not mentioned you to Lagos. Enugu you know, how preserved all its glories from time immemorial, the green highlands and undulating low lands ~~now~~ disappearing in the horizon still well off this place Do you remember our evening relaxation at the hill steps where we dared not go further to encounter the natives?

Let I forget Dede Nkara has described your success as one of the biggest achievement for the family in the year. What a settled man you are! My hope of seeing many whom I desire to see is so infinitesimally small that my leave seems to present me with difficulty. Work on this line of action and let us see if both ends will meet.

* Ever your loving brother Joe Wad.

ard Henderson points out in his epic study of the Onitsha Igbo "There is a king in everyman". Every Igbo community has to respect this truism consciously or unconsciously that the inherent spirit of the Igbo is based on personal achievement rather than ascription. In many societies in Nigeria, it is both a norm and a thing of pride for offspring to live on inherited wealth; but for the Igbo, your pride is based first on your own achievement. There is a slight shift in this value today as current Nigerian societies and government are neck deep with corruption and marginalization of any group that is desirous of self determination. Today, the rest of Uda Eletue kindred - a main component of Osobukwu, along with their other kindreds' in Osobukwu is not part of this study, as the current study is focused on the man Ihediwa and his life and times. Otulu people have always recognized five main ruling houses namely (Umu-Osobukwu, Umu-Ehi, Umu-Chirim, Umu-Osi, Umu-Okwo). However Amumara is subdivided into three main administrative groups known as Autonomous Communities for the purpose of administration and Otulu is one of those Autonomous Communities. This was carved out for administrative ease in the election process of an incumbent "Eze". This study is silent about those ruling houses as the man Ihediwa Uda is the focus of the present consideration. It was within UmuOsobukwu in Otulu ruling family of Amumara that Ihediwa Uda was born. He hailed from the Eletue ruling house and within the Osubu Ukwu macro-family. Osubu Ukwu, Umu-Ehi, Umu-Chirim, Umu-Osi, and Umu-Okwo belong to one mega family - Otulu, while Amumara is the mother community and a mega unit comprising twelve independent villages with three composite para-

mount rulers recognized by the current state administrative government in Imo State. Amumara on the other hand is one of the former sixteen towns comprising Ezi-nihitte a County/Clan in Mbaise Division of Owerri Province in the former Eastern Region of Nigeria. The Heart of Biafra, as Mbaise as known, was the homeland of Ahiaza Declaration in Biafra. Other towns Listed in the Imo State Gazette by 1984 were Eziudo, Eziagboru, Itu, Ihitte, Obizi, Udo, Oboama, Umunama, Okpofe, Onicha, Ife, Akpokwu, Umueze, Umuchoko and Umudim. Patterson, Defrancisco, Wood, Frazier and Crowder (1975) in their study, identifies four major types of family structure in the United States that might help our understanding of the nature of the family under discussion in Igbo land, a Biafran people, within the enclave Nigeria namely:

- “The traditional extended family, an interdependent social and economic unit, with each nuclear subfamily living in geographic proximity and depending upon the extended kin for major affective and instrumental resources.
- The dissolving or weak family in which most kin functions have been assumed by large scale formal organizations, leaving the nuclear family with few resources and few innate coping abilities
- The isolated nuclear family, a structure that retains fewer essential functions; these are concentrated in the family and are maintained with stability, although often at the expenditure of great effort to maintain family cohesion.
- The modified extended family structure, which con-

Letter from Joseph Ihediwa to his brother
Christopher Ihediwa (1964)

Ministry of Commerce,
Secretariat,
Onitsha, 16th May 1964.

(18)

My dear Christopher,

I regret, with all sincerity, the delay in writing you this letter, not because you expected you own copy of photograph but because I felt I must write you few days after you had departed. Thanks, in the one hand, must go to God who I exercised strict vigilance over your journey from Onitsha to your station. On the other hand I have to thank you, the aim of this letter, and commend your singular brotherly habit which you have displayed. It is my wish that you continue and other members of the family follow such foot-steps which lead to everlasting unity. What a happy sight to see you, Christopher, after your cold departure on the 4th or 5th December 1963. I don't remember exact! Cold on the ground that I staggered back to the house after helping you into the Ki-Kia bus. It is hard in this context to get you understand the joy your coming here gave me. Perhaps this frustrated hope will help you to understand me. What if I saw Dede Tom visiting me! Take it that if there was no outward sign to express how I appreciated your visit, it was because of minor problems which were encumbered my frontiers. Now every difficulty is resolved.

If may interest you to hear that we are now leaving in a clean room at 26 Boardman, where Geo left. It has been repainted and we pay £2 a per month. It took us time and money to make it a real living place. We are still retaining the workshop at £3 a month and I contemplate inducing Dede U in to close it and look for job. I want to help him in getting job at the Aba Textile Mills, but he may get one at the E.N.B.C. here. You know what happens if

LETTERS



sists of a coalition of nuclear families in a state of partial dependence" (p.1247).

This study identifies type one and type four families as representative of families found in upwardly mobile and geographically mobile aristocratic families in Igbo Land before 1940, which constituted the type of family Ihediwa established based on what obtained in his days. On the other hand type three families would be found among Ihediwa children, grand children and great grand children, as they have moved virtually into every part of the world establishing marriage ties within the numerous foreign geopolitical zones they find themselves including marriage with many foreign partners. The authors observe that type three family "maybe overrepresented in family therapy clinics because it is so vulnerable to stress, whereas the traditional and modified kinship families (type 1 and 4) are the more usual upper class and middle-class family that make successful adaptation." Their data suggest that "those working class and middle-class families who have lost their blood-marriage kinship system actively recreate a kinship system comprised of the functional kin of friends, neighbors, and associates" (p. 1248).

THE FAMILY IN IGBO LAND

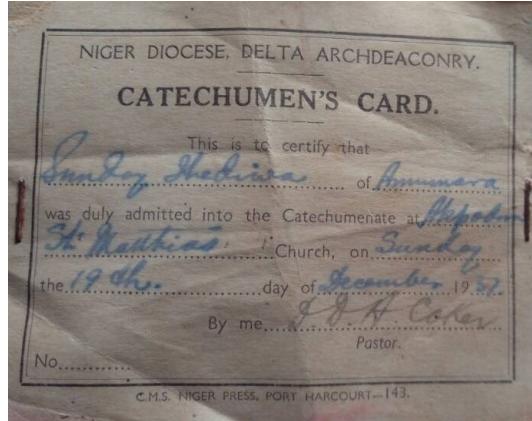
To understand the implication of these broad categories, it will be meaningful to first explain the various definitions attributed to the family. This would shed greater light on the place of the family in the life of an African especially in Igbo land. It would also help in our understanding of the significance of the ruling house in the life of the individual member especially as the ruling houses

represent macro-families in themselves. Sociologists Schaefer, R.T., and Lamm, R.P., Sociology (1995, 361 – 363), have differentiated between the micro and the macro -family. Under the micro-family, there is what is called the nuclear family. This refers to a man, his wife and unmarried children living together. The term nuclear family aptly describes this form of family pattern as it serves the nucleus, the core or foundation upon which larger family groups are built. Household, on the other hand is used to refer to related or unrelated individuals sharing a residence as well as people who live alone. However, in this study, it is difficult to come across households where people live alone. Households consisted most often than not, a man, his wife, or wives, children, grand children, servants, including daughters-in-law who may or may not be feeding from the same pot but live in the same house. A family where relatives in addition to parents and children – such as grandparents, aunts, uncles, - live in the same home is known as the extended family. In Igboland Biafra or Nigeria and elsewhere in Africa, especially in this study, the extended family usually means a situation in which relatives, including uncles, sometimes aunties and grandparents live in a large compound, each owning his own homestead. The Igbo type of extended family system includes several units of nuclear families residing in one large compound. This offers great advantages in terms of crisis such as death, but sometimes, it also works contrary in such fatal cases as death where superstition is very rift in many communities and where hard widowhood rites are or were strictly adhered to. The husband's extended family could be a real thorn in the flesh of an unfavoured daughter/sister in law. Divorces were rare in Igboland. The ex-

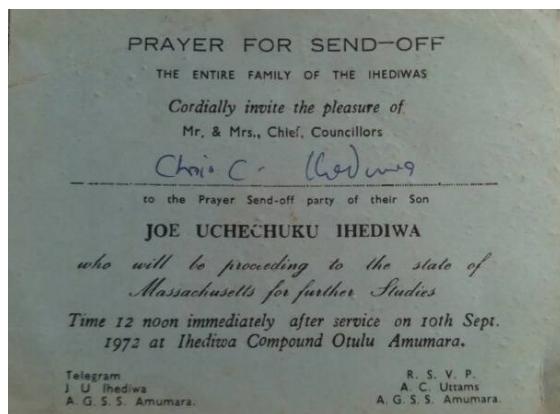
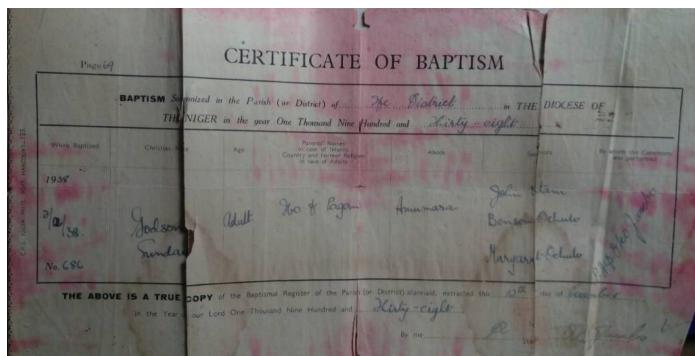
Few pages from Goodson Ihediwa's Diary

<p>Retired Teachers of Mbaria continued to travel to Abu Mbaria Subsecretary office for payment and assessment</p> <p><u>Death</u> 4/9/97</p> <p>David Nwakwukwe Mediwa died on the 4/9/97 after brief illness</p> <p>Grace Mediwa left 21/11/97 for Lagos on her way to U.S.A.</p> <p>* Planting of the 1st Tijue at back yard 16/3/98 followed the following day at the back yard</p> <p>* The 1st planting of Tijue 1998 was 23 March absent 12 were planted.</p> <p>Fortunatus Mediwa 17/1/99 by the help of God left for USA on 17/1/99</p> <p>In the month of April 1999 he sent me the sum of 100 dollars</p>
<p>Silas fell ill 'stroke' & died on the 13/4/98. I am 1/4/98 Buried on the 15/4/98 Ihoma John gave me #800 1/4/98</p> <p>I received the following follows</p> <ol style="list-style-type: none"> 1. Eluwa one bottle wine 2. Mr Oguama #70.00 3. Mwananam Mediwa #100. 4. Nnachiri " #100 and one bottle wine 5. Felix Mediwa one bottle wine 6. Nnaji's son Ezeudu one bottle 7. Chukwuji Jap's wife #100 and one bottle. 8. Seson Onyagon 2 cola pads 9. Fredericks Udoji some fruits 10. Sunday Ebeana (Ogisi) bottle 11. Jean's husband one bottle <p>Planting of one Tijue 30/1/97 Planting of 9 " 3/3/97 " 2 " 12/2/97</p>

<p>HENRY'S MARRIAGE MATTERS The sum of 10,000. naira was sent to me through Nzechinaya on his way from Lagos to Enugu from Chiwukwe and Uchechi March 1997</p> <p>Nzechinaya was sent to Agbor with the sum of #2,000 naira 15/3/97</p> <p>To Abu to see Vin #250.00 18/3/97</p> <p>To GRACE FOR Cola #500 20/3/97</p> <p>27/3/99 Albert Mr. Albert Amehi came this morning and collected the following from me #120.00 identically card. Authority for payment of retirement benefit</p> <p>18/12/99 — Chima Nwachukwu gave me the sum of #200.00</p> <p>G. Ihediwa</p>
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Godson Ihediwa Catechumen's Card in preparation for his Baptism 1937. Below his Baptism Certificate 1938



Send off invitation card for Joe Ihediwa (1972)

tended family system could be a strong wall of support in such devastating moments. The extended family provides succor in times of misfortune or illness as a result of family members' readiness to assist and give needed emotional support. The extended family constitutes a larger economic unit which might mean the difference between prosperity and failure for a peasant farming community like Otulu in Amumara. The Otulu people and by extension the Amumara people are exogamous people, that is they practice inter marriages with non related people outside of their immediate kins or blood relations. The advent of western education and Christian religion introduced monogamy not as a new form of marriage but rather as a form of marriage to be desired. Monogamy describes a form of marriage in which one woman and one man are married only to each other. However, in some cultures like that of the United States, serial monogamy is more prevalent. This is a situation where a person is allowed to have several spouses in his/her life time but can only have one spouse at a time.

This type of marriage is neither encouraged nor sustained in Igboland because divorce is frowned upon and those who get involved more than necessary are regarded as irresponsible or difficult to manage. In such situations, women always come off the worse in such relationships as they are derided even, by the womenfolk than any other group of persons. In addition, some cultures privilege certain categories of women to have several husbands. This was the case with the Akpabioanwan among the Ibibio of South-eastern Nigeria or the Adegbé of Midwestern Nigeria in precolonial Nigeria. Among this category were certain water-priestesses too. However, this culture has died out, with increasing conversion of people to the

Christian faith and the acquisition of western education. What still remains prevalent is the marriage of several women simultaneously by one man. These types of marriages are known as polygamy. Anthropologist George Murdock has shown from his studies that more societies prefer polygamy to monogamy. According to Murdock, out of the two types of polygamy which I described above, most cultures endorse polygyny. This is a situation where one man marries more than one woman at the same time. The various wives live as sisters, who are expected to hold similar values and have already had experiences of sharing a household. In polygynous societies, it has been found to be true that few men actually have multiple wives. Most individuals live in typical monogamous families because the possession of many wives is viewed as a mark of status. This was typical of the Igbo and several societies in present day Nigeria or the geopolitical zone known as Biafra. Only the very powerful and relatively affluent possessed several wives and owned large households. It was a period when the young men had to patronize the goodwill of the very rich few, by willingly pawning themselves or even their households in exchange for protection. It was therefore the duty of the elderly, powerful man to consider whether or not to marry for the young men in his domain.. He also decided when he, if he wanted, would take out titles for the younger men under his authority. In most part of Nigeria then, until he married for them and took out titles for them, the said young men continued in servitude, even within their households. But for the Igbo, each individual young man was encouraged to aspire to live above his current state through hard work, humility and honest striving for excellence and ac-



Benjamin, Nnanyereugo, Judith, Innocent, Bridget, Christopher, Chukwunyere Martin, Noble, Chidiebere, Pamela, Uchenna, Chidindu, Chidiebere, Alphonsia, Osinachi, Amara, Beatrice, Adaora, Adannaya, Ngozi



Abiaziem



Munachi, Chikamjika, Uzoamaka, Chimdi, and George



Esther, Chinasaekpere



Ethelbert, Ikpeye, & Chiwuikem



Gaberiel, Chiwuikem, Obaro, Uchenna



Emmanuel, Chiwuikem, Adanny, Chigozirim, Beatrice & Uchechi



Amara, Victoria, Ngozi, Chiwuikem



Uchenna, Oluchi, and Chisimdi



Judith,
Nnanyereugo,
Benjamin

compliment. This was the true meaning of Igbo individualistic personal philosophy and the truism that there is a king in everyman, because through hard work and dedication the Igbo have survived very hard times due to colonization and re-colonization by first the British and second the British engineered stooge, the Northern part of Nigeria the Hausa/Fulani oligarchy that has ruled Nigeria since independence in 1960.

DESCENT PATTERNS: WHO ARE OUR RELATIONS

Roots by Alex Haley made sense to so many people in Nigeria, elsewhere in Africa and in the Western World – when it was released in the 1970s and later serialized in movies. Beginning with the stories passed down by his grandmother, Haley was able to trace his ancestry back to Africa – to a man named Kunta Kinte who lived in Gambia, West Africa, and was brought to the United States in chains by slave dealers. Similarly today, many of what we know of our roots consist of stories handed down from elderly members of our families. By listening to them tell us about their lives and about the lives of our ancestors who died long before we were born, we learn more about the lineage, about Igbo societal core values which also reflects societal patterns that govern descent. In every culture, parents begin from infancy to introduce their relatives to children, teaching them to show respect and emotional attachment towards their kinsfolk. This state of being related to others is called kinship. Kinship is culturally learned and is not totally determined by biological or marital ties. For example, adoption creates a kinship tie, which is both legally acknowledged and socially ac-

cepted. Ezeji is a status builder, it legalizes individuals that are able to sponsor themselves for this title into the community of elders in the domains in which the title was recognized and accepted meaning within the sixteen Ezinihitte macro communities. And for the initiate a legitimacy, which is socially and culturally renowned, acknowledged and accepted in political, economic, social and religious issues. Ezeji title where not obtained by a slave born or foreign born (meaning internal intra migrant individuals) could not even place such an initiate above the free-born members of a family who have not distinguished themselves in yam farming. Though this is strictly dependent on whether such initiates have been able to acquire other titles like the Okonko etc. Ihediwa's life typifies many of these achievements and therefore he became distinguished above his equals as his story would make clear. The implication of this is that the family and the kin group are not necessarily the same. While the family is a household unit, the kinsmen do not necessarily live together or function as a collective body on a daily basis, unless when occasion warrants their coming together either to resolve a judicial matter affecting a member or members of the same kin group, or death, marriage, title taking by the women or as maybe stipulated by the kin group monthly, or quarterly or biannual kinship gathering or get together. These kinship ties frequently create obligations and responsibilities. In Otulu Amumara Mbaise when a member of a kin-group dies, it would be the responsibility of the kinsmen to rally round the bereaved family and arrange for the burial of the deceased. The Umunna (kinsmen) places financial obligations on all adult male and female members of the initiates natal family who not only contribute the



Chidindu, Victoria



Grace, Adaku (1964)



Innocent Ihediwa's Wedding



Chidiebere, Ezechinyere and Nnadozie



Alaribe, Obioma, Josephine, Adamma, and Christopher (1947)



Ikpege



Chinoso, Iheanychukwu, Chidere, Nnamdi Enyichukwu & Stella



DC & KC families in London (2017)



Oluchi, Judith, Beatrice, Esther & Uchechi (Dallas 2017)



Beatrice, Chiwukem, Adannaya, Alphonsia, Oluchi, Ngozi TJ in front



Chiwukem, Bethel, Bethel (Silas), Felix, Munachimkwu & Emmanuel (Iriji 1982)



Back Row, Munachi, Uzoamaka, George
Front, Chikamjika & Chimdi (London 2017)



Nkeoma & Brenda

money required for the cooking, but are said to be the ones carrying the sole burden of the financial cost of the funeral in principle. However in practice these responsibilities have devolved to the Onu usekwu (the household unit) of the affected persons due to a system of gradualism or systematic impoverishment of the Igbo community especially since after the Biafran civil war in 1970 and getting more severe by the current Buhari government. They also share in the joy of the success or shame or the failure of their members. The identification of the kinship groups depends on the principle of descent, which assigns people to kinship groups according to their relationship to an individual's mother or father. Schaefer and Lamm have identified three principal ways of determining descent. The system of bilateral descent implies that both sides of a person's family are regarded as equally important. No higher value is given to the brothers of one's father as opposed to the brothers of one's mother. "Most societies- according to Murdock, 64 percent – give preference to one side of the family or the other in tracing descent. Patrilineal (from Latin Pater, "Father") descent indicates that only the father's relatives are important in terms of property, inheritance, and the establishment of emotional ties (in Schaefer and Lamm, 1995,p. 364) However among the Igbo of Eastern Nigeria, while it is necessary for one to know his bilateral kin groups, the inheritance of property, establishment of emotional ties and attaining to some ascriptive positions depends on whether a person's mother was properly married in the first instance. This is because women in Igbo land were not expected to reproduce for the streets. Each child in Igbo land is expected to have and know her/his father, and

each father is expected to have married a woman before making any claims to her off-springs, otherwise children born outside marriage although deemed disgraceful to parents nevertheless belong to their mother's family and her father's lineage. They also do receive inheritance from their mother's lineage or family. The bride price paid on a daughters head entitles her husband to possess her offspring and her body, but not her head as women before Christianity were supposed to be returned to their fathers' lineages at death by her husband and his kinsmen. In other words, every child in Igboland is accounted for both in life and at death. Conversely, in societies which favour matri-lineal (from Latin Mater, "mother") descent, only the mother's relatives are significant; the relatives of the father are considered unimportant for them or even by ensuring that his daughter returned with all her offspring back to his home. In Igboland, and Mbaise the birth place of Ihediwa, both patri and matri lineal descents are viewed with ascending order of importance. While inheritance is through the father, the mothers line could entail emotional and psychological cushioning in challenging and difficult times, hence the Igbo say "nneka" (mother is supreme). The Mbaise Igbo have always recognized the important place of women, and their being great partners in the family, making the difference between riches and poverty. Women and men tend to strive together to bring up their children and nurture them in such a way that they would be useful to the society and family. It is not clear when children began to be publicly addressed by their father's names. It is likely that from the sixteenth century when the most parts of Igbo land were still in the process of migration and facing greater challenges in the form of military



L-R: Nonso, Chinezz, Chuka, Grace, Simeon, Chukwuemeka, Chibueze, Uche



L-R: Kelechi, Nzechinyere, Adaku & Chimerenma



Joseph and Dorcas



Front L-R: Chinanu, Felix, Faustina, Felix Jr
Back L-R: Jerry, Sandra & Nnaemeka



L-R: Rev. Okechukwu, Chinyere and Grace



Okezie, Mark, Adanna, Charity & Ihanyichukwu



Back Row: Chiwukem, Ihediwa, Benjamin
Middle Row: Chukwuka, Chukwuedo,
Uchechi, Adannaya, Beatrice
Front Row: Oluchi, Ikechukwu, Chigozie,
Chiamaka, Kobi, Judith, Nnanyereugo,
2017 Dallas Osinachi's wedding



Chinyere Silas Olelewe's Wedding (© 1986)



Uchechi, Adaku, Oluchi, Godson, Fortunatus, Chiwukem, Grace, Benjamin, & Nzechchi (1983)



Uchechi Sunday's Wedding (© 2014)



Barrister
Chimerenma
Ihediwa



Sitting on the floor from L-R: Emmanuel, Ugomma, Rose, Chibuzor Middle L-R: Philomena, Jerome, Theresa, David Standing L-R Stella, Felicia and Nickolas



Fortunatus Ihediwa as a
US Marine 2002 Operation Iraqi Freedom



Emmanuel & Chinyere



Jerome & Theresa



Chinyere

attacks, that patriarchy became desirable and given greater recognition. However, by the seventeenth century when the Nupe menace threatened settled communities in the Bight of Biafra, and the Trans Atlantic slave trade had begun at Portharcourt, Egwenga and Opobo sea ports, men began to wield greater power. Powerful men also arose to either challenge or collaborate with both the Nupe and European invaders. Women began to hold low status in the society and were rarely accorded full and equal rights within the legal system. Poorer men and the weak were equally oppressed especially as the title institutions underwent radical transformations, having several hierarchies, with membership fees placed above the reach of the common people. This was a period when the gerontocrats or “senior” men (Ogaranye) wielded almost absolute power. A young man was not free to acquire a wife, unless, the head of the family married for him. It was a period when fear reigned in the land. Patron-clientage became the order of the day as might made right. This approximated to the period when the man Ihediwa distinguished himself and rose above his equals and became an accomplished farmer, and most importantly; a spiritualists and a mediator between God, gods and men within his environment which earned him lots of recognition and wealth. Subsequently, the advent of the Royal Niger Company and the introduction of company rule began to introduce a gradual change. The superior military might of the company brought such freedom that not only threatened gerontocratic rule, but finally subverted it and enthroned egalitarianism in communities within Igboland.. By 1900 when the British colonial flag or the Union jack was hoist-

ed in the company's premises, coupled with the introduction of Christian religion and western education, the common people not only realized that their hour of freedom was at hand, but went further to seize the opportunity to lead each man his separate and independent life in many parts of the Bight of Biafra. It was during this period that both men and women got much involved in the production of cash crops which was in high demand by both the Royal Niger Company and the John Holt Company. Marital relationships became neither male dominated nor female dominated. The family became more egalitarian than ever before. Spouses began to see themselves as equals. This does not indicate that each decision is shared in such matters that concerned a particular segment of the family. Pattern of authority began to be increasingly streamlined along parallel lines. For example, mothers began to hold authority in some spheres, which included feeding of the household, and questions affecting the women folk and certain crops became increasingly associated with each gender. Fathers on the other side took up more administrative matters affecting the family or the kin group, minor judicial matters, as major ones were referred to the British courts of law. The question of procuring a wife for a son became in some families, joint concern of the parents, in others strictly the concern of the fathers. Yet in some families where the women were wealthier than the men, the onus became the women's to procure wives for the young male members of the family. In many respects and to a large extent, Mbaise communities became increasingly egalitarian.



Okwudiri, Nmgbede, Grace, Adaku, & Chiwuikem



Stella, Uchechi & Ngozi



On the floor: Sophia, Victoria
Sitting: Nee, Irene
Standing: Eleweuwa, Ejeguru



Sunday Godson saying prayers/blessing with kolanuts at Ihuoma's traditional wedding.
Standing next to Godson is Fortune (2003)



Front, l-r: Ngozi & Chioma
Back, l-r: Adanna, Ama, Onyinyeche, Joy, Onywuchi,



Sitting L-R Joseph, Paulina Okejiegbe from Okigwe, Christopher, Back L - R Chimezie, Dorcas (Paulina was a classmate of Dorcas in Egbu Modern School in 1959) 1959 Photo.



Benjamin, Uchechi, Grace, Nzechinyere, Ngozi, Chiwukem, & Fortune
Nzech's Wedding (2007)



Beatrice, Chukwunyere, Chiwukem, Nzechinyere, Oluommachi
(little girl) Nwanyieze, Ngozi, & Adannaya.
(Grace Ihediwa burial 2016)



Adanna, Dorcas, Obinna, Uchenna & Christopher Uzoigwe

THE ROLE OF THE FAMILY

More than a century ago, Fredrick Engels, a childhood friend of Karl Marx, described the family as an instrument or agent of social inequality as a result of the role it played in the transfer of power, property and privilege. “More recently, conflict theorists have argued that the family contributes to societal injustice, denies opportunities to women that are extended to men, and limits freedom in sexual expression and selection of mate.” (See Schaefer and Lamm, p. 365); as true as this statement was for most European communities and their offshoot in North America, it was definitely different for the Igbo of South Eastern Nigeria or what is known today as Biafra. Men and women had always maintained a degree of autonomy and self determination relevant to function independently and relative to the degree of freedom available to every individual living within that dispensation. As Schaefer and Lamm suggest, “that in order to evaluate such issues, it is helpful to use the tools provided by the functionalist perspective, which encourages us to examine the ways in which an institution gratifies the needs of its members and contributes to the stability of society. The family fulfills a number of functions such as providing religious training, education, and recreational outlets. Yet there are six paramount functions performed by the family; these functions were first outlined more than 60 years ago by sociologist William F. Ogburn (Ogburn and Tibbits, 1934 in Schaefer and Lamm, 1995, p.365)”.

1. Reproduction. For society to maintain itself, it must replace dying members. In this sense, the family contributes to human survival through its function of re-

production.

2. Protection: Unlike the young of other animal species, human infants need constant care and economic security. Infants and children experience an extremely long period of dependency, which places special demands on older family members. In all cultures, it is the family that assumes ultimate responsibility for the protection and upbringing of children.
3. Socialization: Parents and other kins monitor a child's behaviour and transmit the norms, values and language of a culture to the child... Of course, as conflict theorists point out, the social class of couples and their children significantly influences the socialization experiences to which they are exposed and the protection they receive.
4. Regulation of sexual behaviour: Sexual norms are subject to change over time (for instance, changes in customs for dating) and across cultures (Islamic Saudi Arabia compared with more permissive Denmark). However, whatever the time period or cultural values in a society, standards of sexual behaviour are most clearly defined within the family circle. The structure of society influences these standards so that, characteristically in male-dominated societies, formal and informal norms permit men to express and enjoy their sexual desires more freely than women may.
5. Affection and companionship: Ideally, the family provides members with warm and intimate relationships and helps them feel satisfied and secure. Of course, a family member may find such rewards outside the family – from peers, in school, at work – and may perceive



Nwaoto Martha



Nzechinyere, Iheanyichi, Chinyere, Kelechi
During Chinyere's wedding in Lagos



Adinidu



Theodora, Osinachi, Chukwudi, Chiama, Onuawuchi,
Innocent, Chinonso, Chibueze, and Chidiebere.



Mark Onwuahara



Nkeoma, Nzechinyere, Chimeremmma, Dorcas, Okechukwu, Stephanie



Joana, Ejeguru, Priscilla



Grace, Adaku and Nzechinyere



John, Eleweuwa



Adaku and Gabrieline



Ngozi, Vincent and Joe



Chinna, Sorochi, Oluchi, Benjamin, Nzechchi, Chimerenma, Kelechi, Ihuoma Onyekachi, Ugochukwu, Adaku and Okey

the home as an unpleasant place. Nevertheless, unlike other institutions, the family is obligated to serve the emotional needs of its members. We expect our relatives to understand us, to care for us, and to be there for us when we need them.

6. Providing of social status: We inherit a social position because of the “family background” and reputation of our parents and siblings. The family unit presents the newborn child with an ascribed status of race and ethnicity that helps to determine his or her place within a society’s stratification system. Moreover, family resources affect children’s ability to pursue certain opportunities such as higher education and specialized lessons.

From the above functions, it is clear that the family has been assigned at least six vital functions in human societies. Whether the family can fulfill these weighty obligations or not, is what we shall turn our attention to in examining the family background that late Ihediwa Uda established, the extent to which these functions of the family were actualized in his life and how he applied his personal experiences later in life to his own immediate or nuclear family as a father, husband, son/son-in-law, brother and uncle.

IHEDIWA UDA BACKGROUND AND FAMILY

Legend has it that Anucha was among the great warriors who immigrated from Otulu Ahiara (the land of tall and fierce warriors) in the present Ahiazu Mbaise Local Government Area of Imo State, to defend Mbaise in the 1760 territorial war between the Mbaise and Ngwa

people. The belligerent duo were contending for among other things; the rights of ownership to the Imo and Nwojii Rivers, the trades, commerce and agricultural values. After the war, Anucha and his warrior group settled at Amumara Okahia (near the Imo River) and became a part of a clan in Amumara called Adakam. Adakam is the name given to the river area people of Amumara by Ijo/Ghana traders - meaning self-control or down to earth people. Anucha (1743 -1793) was the son of Ugiri. Ugiri (1713-1773); the son of Nwaoda Nfanfa (1683 -1753). Okoroafor, the son of Anucha begot Eletuo, who in turn begot Akpu, Uda, Onunegbu, and Lule. Ihediwa was the fourth son of Uda. Among the sons of Uda were: Nwanevu, Onuoha, Ikechukwu, Ujonko, Amugiri and others.

This first edition is reconstructed around the man Ihediwa, his life, his times and his generations.

WHO ARE OUR AUDIENCE?

The final receiver of a communicated message is the audience. A message that normally comprises of data or information is passed through a channel (either print or electronic medium) to the receiver who in turn decodes, and digests the content and sends a feedback. This is the process of communication. These narratives are presented verbatim as told by the individuals themselves as they saw it or as they were informed by their forbearers. This book is intended to serve as a generic medium that could be used for both academic research and personal consumption. This book was conceived, articulated and actualized within the socio-cultural genre of Mbaise locale in Igbo land of Southeastern Nigeria. It is a continuum, therefore leaves ample space for further investiga-



Squatting from left to right: Joyce, Fortune, Nwanyieze, Obinna Ekwonye, Nnochiri
Standing: Angelica, Lovelyn, Gift, Silas, Ihedi, Chimeremmma, Nzechchi , Felix, Adaku
1991 Matriculation Ceremony at Poly Tech, Nekede



Godson, Bethel, Grace, Chimerenma, Adaku, Nzechchi, Kwuoke, Bertha, Annah



From left, Kelechi, Promise, Nnadozie, Felix, Chinonyerem, Emmanuel, Benjamin, Silas, & Godson

tion, constructive criticism, deconstruction and contribution from the audience.

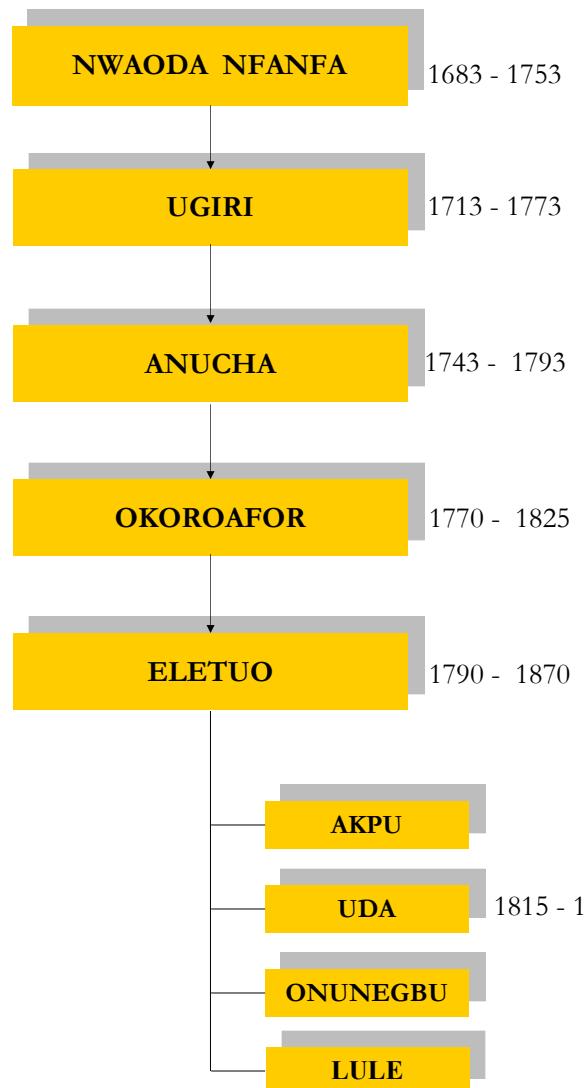
By

Mrs. Felicia Ihuoma Abaraonye Nwalutu, PhD

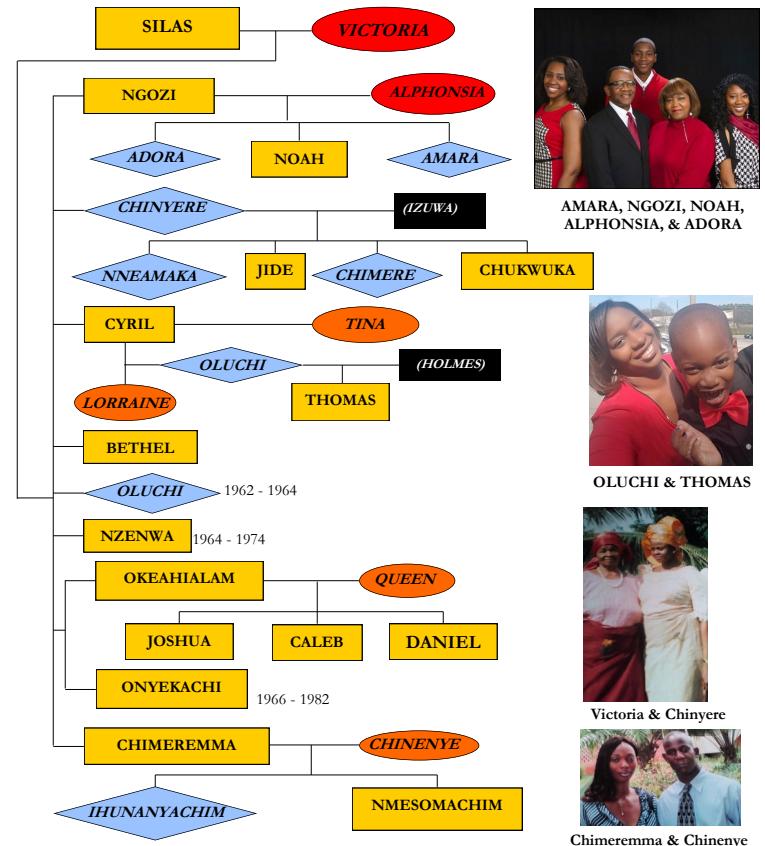
Felicia Ihuoma Eleweuwa Olelewe Ihediwa, is a great
grand daughter of Ihediwa Uda.

PICTORIAL GLOSSARY





(Husband: Batram Izuwa, Children- Amaka Izuwa, Chukwuka Izuwa, Jidechi Izuwa and Chimereugo Izuwa)
 Cyril Ikechukwu Ihediwa second son married to Tina Ihediwa (Daughter: Oluchukwu Ihediwa, Grandson Thomas)
 Bethel Chinazor Ihediwa third son
 Oluchukwu Ihediwa (Late)
 Nzenwa Ihediwa (Late)
 Okeahialam Rogers Ihediwa, fourth son married to Queen Ihediwa, children: Uchechukwu, Celeb and Daniel)
 Onyekachi Ihediwa (Late)
 Chimee Nkemjika Ihediwa last son, married to Chinenyeyeoke Ihediwa: Children, Ihunanya Ihediwa, Ebube Ihediwa and Nmesooma Ihediwa



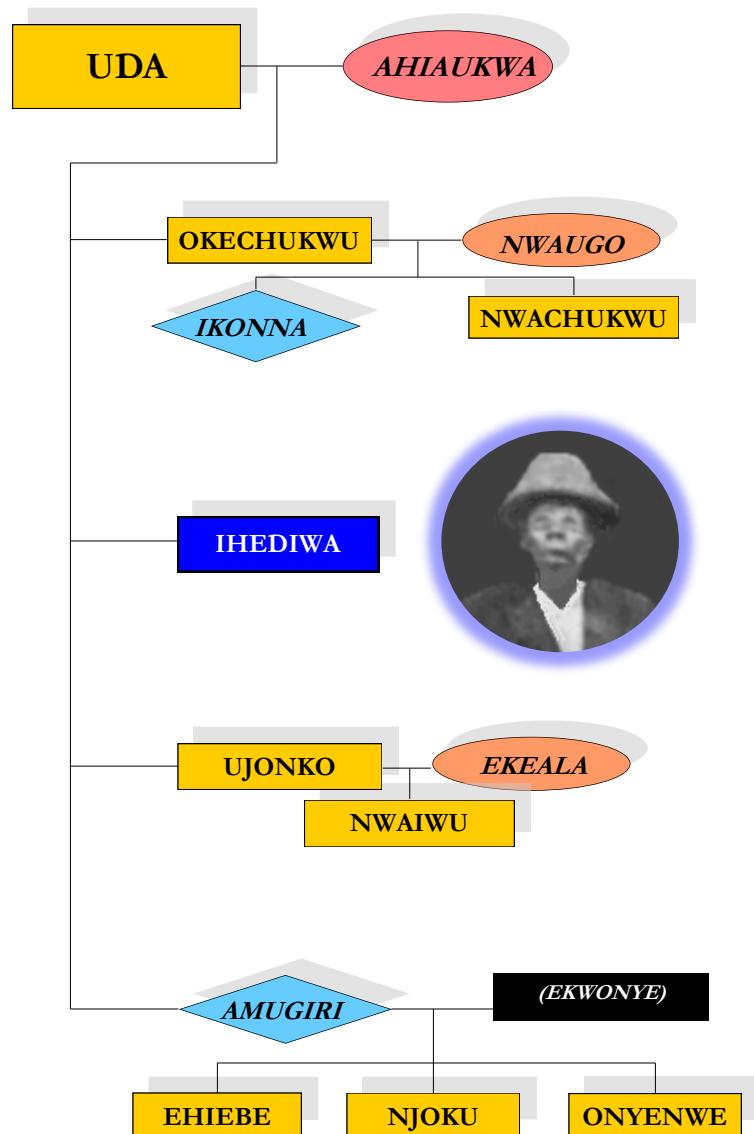
in Technical management. He finished the training and got promoted on the job line. His zeal to explore complex technical terrains in fabrication and mining placed him among the few Colliery workers who the Federal Government of Nigeria in 1977, sent abroad for training in Engineering, fabrication and maintenance of equipment. This saw Silas travelling to Poland to undergo training in Gdansk Institute of Technology, Poland, where he obtained a certificate in Engineering fabrication and maintenance. As he showed deep interest in his job so he did to things around him. While living and working in Enugu, he was the Chairman of Asata Mine Quarters for so many years. He was also the President of Imo Peoples Club and one of its most celebrated leaders. He was the Secretary-General of Owerri Peoples Union, comprising all the Local Governments of the former Owerri Province. In 1984, Silas retired from the Nigerian Coal Corporation, and upon this, he proceeded to his home village to settle and live among his own people. He joined the Opara Amumara an association binding together the entire first born of the community especially those who had fully performed the burial rites of their fathers as required by tradition. He had done that and was eminently qualified to be in their midst. He became the Chairman of Ndi Opara Amumara, and held that post till his sudden death on the 13th day of September 1996, after a very brief and swift illness.

Silas Nnadozie Ihediwa left behind the widow, Mrs. Victoria Amarachukwu Ihediwa, and six surviving children out of ten: Ezinne Victoria Ihediwa-Wife

Ngozi Chinedu Ihediwa first son Married to Alphonsia Ihediwa. (Children: Adora Ihediwa, Amara Ihediwa and Noah Chinedu Ihediwa)

Chioma Ihediwa (Late)

Chinyere Augustina Izuwa (Nee Ihediwa), daughter



AHIAUKWA 1835 - 1930

Ahiaukwa was one of Uda's wives and Ihediwa's mother. She was a daughter of Nwachi, a chieftain of Umudim Ukwu Ezinihitte Mbaise. She was an elegant, beautiful, fearless, knowledgeable and hardworking woman, who was instrumental in shaping Ihediwa's belief system including his life style especially his hatred of slavery, and loafing. She was herself sold into slave many times and most times was rescued by her son Ihediwa.

Ahiaukwa was involved or contributed immensely to, and influenced nearly all Ihediwa's marriages. She was an inspirational mother, a confidant, a guidance to Ihediwa's life and was partially responsible for his successes in life. She instilled love especially brotherly love in all her children. Ahiaukwa had four children for Uda namely: Okechuku, Ihediwa, Ujonko, and Amugiri her only daughter.

Ahiaukwa was a trader, and agriculturist. She died in 1930.

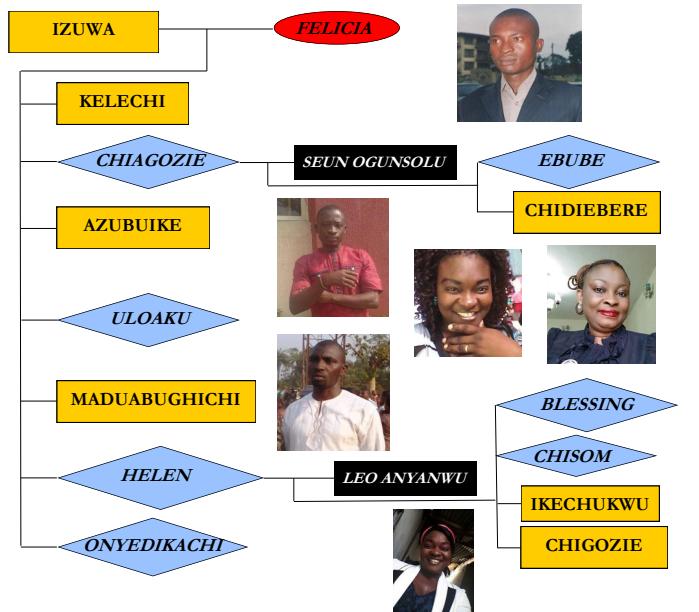
SOPHIA 1949 - 2010

Sophia Umunnakwe Ihediwa was born in September 1949. She started her primary education in Opobo and ended at St John's Anglican Primary School Amumara where she obtained her First School leaving Certificate. She attended Anglican Girls Secondary School Amumara and finally became a Registered Nurse at Queen Elizabeth Hospital Umuahia. She worked at Aba General Hospital till she retired in 2009. She was a very loving daughter of her father. She married Mr. Moses Nwankpa, a great gentle man, from Owoafiafor Obioma Ngwa in Abia State. They had five children, namely: Chidiebere, Chigozie, Oluebube, Ezemdimma and Defaith. She was loved and appreciated by all her siblings and in-laws.



Chinasa, Sophia, Zikorachi & Chidiebere

IZUWA 1942



OKECHUKWU 1847 - 1877

Okechukwu was Ihediwa's elder brother. He was a soft spoken, tall, slender, and fair-complexioned black man. He was an Agriculturist who specialized in animal husbandry and also a wine maker/producer. He was married to Nwugo, a beautiful, hardworking woman, and together they had two children, a girl named Ikonna and a boy named Nwachukwu.

Okechukwu died in his early thirties and Ihediwa did not only adopt his two children but also married their mother, Nwugo to enable her raise his brothers young children. Story has it that Ihediwa called Nwachukwu Dee Okechukwu - meaning that Ihediwa transferred not only his affection for his brother to his son Nwachukwu but also his love and respect of his elder brother.

UJONKO

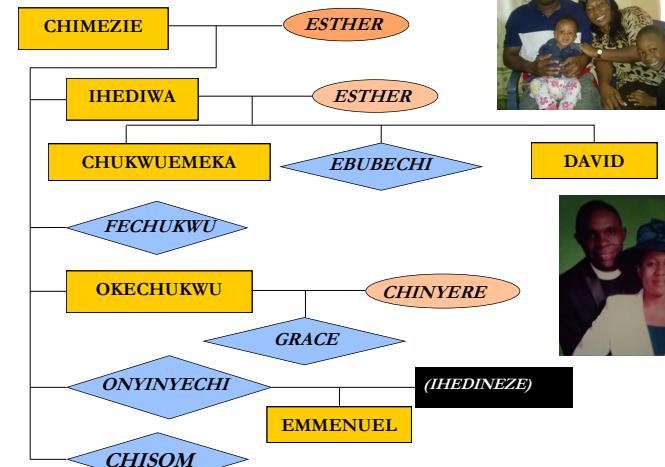
1855 - 1935

Ujonko was Ihediwa's younger brother. He was a tall and light skinned, slender built man. He was married to Ekeala and together they had one male child called Nwiwu. Nwiwu was said to have suffered from Sickle Cell Disease which prevented him from developing and maturing fully.

Ujonko was said to be a very quiet, decent and upright man whom people said and believed that they saw him ascending to the heavens sitting on his easy chair and smoking his pipe. Ujonko did not have any grave site as he was not buried given credence to their testimony that he did ascend to heaven.

CHIMEZIE

1940



Chisom

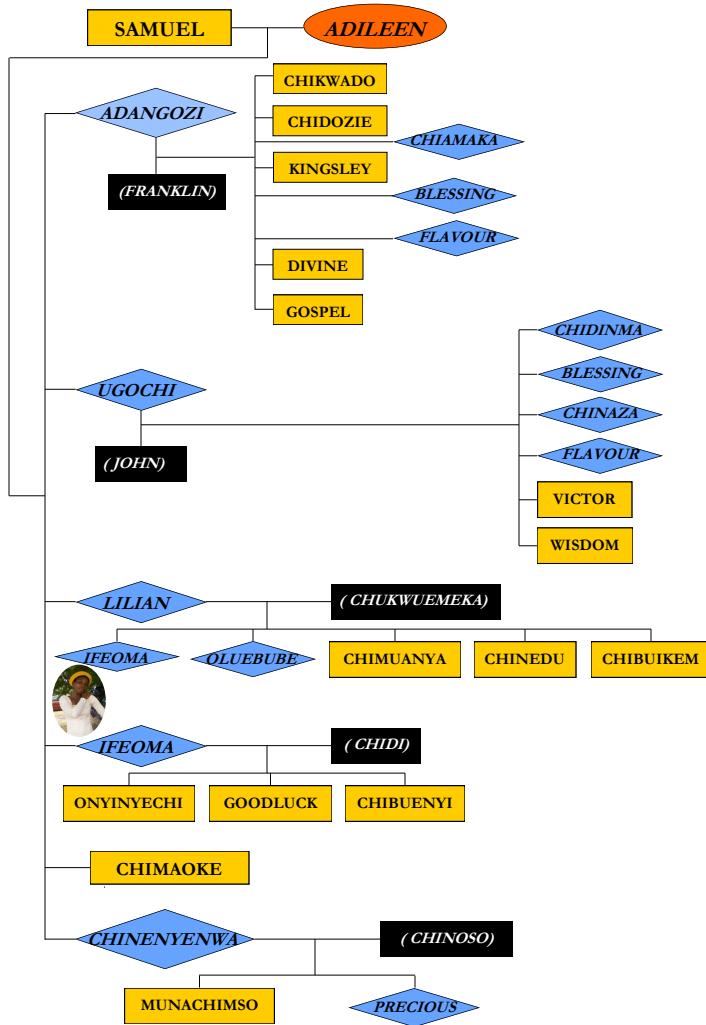
Fechukwu

Ihedineze &
Onyinyechi

Chukwuemeka, Ebubechi &
David

AMUGIRI

1860 - 1935



Amugiri is Ihediwa's beloved and only sister although Ihediwa had other half-sisters (umu Uda). She married to Ekwonye of Okwuta village in Amumara. Ihediwa loved her so much that she practically raised her children in Ihediwa's compound. Ihediwa took her and her kids until her children were young adults. She was an elegant lady, a lady of nobility and class. She was a hard working farmer and a trader. She had three children namely Ehiebe, Njoku, and Onyenwe. She died in 1935. Njoku died in 1967, Onyenwe passed away in 1972 while Ehiebe died in 1980.

SAMUEL

1937



Samuel Njoku Ihediwa is the first son of Njoku Ihediwa who is the 6th son of Ihediwa. He started his primary education in 1944 at St John (CMS) Anglican Primary School Amumara. After his primary education, he proceeded to Aba where he obtained his Commercial Motor Vehicles Operators Driver's License. In 1976, he joined the John Holt group of companies, - a British conglomerate, where he worked until 1982. He left John Holt with merit service award and joined the Imo State Civil Service Commission - Imo Housing as a Motor Vehicle Operator. He retired in 1996 and became self employed. He married Adileen who passed away in 1993. Together, they had six children.

center in 1963. In 1979, he took the General Certificate of Education, advanced level; and in 1982, he attended a Certificate of Proficiency in Accountancy - in-service training at Collage of Technology, Owerri. From 1963 to 1998, he worked as a career Civil Servant with Government of Imo State, Board of Internal Revenue.



Christopher 1965



Rita Ihediwa

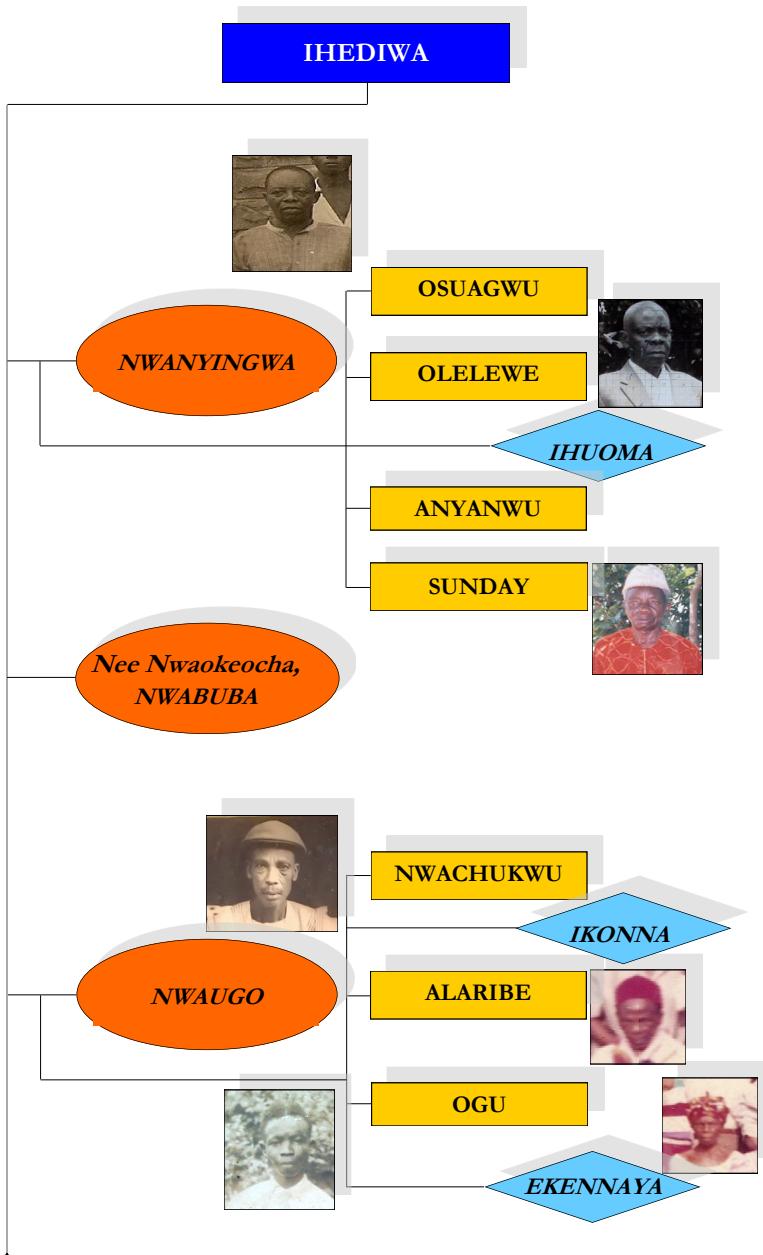
From 2013 to 2017: Christopher, have been Secretary, treasurer and committee chairman at different levels in both Amumara and Otulu Autonomous communities.

He is the Deputy Chairman, Council of Chiefs and Ndi Eze, Otulu Amumara Autonomous Community.

Christopher is a devoted Christian of the Catholic faith, and has served as Chairman Parish Council, Our Lady of Victory Catholic Church, Amumara, and between 1978 and 1996, Chairman Amumara Catholic Prayer Meeting, Aba Branch. Christopher Ihediwa was from 1965 to 1967, the Secretary, Amumara Family Meeting Calabar; 1966 to 1967, Secretary, Ezinihatte (Onyeaghala Nwanneya) Union, Calabar; 1967, Assistant Secretary, Mbaise Welfare Union Calabar.

IHEDIWA UDA 1850 - 1938





CHRISTOPHER 1942

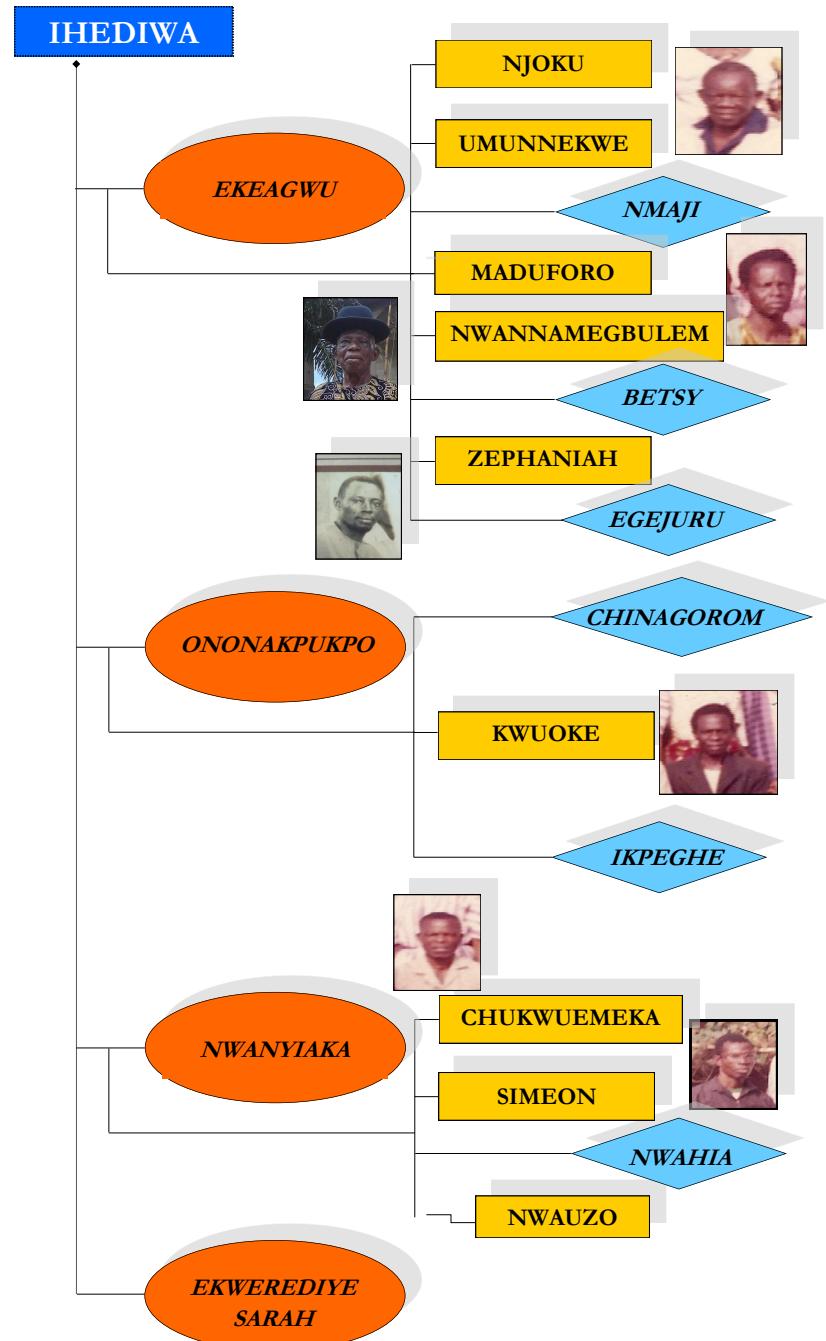
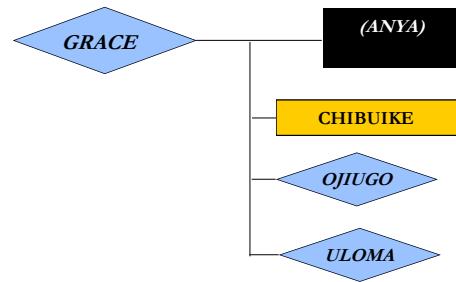


Born to Alaribe and Josephine Ihediwa on November 25, 1942, Christopher Ihediwa is married to Rita with six children.

He is a retired civil servant for 35 meritorious years with the Government of Imo State, Board of Internal Revenue. Christopher retired as a chief executive officer in 1998. He attended St. Columba's Secondary School Amaimo, Ikeduru from 1958 to 1962. He took the West African School Certificate (University of Cambridge) examination as an external candidate, Enugu

GRACE

1937

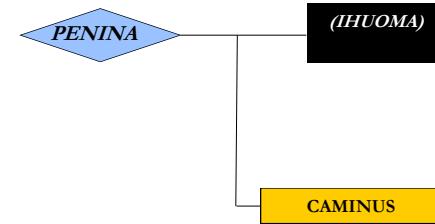


Eze Ji, Eze Okonko Ihediwa Uda, was born in 1850 in Umuosobukwu kindred of Otulu village in Amumara, Ezinihitte clan of Mbaise in the Owerri Province of Nigeria to Uda and Ahiaukwa. Ahiaukwa his mother, was the daughter of Nwachi, a chieftain of Umuchirim, Umudim Ukwu, Ezinihitte, Mbaise.

Uda, who begot Ihediwa, Onuoha, Nwanevu; and others was, the son of Eletuo, who also begot Akpu his eldest son, Onunegbu and Lule. Eletuo was the son of Okoroafor who was begotten by Anucha, the son of Ugiri, who is a son of Oda Nfanfa. Legend has it that Anucha was among the Mbaise warriors who migrated from Otulu Ahiara to Amumara to defend Mbaise in a war between Mbaise and Ngwa at Nwaojii River in about 1795.

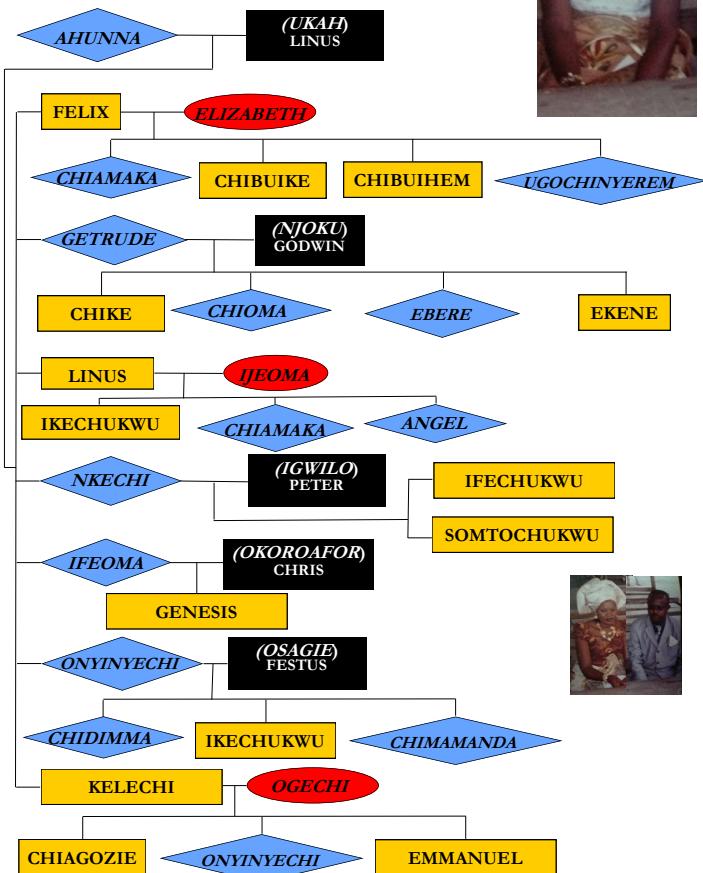
Ihediwa stood at about 6feet 7inches tall, slender built with slightly dark complexion, eloquent, articulate, and sophisticated, erudite man, probably weighed about 210 pounds, narrow faced with broad and remarkable nose and pronounced smile. His voice was towering and commanding, and he commanded presence. Ihediwa was a noble man, and a titled man as he held well over ten titles and decorations including Eze Okonko, Ezeji Mbaise, Ozo, Eze Ifanum, to mention but a few. He also celebrated Ohuoba, Iro Ofo, Igbanu, and Onyirima.

PENINA 1935



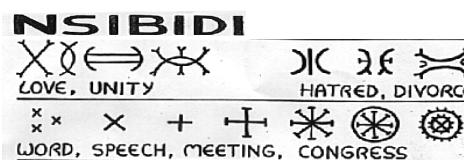
AHUNNA

1933



Eze Okonko

Ihediwa brought Okonko society to Amumara and therefore was made the “Eze Okonko” as evidenced by the staff of office “Nkpara Eze Okonko” as its insignia. Okonko was a powerful institution which dominated the government of the community as at the time. During the pre-colonial and colonial era, Okonko promulgated laws, enforced law and order and performed the functions of social control. In short Okonko was the Government. It employed different techniques to enforce its rules and regulation. Members of the Okonko society were noble, truthful and upright in their dealings with others and the society at large. Although he did not receive any formal western education, Ihediwa could read and write Nsibidi which was the official writings of the Okonko Society and by extension the writing of ndi Igbo. It was with the help of Nsibidi writing, that Okonko society was able to document and record their dealings especially the laws, court proceedings, and laws of the land.

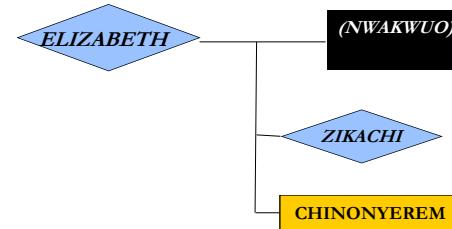


Sample of the letters/symbols of Nsibidi

Ezeji Mbaise

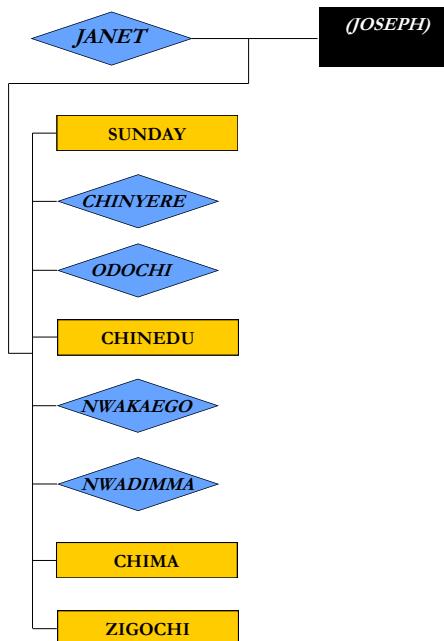
Ezeji Ihediwa was a great farmer, whose main crop was yam. Yam was the staple food of ndi Igbo before the advent of Cassava in about 1900. Cassava came into Mbaise in 1900 and quickly became the staple food replacing yam. Ihediwa didn't eat Cassava. Ihediwa was a member of Ezeji fraternity known as Ezeji Mbaise having fulfilled beyond normally accepted standard duties required for a noble man of that time to be honored and bestowed with the title as an Ezeji Mbaise. His two sons, Olelewe and Njoku, were also honored with Ezeji Mbaise membership and title, including his grand son Silas Ihediwa. As a farmer, he was initiated into the Ezeji Mbaise fraternity by Ime Ihe Ji where he performed above the normally required and accepted standards. As a successful farmer, Ihediwa dedicated one of his sons to Ahianjoku (god of farm/yam and or soil fertility). He also initiated one of his daughters Nmaji, signifying that he was indeed a great farmer whom the gods favored. Ahianjoku is the guardian deity of yam for the Igbo people of South Eastern Nigeria. Although yam is mainly farmed by men, Ahianjoku is a female goddess. Those designated as Njoku were said to be great yam farmers and would as such be noble men themselves and will marry Nmaji. So also are those

ELIZABETH 1930



JANET

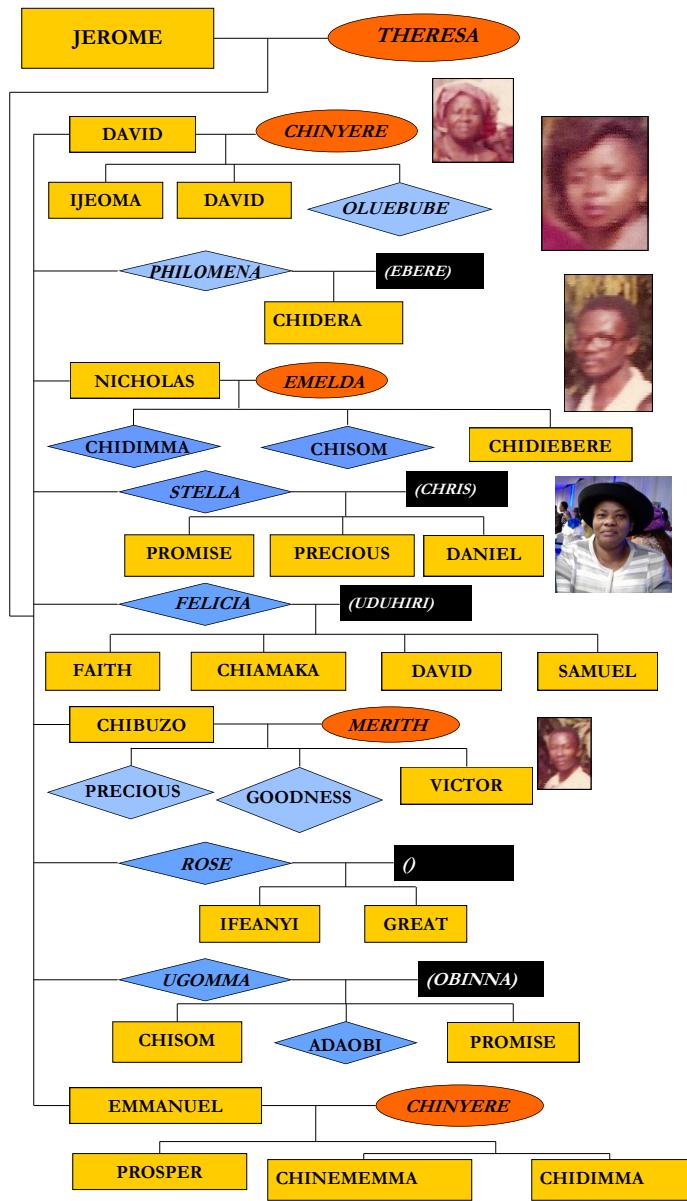
1927



females named Nmaji will marry Njoku. Ihediwa also celebrated his Ohuoba decoration before attaining the age of 50 years - meaning that his yam barns were numerous and had no limits. He was indeed a great farmer.

Ihedidiwa with some of his wives, children and grand children (1938)

Sited on the ground from left to right; Simeon (son), Sarah Ekwereadi (wife), Titi (first grand daughter) Kneeling 2nd row from left; Umunnakwe (son), Kuwoke (son), sitting IHEDIWA, Nwanyingwa, (wife) Standing 3rd row left to right; Ayanwu (son), Ogu (son), Ole-lewe (son), Osuagwu (son) Njoku (Amuri's son), Nwanyiaka (wife) Nwaka (Jackson's wife carry Priscila (grand daughter)) Standing last row left to right; Alaribe (son), Njoku (son), Ekennaya (daughter) Silas (grand son), Nmaji (Njoku's wife) and Godson (son)

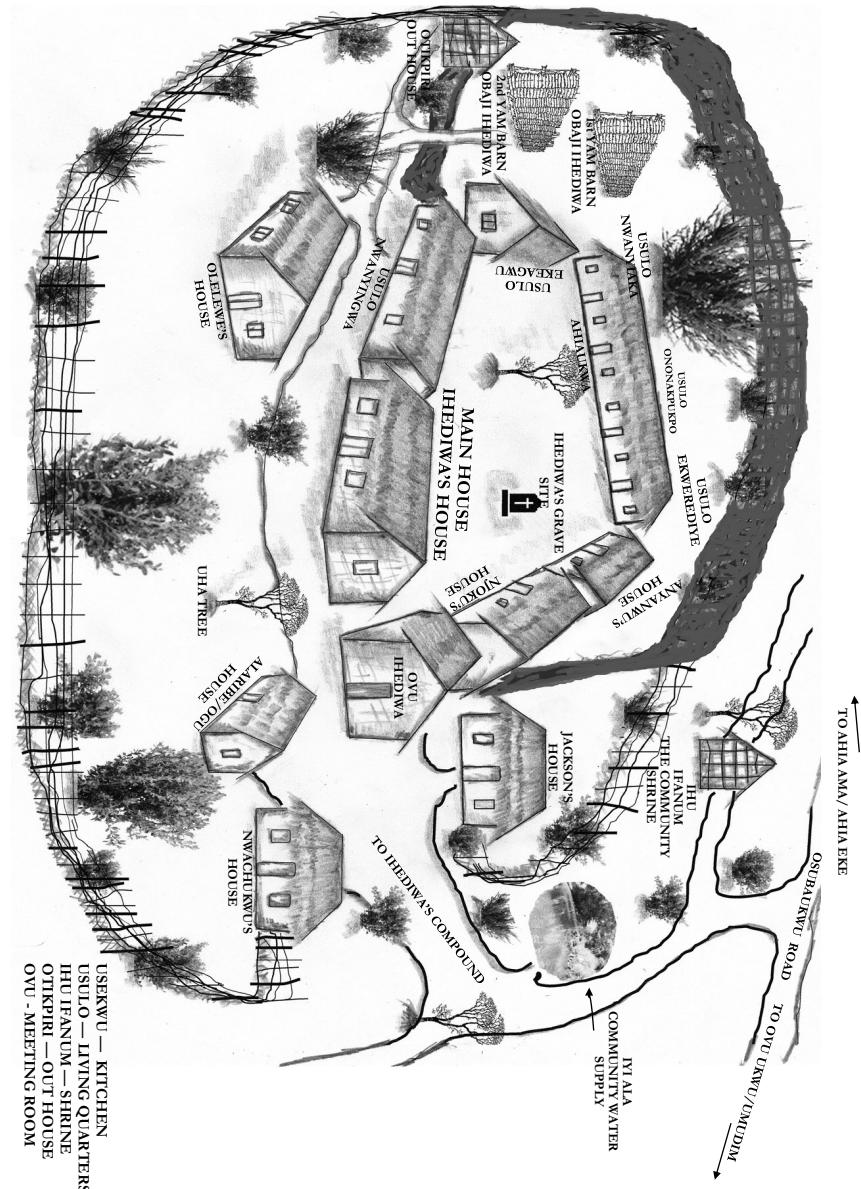


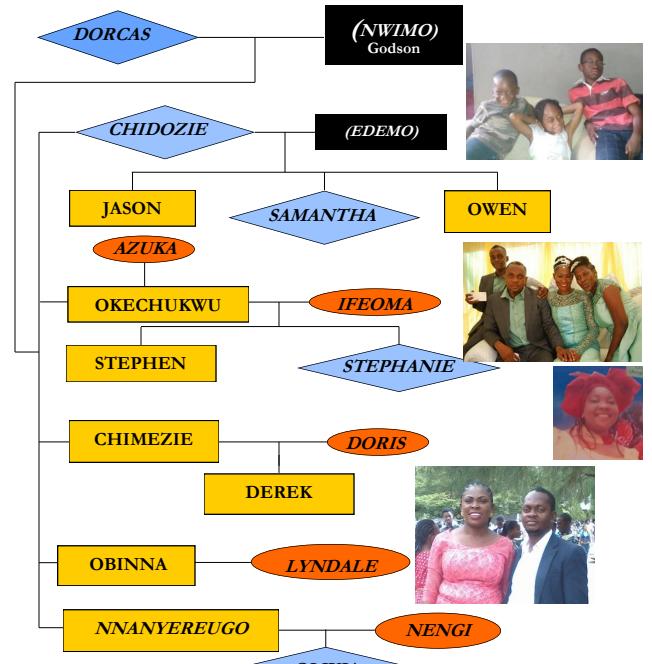
JEROME 1925 - 1982



Jerome was born in 1925 to Nwachukwu Ihediwa. Jerome was a grand son of Ihediwa and the only son of Nwachukwu. He was a teacher by profession, and a visionary, whose quest for knowledge made him to put together one of the best private libraries - he loved to read, particularly about Religion and Law. A faithful husband, dedicated father and a loyal worker. He got married to Miss Theresa from Chekonze, Ezinihitte. Together they had nine children. Jerome died in 1982 from complications caused by High Blood Pressure. He was a devoted Christian of the Catholic denomination.

The Schematic Drawing of Ihediwa's Compound at Okpulo - 1938





Chief A. Nwimo, Chidozie, Dorcas



Doris & Chimezie

pital. She worked at Badagri, Lagos and General Hospital Marina Lagos where she voluntarily retired as a Matron in 1993. She got married to Alphonso Nwimo of Ife and they had five Children, - a girl Chidozie and four boys: Okechukwu, Chimezie, Obinna and Nnanyereugo.

Sitting on the Floor 1st Row from left to Right: Nzechimere, Okuchi, Ugonna (Emma Nwannam), Manfred, Akuyoma, Helen (Izuwa) Bethel Jr (Bethel Umunnakwe), Nwaokedi, Joseph (Chioma John), Onyinyechi (Opingo Nwazzo).

Squatting 2nd Row from left to Right: Chinedu (Onicha), Ijeoma (David Jerome), Chidiebere Nwaobasi (Ntanne), Egowure, Chisomu, Uloaka (Bank), Chigozie (Ada Izuwa), Sunday (Chioma John), Nkeoma, Chikezie Nwachukwu (Nguru, with tie), Darlington, Okechukwu, Maduabuchi, Kelechi (Izuwa), Chinazackpere, China Nwachukwu (Akpodim), Fechukwu
 Sitting 3rd Row from left to Right: Charity, Nmaji, Umunnakwe, Silas, Victoria, Sunday, Grace, Alaribe, Josephine, Beatrice, Kweoke, Chukwuemeka, Ukaichi, Theresa, Maduforo, Maudlin, Glory, Standing 4th Row from left to Right: Chijioke, Nnamdi, Vincent, Georgina, Anthonia, Ebuka, Charity, Chinyere, Ijeoma, Keziah, Hope, Bertha, Stella (Jerome), Onuawuchi, Chukwudi, Anna, Ekenny, Adaku, Omamma, Uchechi, Rosaline, Christopher, Promise, Benjamin, Emmanuel, Emmanuel, Marizu.
 Standing Last Row from left to Right: Nicholas, Philomena, Rose, Fortune, Chioma, Chiwukem, Nzechinyere, Nnadzie, Nwanyize, Sorochi, Chioma (Job), Martin, Chioma (John), Ugonna, Kelechi, Lawrence, Onyinyechi, Emmanuel (Jerome) Collins, Chibu, Chinyere (Maduforo) Okeahialam, Chimerenma, Chinyerem, Ihuoma, Daniel, Felix, Edmond, Chidiebere, Chibueze, Bethel, Simon

DORCAS, ODALOGBU 1941

Dorcas, Nwaodalogbu born in 1941, is the last child of Olelewe and Nwaoto Martha Ihediwa. She received her primary education from St John's Primary Anglican School and St Michael Anglican Ife all in Ezinithitte Mbaise Local Government Area of Imo State and her secondary education at Modern School Egbedore, Owerri before proceeding to Queen Elizabeth Hospital, Umuahia where she started her Nursing career. By 1967, she joined the Biafran Medical Corps as a Nurse and was promoted to a Staff Sergeant by 1969. Immediately after the civil war in 1970, she got a nursing job at Creek Hospital, Lagos. She also started her Midwifery training at Lagos Island Maternity Hos-



Nze na Ozo Title

Ihediwa became an Ozo title holder at a very tender age. As a matter of fact, he acquired the Ozo title before the birth of most of his children. Ozo title is the highest honor an Igbo man could attain in his life time. It is the greatest social achievement for an Igbo man especially the ruling class. To become a member of the Ozo fraternity implies that the title holder is now an Nze meaning living with spirits and ancestors. Ozo fraternity is among the oldest and prestigious institutions in Igbo land. A holder becomes the moral conscience of the community and will adjudicate disputes fairly within the community. In time of crisis, community members depend on Ozo holders for leadership. Ihediwa was an Ichie before he became an Ozo title holder. Ndi Ichie are more or less Saints. Those who have lived exemplary lives and have gone to be with the gods and the ancestors. Therefore any person living who is living an exemplary and exceptional life is honored with an Ichie title. Ichie in Igbo is Sainthood.

As an Ozo title holder, he was referred to as Duru. Ihediwa had the prestige, power and influence and was accorded with all the privileges of a leader. In fact he was the leader of Amumara community during his time.

Also he was a full-Time lecturer of Maritime Management Technology at Federal University Owerri. He is a community leader and a Chieftain of Otulu Autonomous Community. He was the Chairman of Otulu Amumara Mbaise Eze-ship election/selection Committee; Chairman Otulu Autonomous Community electricity Project; Secretary for Federal University of Technology Owerri Course Outline for the proposed Tourism and Hospitality Department; and nominee for African International Achievers Conference Award. Joe is married to Chinyere Ihediwa with four children.



Chinyere Ihediwa

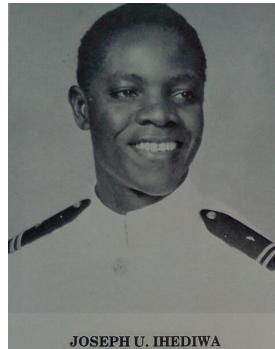


Chinonyerem, Uzoma, Jean and Ugwuanna



Joseph Uchechukwu

Joe Uchechukwu Ihediwa is the 5th son of Olelewe Luke and Martha Ihediwa. He started his education at St John's Anglican Primary School Amumara and got his secondary education at Mbaise Secondary School Aboh, Mbaise before securing employment with the Ministry of Commerce Eastern Nigeria, Enugu. He joined the Biafran Army in 1967. After the war, he became a secondary school teacher and taught at Amumara Girls Secondary School before going to the United States for further studies. He earned his B.S in Marine Transportation from Massachusetts Maritime Academy, Buzzards Bay in 1976 and got his M.Sc. in Shipping and Maritime Studies in 1982 from Liverpool Polytechnic now John Moores University England. He is a qualified officer of the US Navy and a licensed Ocean-Going Gross Tonnage Vessel. He is a qualified Sailor who sailed on many Deep-Sea Oil Tankers. He has special interest in Navigation, Nautical Science and Naval Architecture. He is a fellow of CMAN and IPMD. He was a consultant to National Oil and Chemical marketing Plc. Worked for Gulf Oil Corporation Now Chevron/Texaco). Joe Ihediwa is the Chief Executive Officer of JEMIGA Ventures Ltd.



Ohuoba

He was an accomplished man who celebrated his Ohu Oba at his 50th birthday at Egbelu before returning to Okpulor in 1925. In celebrating his Ohuoba, he named one of his sons Ohuoba to commemorate the festivity. Celebrating Ohu Oba is just showing off that he can actually feed not only his large family but also the entire community. Ohu Oba, literally interpreted, means twenty (20) Yam Barns and each barn contains at least twenty (20) rolls of yam stands called ekwe ji and each Yam Roll (ekwe ji) has at least ten (10) stands of Yams and each stands contains twenty five (25) yam tubers. Each tuber must be big enough to be considered good enough for the barn. Ihediwa also celebrated Igba Nnu/Ndu which was a celebration of life, longevity and offspring. He celebrated it as he was alive to see his children and grandchildren prosper. It was during this celebration of Igba Nnu that he presented Olelewe, Njoku and Chinagorom to the Amumara community as symbol that he was fulfilled.

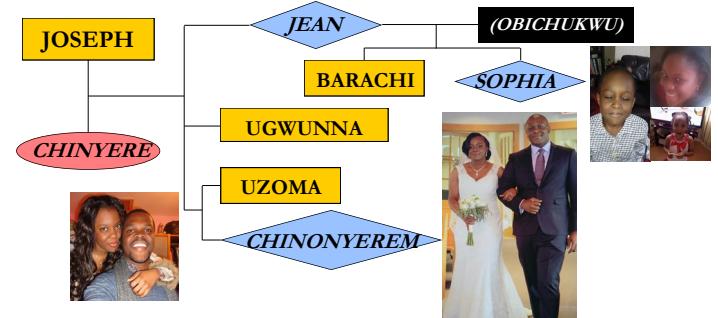
Eze Ifanum

As the Chief High Priest, he interceded for people. It was believed that God heard and fulfilled his prayers. Therefore people came to him to seek God's favors. It was also believed that God promised him that he and his children will not lack, and it will be their portion to give.

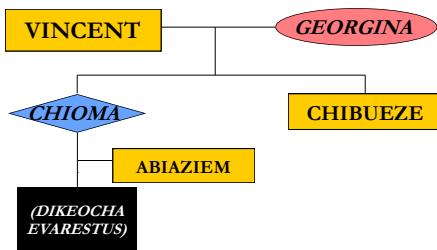
It is also believed that he had an avatar, the gift to know and see things an average person could not know or see. He could also identify a bad person in the community and was not afraid to publicly identify such a person without fear or favor. He always knew when something bad was happening in his compound such as break-ins which he would know the person who committed the crime without being there.

Ihediwa was what we will call in today's world a prayer warrior, a mediator and interceder. He was the high priest of the land. He interceded between people and God. A case in point was the people of Ndem when Okoro etoghi visited them and he pleaded to God to forgive them. Today ndi Ndem are many and progressing.

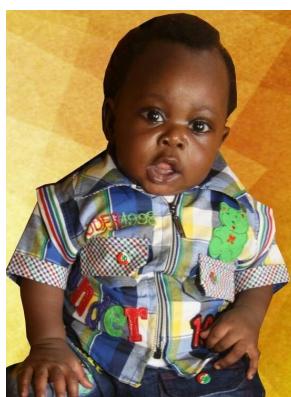
UCHECHUKWU, JOSEPH 1938



service at All Saints Cathedral, Abayi Umuocham, Aba and was not seen again till this day. He was survived by his wife, Georginia, his son Chibueze, and late daughter Chioma and grand son Abiaziem.



CHIOMA 1973 - 2015



Abiaziem

Egbelu

Ihediwa was a very peaceful man who loved serene environment. When his brothers and kin's men became a disturbance to his family and peaceful lifestyle, especially his half brother, Nwanevu, the first son of Uda, and his savants/slaves kidnapped and sold into slavery; Ihediwa's mother, Ahiaukwa, Ihediwa brought his mother back and moved away with his family including his brothers and sister to Egbelu - a suburb of Otulu. He lived at Egbelu until it was his turn to serve as the Chief High Priest of the community deity and the goddess - Ifanmu. That was after the demise of his half brother Nwanevu who was then the high priest, Eze Ifanum.

At Egbelu, he tried to create his own community, comprising some people he took with him and some that followed him - people like Ire-egbu. This plan did not last as he was required by tradition to take over the Ifanum priesthood, and this he could not do from afar.

His Beliefs/Convictions

Ihediwa believed in one God, the creator, (Chukwu Okike) and worshiped him through an avatar, a female goddess called Ifanum. He was very fair but firm in his activities and dealings with other people. He was respected by all including his adversaries. He made friends and used the relationships he created for mutual benefit. His quest for knowledge knew no boundaries. He was not a Christian and did not read or write English but yet he was one of the first people in Mbaise to own an English Bible. His quest to have a bible made him to send his two children, Osuagwu and Olelewe, to travel on foot to Onitsha in today's Anambra State to procure for him an English Bible.

VINCENT CHIPIOKE 1936 - 2010



Vincent's name was derived from French name of Saint. He was the twin brother of Thomas. In Life he was truly a Saint. He was a sports man, a good footballer. He attended Ife Grammar School as its pioneer student in 1956. He attended a technical school at Enugu now called IMT Enugu. He was a trained Electrical, Radio and Television Technician. He was a highly rated technician, so knowledgeable of his work that other Technicians and Engineers always did seek his advise and knowledge. After the Nigerian Civil war, he worked for ALPHA Designers Nigeria Limited, Aba as a branch manager. Sadly, on Sunday, 25th of May 2008, he went for a church

THOMAS CHIKWENDU

1936 - 1962

Thomas was born in 1936. He was the twin brother of Vincent. He attended New Bethel College Onitsha where he obtained his Cambridge School Certificate. He was employed by the Nigerian Railway Corporation and trained as a Radio Telegraphic Officer in Lagos.

His work with the Railway took him to many places within Nigeria; places like Offa, Kebbi, Jeba and his last station as the Station Master was in Zungeru in Northern Nigeria. Unfortunately, he died as a result of injury from train accident. He was buried at Minna Cemetery in Niger state in 1962. He was not married and did not have any child

Twins

His faith and love for his child Olelewe who he loved so much, was tested when Olelewe begot twins. Vincent and Thomas were twins and grand children from Olelewe and Martha. As was with Igbo traditions, twins were taboo in Igbo land and Ihediwa was not only the Chief Priest but Eze Okonko, which means it was his duty to execute the laws of the land in this case the twins should die. Ihediwa was conflicted as Olelewe was his favorite son. How could Olelewe do this to his beloved father? A solution must be found. Olelewe and his wife Nwoto (Martha) as at this time were Christians of the Anglican faith and had taken up the Christian names, Luke and Martha, respectively. They would not allow their children to be slaughtered. Ihediwa had to make a decision. A cooling off period was proposed, Luke and Martha with the twins, were sent on exile to Ogbo Nkwu. This was the end of the tradition of twin killing in Amumara if not in Mbaise entirely.

Garlands/Decorations

Ihediwa was a man who throughout his life was in pursuit of new horizon, new possibilities and information. He was always in search of new ideas though he was not a Christian, he welcomed any Church or School teacher that was sent to the community. His hunt for new things and his ability to use the knowledge he acquired brought him so many accolades and titles as he was initiated into many organizations, societies and clubs. At one point or the other, before the coming of the Europeans, he was not only the spiritual leader of Amumara but also its sociocultural and political head. He was a highly decorated man as he celebrated Ohu Oba, Igba Nnu, Iro Ofo and Onyirima. He educated himself and learned how to read and write Nsibidi - the writing of the Igbos.

Ihediwa was a very industrious man, a healer and thinker. As the saying goes he was among the elites of his time that accomplished great things as it was said that Ihediwa “mere ihe iri biyide ihe iri aka”. This means that his accomplishments were numerous.



Ijeoma is the first child of Sarah Nwelewe and George Akokwa Abaraonye. She read Accounting and graduated from the Federal University of Port Harcourt Nigeria. She currently works and lives in London United Kingdom. She had committed her life to the preaching work of the gospel and regularly pioneers in London.



Fidelia Odinachi Banigo is the second child and a graduate of the faculty of Banking and Finance of the Federal University of Port Harcourt. Fidelia got married into the Banigo family in Bonny Rivers State, Nigeria. She and her husband, Theophilus are blessed with two children. Fidelia is a farmer and a teacher.



Felicia Ihuoma Nwalutu is the twin sister of Fidelia and the third in line in the family. Felicia graduated with a bachelor degree in History from the University of Jos in Plateau State, Nigeria. She secured a civil service job with the National Commission for Museums and Monuments and worked as ethnographer to Chief ethnographer from 1989 to 2004. During that period she completed her Masters degree and doctor of philosopher (PhD) from the University of Lagos, Akoka, Yaba Nigeria in 1998. Felicia lives in Canada with her husband Michael Onyedika Nwalutu from Nteje, Oyi LGA of Anambra State.

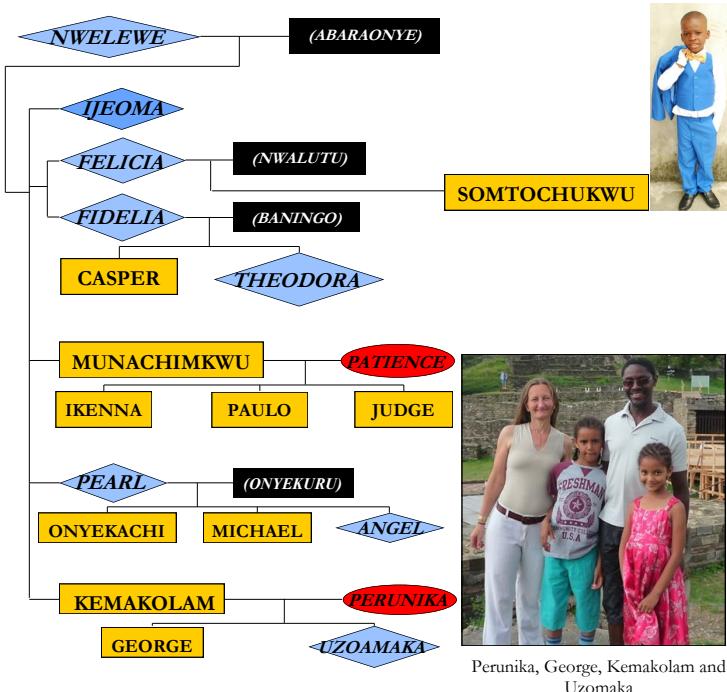


Pearl, Onyekachi, Angel, & Michael

Munachimkwu (Muna) Justus Abaraonye (m) married Patience Masozera (f) sired Ikenna Nkuruziza Abaraonye (m), Paulo Chigozie Abaraonye (m), Judge Sagahenja Abaraonye (m)

Pearl Ahunna Abaraonye (f) married to Okechukwu Onyekuru (m) sired Onyekachi Onyekuru (m), Michael Chibuike Onyekuru (m), Angel Naomi Onyekuru (f)

Casey Kemakolam Chiedozie Abaraonye (m) married Perunika Todorova Petkova (f) sired George Jamike Theodosi Uzoma Todorov Abaraonye (m), Afrozina Mihaila Uzomaka Chinonyerem Adanna Todorova Abaraonye (f)



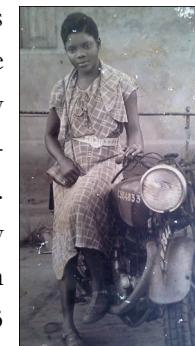
Iro Ofo or Ofala

Iro Ofo in Igbo land (Mbaise) is a prestigious ceremony performed by the ruling class or the Ofo holders in preparation to the farming season to show their affinity to God and ask Him for a better harvest season. It is the time when men ask God to bless the land. This, as with most Igbo ceremonies, goes with great festivities and fanfare. It is the occasion when yams are shared for wives, family and friends for cultivation. Ihediwa used this occasion to extend charity to well-wishers. Iro Ofo is the Mbaise equivalence of Ofala.

Ima Udele

It is very important that we mention this in this book as it was one of those episodes in Ihediwa's life that changed a lot for him. This was a situation that could have resulted in a mass punishment for ndi Amumara when an indigene of Amumara was accused of murdering a native of a neighboring community. The incident was reported to the authorities who came and arrested leaders and young men in Amumara. On the judgment day, it was arranged where a young man would pose as the killer claiming that he killed the other fellow because he himself was badly beaten to the point of death and to convince the authorities, he must show that he was really beaten badly or that he was about to die as a result of the injuries sustained during the squabble. So, it was arranged that he should cover himself with rotten Udele carcass which smelled so bad that the District Officer, who was the presiding judge, actually thought that the man was about to die and decided not only not to punish him since he is about to die but also release all who were arrested because they were innocent since they knew now who the culprit was. The smell was so bad that the court could not sit. When Ihediwa got back from the court, to the news that, Ononakpukpo, his wife, gave birth to a girl, he named her Chinagorom - meaning God will always bear me witness.

don Society of City and Guilds as well as London Royal Institute of Dieticians. She was loved and cherished by her family and all that knew her well as she exemplified success, hard work and achievement. She was a gem, the first woman to qualify as a teacher in Ezinihitte. After studies in London, she returned to Nigeria in 1973 and became a lecturer at Girls Trade Center Aba now Abia State Poly Tech. She was a business woman, community organizer, philanthropist and an educationist. She died on January 25th, 1989 from complications caused by high blood pressure and was buried at Okwuta Amumara on February 5th, 1989. About mom, said Felicia Nwalutu her daughter, "it is very hard for me to write about her except we knew her as mommy and she made immense sacrifices to stay married, lived and died for her family, children and faith."



Sarah Nwelewe Ihediwa (f) married to George Akokwa Abaraonye (m) Sired:

Ijeoma Flora Abaraonye, Felicia Ihuoma Abaraonye, Fidelia Odinachi Abaraonye (female twins), Munachimkwu Justus Abaraonye (m), Pearl Ahunna Abaraonye (f) and Kemakolam Chiedozie Abaraonye (Casey) (m)

Fidelia Abaraonye (f), married to Theophilus Banigo (m) Sired, Theodora Tamuno-Ibim Banigo (f), Casper, Kester Idaso Banigo (m)

Felicia Ihuoma Abaraonye (f), married to Michael Onyedikachukwu Nwalutu (m). Sired SomotoChukwu (m)

Slavery/Bravery

ELEWEUWA, SARAH

1930 - 1989



Nwelewe Sarah, the first daughter of Ezeji Olelewe Ihediwa and lolo Nwoto Martha Ihediwa, was born in 1930. She started her education at St John's Angelican Primary School Amumara and completed primary education at St Michael's Ife. She was extremely brilliant and was employed as a teacher before obtaining her teachers certification. She obtained her Teaching Certificate in 1956 from St Monica Elenanwa Teachers Training College. She was a brilliant teacher and a community organizer. She founded many organizations, including Women's Star Union of St. John's Church Amumara which is still functioning till today. She got married to Mr. George Abaraonye in 1957 and had three children: Ijeoma, Felicia and Fidelia before proceeding to United Kingdom to further her education in 1963. In London, she had three more children: Munachimkwu, Pearl and Kemakolam. She studied Cookery and Dietary Nutrition and became a member of the Lon-

Unlike other prominent men and Chieftains of his time, Ihediwa never kept or owned any slave. In fact, he was opposed to slavery without being in touch or in contact with slave trade abolitionists. By 1833, abolition of slave trade had taken place in the British Empire. Late in the eighteenth century Ihediwa and his friend Mr. Ohaegbulam from Abu, Amumara saw a white slave dealer (member of colonial slave dealers or conquistadors of Portuguese origin) puffing and smoking his piped tobacco and being carried by four black slaves. Each slave held one leg of the bed while the Portuguese conquistador slaver sat on his easy chair on top of the bed going towards the Iyi Umuokpo which was then a mini port used by produce traders trading with Opobo. The two anti-slave Ihediwa and Ohaegbulam trailed and stalked the slave party, opened fire on the slaver but their long barreled den-gun misfired. The slaver turned back, saw the attackers and opened fire with a revolver shut gun and instantly killed Ohaegbulam. Fortunately, the slave route closed and was never used again as slave transit track to Imo River. Thus bringing slavery to a stop in our community.

His disdain for slavery was partially as a result of his brothers selling his mother into slavery and

also his up bringing. His mother, Ahiakwa, abhorred slavery and human trafficking especially - child trafficking. She was an out spoken woman who condemned at the slightest observation of any act that looked like slavery.

Family

Ihediwa was very close to his mother Ahiakwa, brothers Ikechukwu, Ujonko and sister Amugiri. Ihediwa had altogether 25 biological and non biological children from his five wives. Two wives did not have any offspring for him.

Ihediwa loved all his children equally. Before his death, he presented his kids to Amumara as was the tradition then, as part of his fulfillments and accomplishments. Among those presented were Olelewé, Chinagorom and Njoku, as his favorites.

Marriages

Ihediwa had seven wives all together, although not all of them had kids, he loved them equally. His first wife, Nwanyingwa, may have been his favorite as she was always very close to him.

Ihediwa met Nwanyingwa who was from Ife a neigh-

chester, England for further Education. He studied Business Insurance and Marketing. He worked for an American Insurance and Marketing company for many years in UK. He was a British Entrepreneur and established a Home for the care of British elderly citizens.



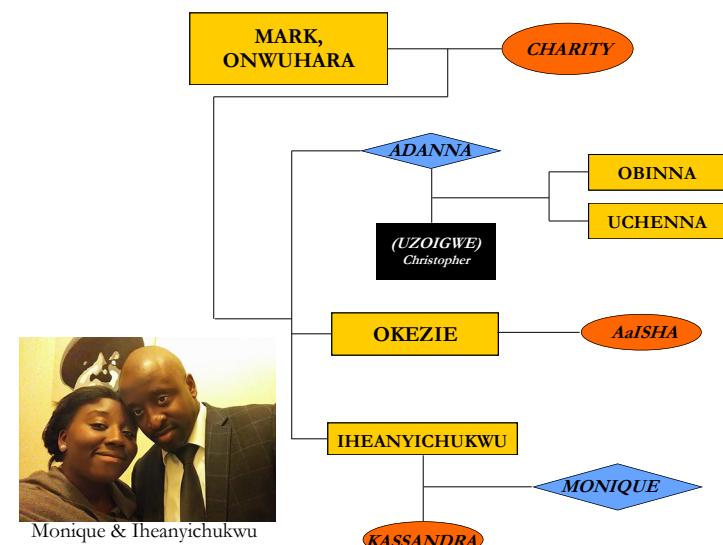
Mark & Charity



Iheanyi, Adanna & Okezie



Obinna, Uchenna & Adanna



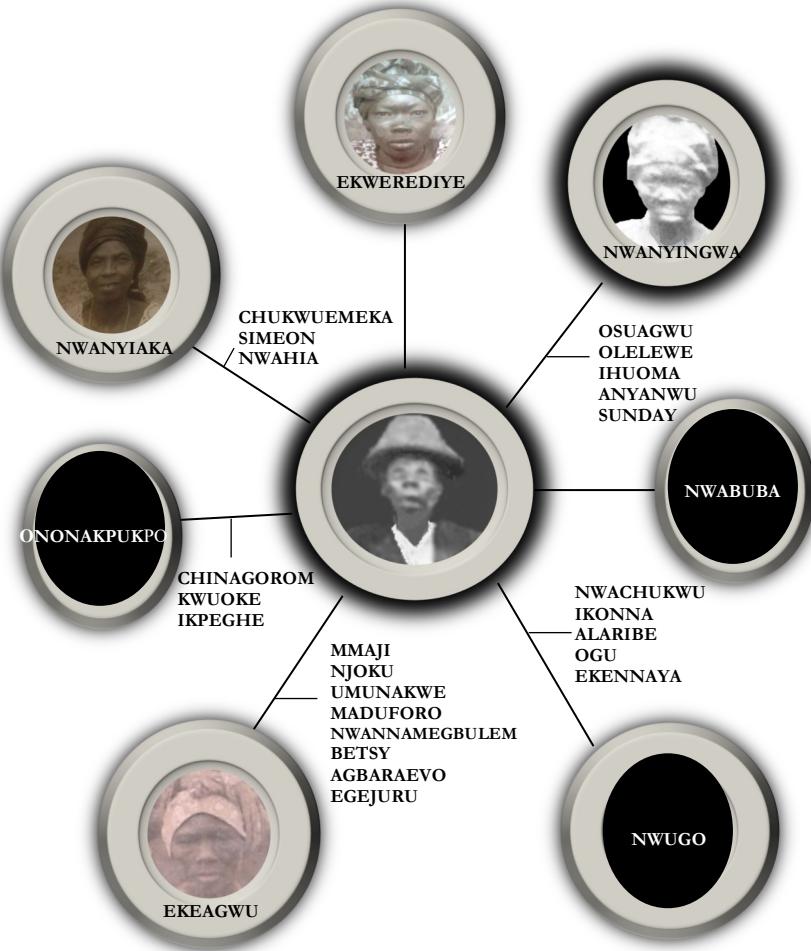
Monique & Iheanyichukwu

MARK, ONWUHARA

1926 - 1999



Mark Onwughara Ihediwa, was the second son of Olelewe and Martha Ihediwa. He was an educationist and taught in many schools including Iseke, Ozoubulu, Mpam, Eziudo, Ife etc. He was a mentor and many Amumara citizens owe their upbringing to him. He was a counselor of Amumara in the then Mbaise County Council area. Educationally, he was trained at St John's College Diobu Port Harcourt, and St. Mark's College Awaka. He later proceeded to Man-



boring community when his mother Ahiaukwa was sold to a slave dealer in Ife.

Ihediwa as a farmer liked women that are hard-working which was paramount in selecting and choosing his mates, and for his children too. Nmaji Njoku always told the story of when Njoku asked her hand in marriage and when she came to see Ihediwa. The first question Ihediwa asked her was, "you are too slim, can you farm?" To which she replied "yee sah" She was funny that way.

This was evident also when he rescued/intercepted Ekeagwu from slave dealers who wanted to sell Ekeagwu. Instead of sending Ekeagwu back to her parents fearing that she may be sold again, he asked her to follow his mother Ahiaukwa to the farm after which it was confirmed by his mother Ahiaukwa, that indeed Ekeagwu was energetic, graceful, great at farming, and an overall hardworking lady. He then took her in as a wife. Before Ekeagwu, Ihediwa had married Nwabuba and Nwugo. Nwugo was his late brother's wife Ikechukwu. Ikechukwu died at a very young age leaving his wife and two toddlers Nwachukwu and Ikonna. Ihediwa adopted them and remarried their mother to care for his brother's children now his kids. After Ekeagwu, he married Ononakpupo who passed away at a very young age. Ononakpupo, they said, was a very pretty woman. Nwanyiaka,

and be of help to the family, moved down to Opobo in 1942 in search of white collar job, which did not work out as he planned. The disappointment at Obobo turned his attention to Enugu, where he moved down to in 1944 on the invitation by Mr. Okorie, his relation from Nrie Ife. On arrival in Enugu, life was not easy for the young Silas, as he moved from one sector of the colonial urban city to another in search of placement in a job. In 1948, the jinx was broken and Silas secured an apprenticeship placement with the Nigerian Coal Corporation. He progressively moved from the scratch and became the Superintendent of the Nigerian Colliery before retiring meritoriously in 1984. The young Silas, was hard-working and focused, he did not waste his time and resources on frivolities, thus in 1952, he got married to former Miss Victoria Amarachukwu Agbakwuru, whom the father had seen during his routing business trips to Obizi, Ezinihitte Mbaise. Their union produced ten children out of which six survived death.

Silas did not live a dull and withdrawn life. In 1950s as a worker in Enugu Colliery, he was actively involved in the Nigerian Trade Union politics under the legendary leadership of Pa Michael Imodu, and his union activism took him to different places in the country and at a time to Accra, Ghana. Because of his dedication and hard work, he was sponsored by the Nigerian Coal Corporation to the Technical Institute in Enugu, which later became the Institute of Management and Technology (IMT Enugu) on a trainee job



Ezinne Victoria

Continue on page 216

SILAS, NNADOZIE

1922 - 1997

Silas Nnadozie fondly called Enyidedee by his father Luke Olelewe Ihediwa, was born on the 11th day of November, 1922, into the family of Late Ezeji Luke Olelewe Ihediwa and Madam Nwaoto Ihediwa of Otulu Amumara Ezinihatte Mbaise. His birth came after couple of infantile deaths and that was the reason his father



Silas, Ngozi & Victoria

named him Nnadozie. He was lucky, unlike many at that time to have been born by parents who had vision for the future and believed in the possibilities western education could hold for the future of those who acquired it and this vision, influenced the father to send him to school at the age of eight (8), contrary to the prevailing attitude of the time. Thus he started his early school career in Amumara Niger Delta pastorate School, between 1930 to 1933. In 1934 he transferred to St. Michaels School Ife, Ezinihatte Mbaise where he studied till 1939. In 1940, he moved to SDA (Seven Day Adventist) Collegiate School Ihe, where he obtained his First School Leaving Certificate, a rear feat to be achieved in those days. After this phase in his life, the young Silas, determined to survive

his 6th wife was part of his household as a five-year old called Nwanjamja or Nwanjanja when she came into Ihediwa's house hold. She was so named because she was born seven months premature and was incubated by covering her for months with Njamja leaves. So when she survived, she was given the name of the leaf that protected her. Ihediwa later married Ekwerediye who was also a very hardworking lady. It was said that Ekwerediye suffered an ailment caused by poisoning she contacted while farming which disfigured her. She did not bear him any child due to the illness.

Here is a recollection from Cordelia, one of his grand daughters from Umunnakwe.

"Yeah heard it too and how he (Ihediwa) saved my grand mother Danne Nwaekeghiaigwu Jessy through the same bravery from slave master, and why and how he married her. This story was told to me by Danne herself one of the days I came on holidays from secondary school. It goes thus" she went to farm and was kidnapped by slave agents, in those days, every territory (clan/village) has its own strong man, and as kidnapped were taken and crossing any of these strong clans, the strong man will be told to check them if there were people from his clan, and there and then he has the legal right to redeem the fellow or fellow strong-man people.

However, when Danne was kidnapped, her father being a fellow strong man controlling his territory sent emissaries to all his fellow strong men alerting them that his first strong daughter who had the



Artistic expression of Ihediwa

strength of many men in her, whom he dotted upon, wished she was a man in his heart had been taken, to check out for her, Ihediwa Uda was one of them and indeed did intercept and bought Danne back, when she was being taken across Ihediwa's domain (Ama). He kept

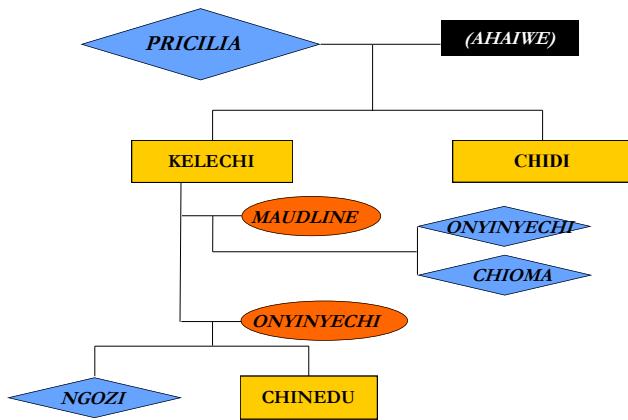
CHINEME, TIMOTHY 1940 - 1970



Chineme, Timothy was born in 1940 to Osuagwu Jackson and Mary Ihediwa. He was their last child. He attended St John's Anglican Primary School Amumara now Central School Amumara from 1949 to 1954; then to Okongwu Memorial Grammar School (O.M.G.S) Nnewi, Eastern Region now Anambra State from 1955 to 1960 where he obtained his West African School Certificate. He enlisted in the Biafran Army in 1967 and rose to the rank of a Captain. He died as a result of multiple gun shot wounds while leading the Biafran soldiers fighting against the Federal troops to recapture Mid Western Province (Nigeria) near Asaba in 1970. A brave and gallant soldier he was. He was not married and did not have any child.

PRICILIA

1938



Pricilla is the last daughter of Osuagwu and Nwaka Ihediwa. She received her primary education from St John's Anglican (CMS) Primary School Amumara. After her secondary education, Pricilla got married to Ahaiwe family from Akpodim. She followed her husband to the Republic of Cameroon where she became a trader. She returned home to Akpodim after her husband's retirement. Together they have two boys - Kelechi and Chidi.

her under his custody pending when her father would come for her.

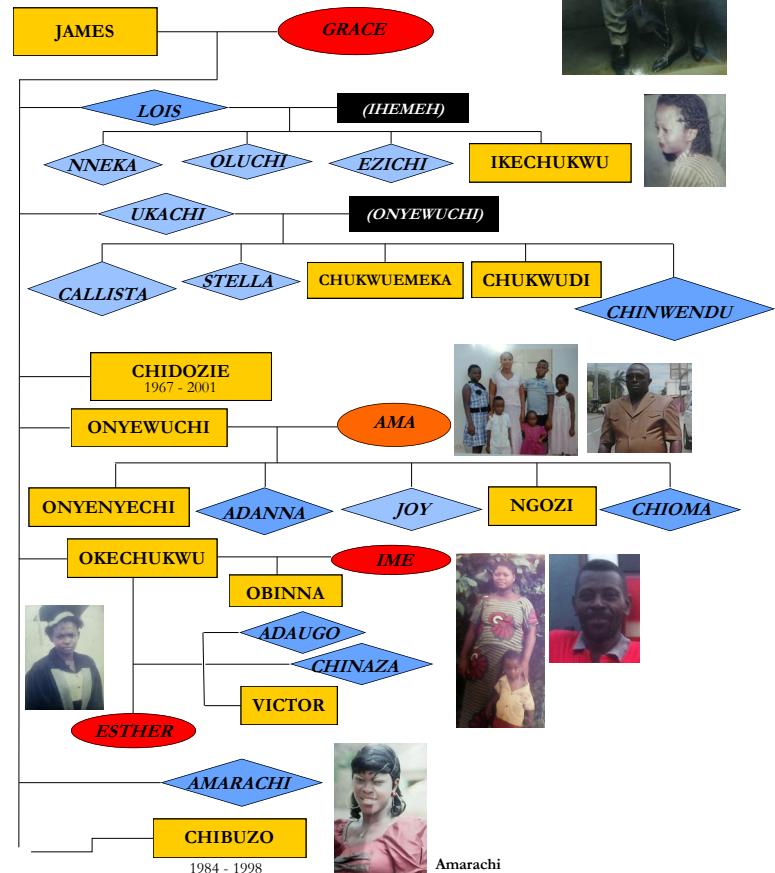
Meanwhile, ihediwa's mother Abiaukwa took Danne, to her usokwu (kitchen). Abiaukwa observed the strength of Danne in all ramifications, how she would go to farm, errands without complaining and was full of respect for everybody decided to keep her for her son Ihediwa as the next wife but Ihediwa did not like her for that but Daa Abiaukwa our great grand mother dished out a plan that made Danne Ihediwa's wife. At this point Danne's father had been communicated of Abiaukwa's intention.

After some days job Abiaukwa would cook a delicious food gave it to Danne to go and serve her son Ihediwa in his chambers, as she goes in, instruction will be given to the other wives to stay clear the chambers by Ihediwa's powerful mother. Who in turn locked Danne up so that after eating and drinking, the next thing Ihediwa would see is Danne, you know nah, that was how Danne got pregnant for her first son Njoku and daughter Nmaji and Abiaukwa out of the love she had for Danne suggested to be given to them sacred names Njoku and nmmaji, the other children came willingly."

Western Education

It was about 1900 that Mbaise first experienced the Colonial Administration - H.M Douglas, appointed by his Majesty the king of England to administer Owerri province, was the district officer at Owerri. The Colonial Administration brought Christianity and the missionary activities, including the Church (Christian) Missionary Society (CMS) and the Roman Catholic Mission (RCM) and they introduced western education. Ihediwa did not receive any formal Western Education but he did not want to miss out on the opportunity presented by the missionaries who established mission schools: Moreover, three of his sons, Jackson, Luke and Nwachukwu had at this time embraced Christianity. Ihediwa was curious and at the same time suspicious of the Whiteman having early seen their activities during slavery. It was his curiosity that made him to send Alaribe, his third son, to acquire western education, should it be the future as western education was still a new phenomena in Igbo land. Although the argument then was that if going to school was a way to acquire knowledge and if one was already knowledgeable in farming, trading and/or had another means of fending for himself, why should the person need another education/knowledge?

JAMES 1936 - 1978



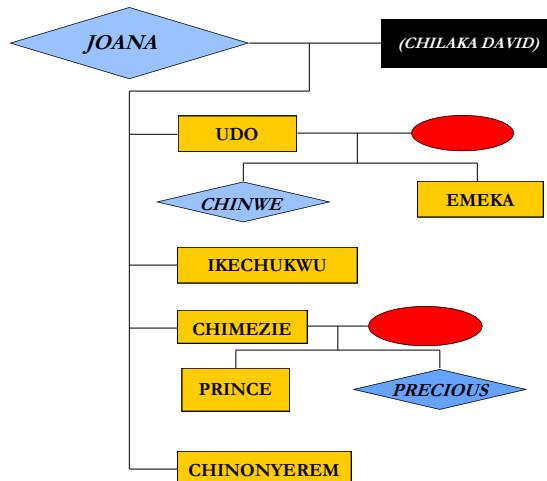
JOANA

1934 - 2015

Joana was the 2nd daughter of Jackson and Mary Ihediwa. She received her primary education from St John's Primary School Amumara and proceeded to Aba where she did her Secondary education and Teachers training. She worked briefly as a teacher in Aba. She got married to Chilaka Ekpo and they lived and worked at Nkalagu. Together they had four children. Joana passed away in 2015, She was 81.

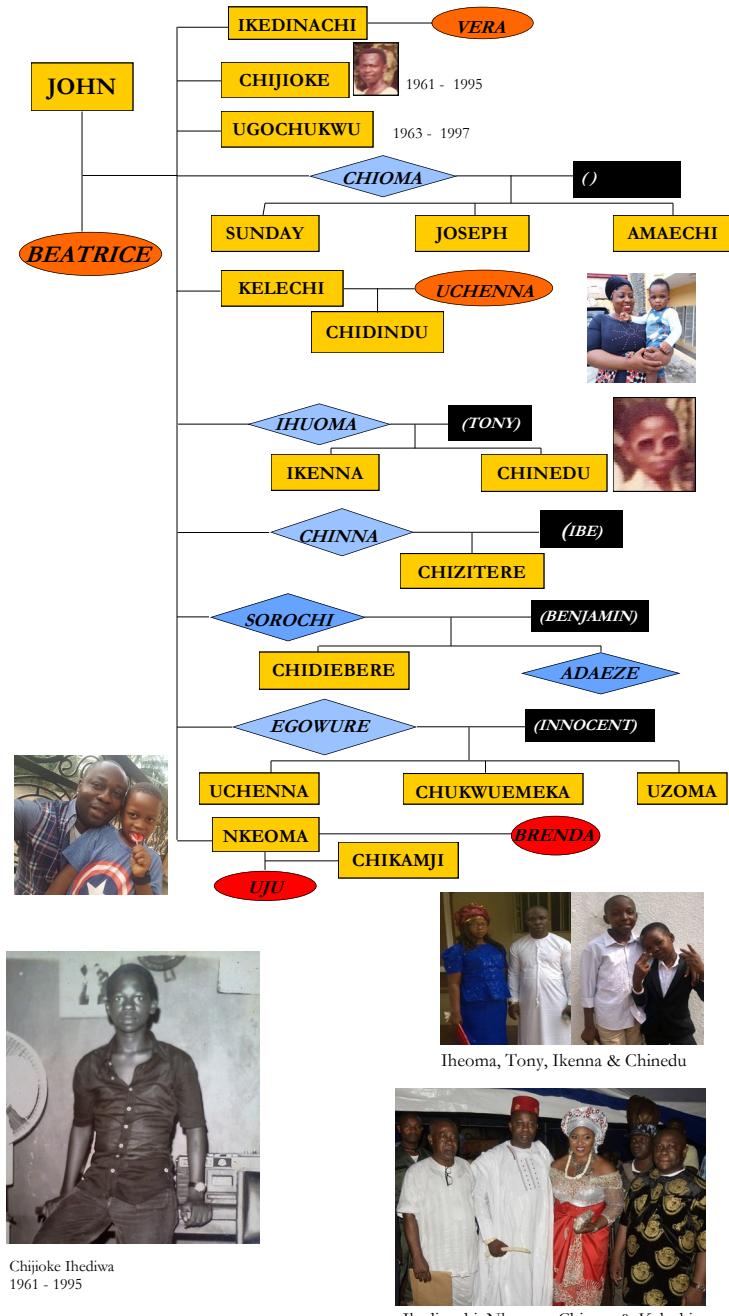


The story was that Alaribe did not take to farming therefore western education may provide him with the opportunity to provide for himself and his family. Hence Ihediwa told his other children that Alaribe should go to school to be disciplined by the white man so as to be useful to himself. It was later revealed that Ihediwa sent Alaribe to school because of his curiosity, his quest for knowledge and information. He wanted to know what the white man knew; he did not want to miss out if there was any opportunity presented by the coming of the white man. And he was right, (there are lots of opportunities in western education). Alaribe was the only person Ihediwa paid his school fees. Alaribe was not only the first Ihediwa to go to school but also the first educated man in Otulu Community, if not in Amumara. By 1936, Alaribe was already a missionary teacher.



His Persona

Ihediwa had three dominant and distinctive traits that he passed onto his children. Ihediwa could be described as or said to be both an Introvert and as well as an Extrovert. The most dominant was his ability to be assertive; outspoken, saying it the way he saw it, and his attitude towards work – hardworking. Ihediwa was an industrious and hardworking man whose main stay was agriculture especially - crop farming. He passed the trait to nearly all his children – men and women alike. Another trait he had was boldness, inquisitiveness, knowledge seeking and always seeking God's favor - being religious. Ihediwa throughout his life was always seeking knowledge especially when it pertained to God, new ideas and new ways of problem solving. Ihediwa was a very intelligent man who understood the need to listen, understanding facts before action. He was a very decisive man, who acted when there was an actionable situation. His love for his siblings and children was unmatched, sometimes a very quiet man who was always seeking peace, solace and the good of others. Another trait of his was community involvement. Ihediwa was a leader in his time, the head of Okonko Society and the High Priest. Although most of his direct children did not inherit this trait but it manifested in some of the grand Children. Example would be Onwuahara Mark Olelewe who was a member of Mbaise County Council



Oil and Palm Kernels. Through correspondence, he was able to earn a Diploma in Sales from University of London. He was a politician, he contested and won as a councilman representing Amumara in the Ezinihitte Mbaise County Council in 1970. He was a consummate entrepreneur. He married to the love of his life, Miss Beatrice Ekenna, from Umuosisi Obizi in 1957. Together they had ten children, five boys and five girls. He died in 2015 from complications caused by a hip fracture. His wife Beatrice, died in 2013 from complication caused by High Blood Pressure. She was a primary school teacher who taught at Town School Amumara until her retirement from civil service.



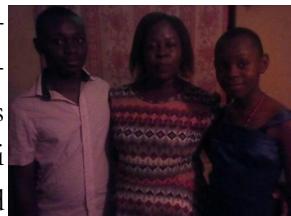
Kelechi, Chidindu & Uchenna



Chukwuemekam Innocent, Uchenna, Egowure & Uzoma



Beatrice



Chidiebere, Sorochi & Adeze



Chinna, Chizitere, Ibe

in the nineteen fifties and nineteen sixties before leaving to further his education in the UK, and John Ihediwa who also was a Councilor of Amumara ward in Abioh Mbaise Division in early nineteen seventies and was involved in politics. Although most of his sons and daughters were officials or functionaries in most if not all the organizations they belong, they never eagerly sort to lead. Ihediwa had an assertive personality and a presence to go with it. Looking at the characteristics of his children you can group them into quiet, assertive and calculative, bold and aggressive, business minded people.

- Cautious, Quiet, and Assertive: Alaribe, Sunday, Maduforo and Atashie.
- Bold, Aggressive and Outspoken: Jackson, Njoku, Kwuoke, Nwannam and Agbaraev.
- Business oriented, Outgoing and friendly: Luke, Ogu, Umunnakwe, Nwannam,

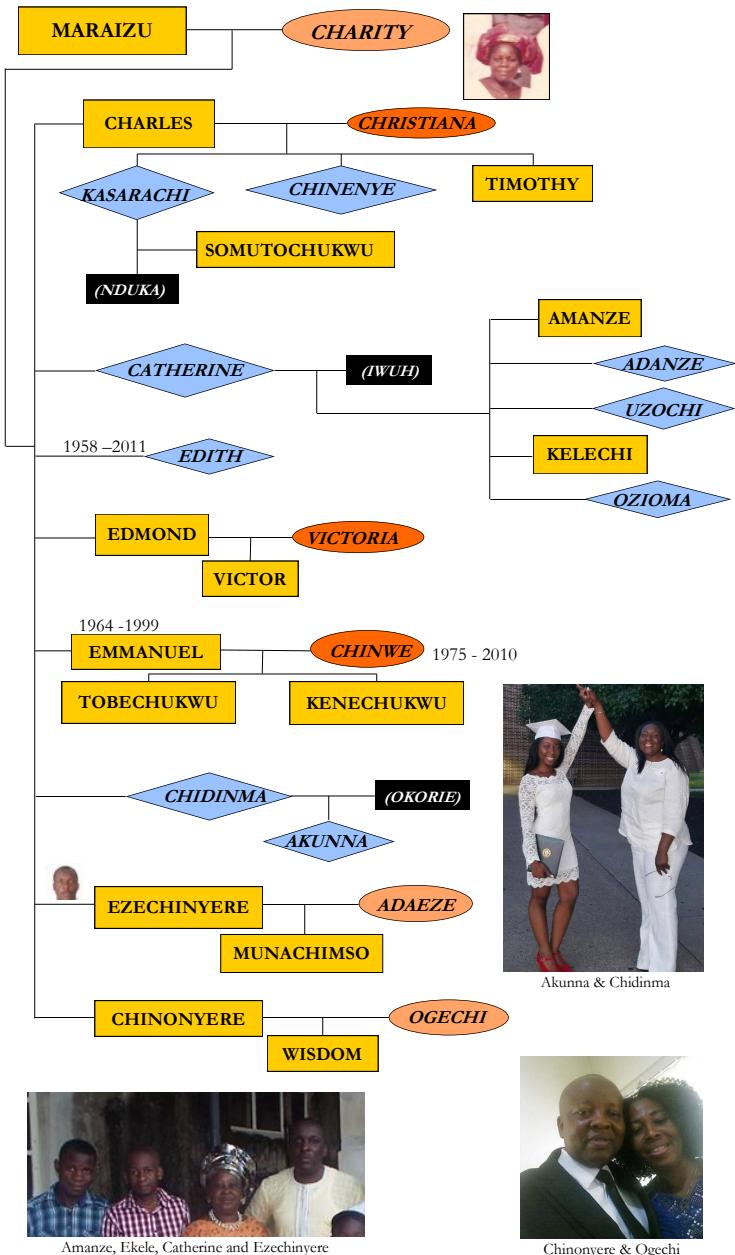
Ihediwa died in 1938 from stroke caused by High Blood Pressure. And he was celebrated 10 years later (1948 Okwukwu Ihediwa) by his children. It was believed that he reincarnated in the person of Uchechukwu Olelewe Ihediwa.

JOHN, CHINYEREZE 1929 - 2015

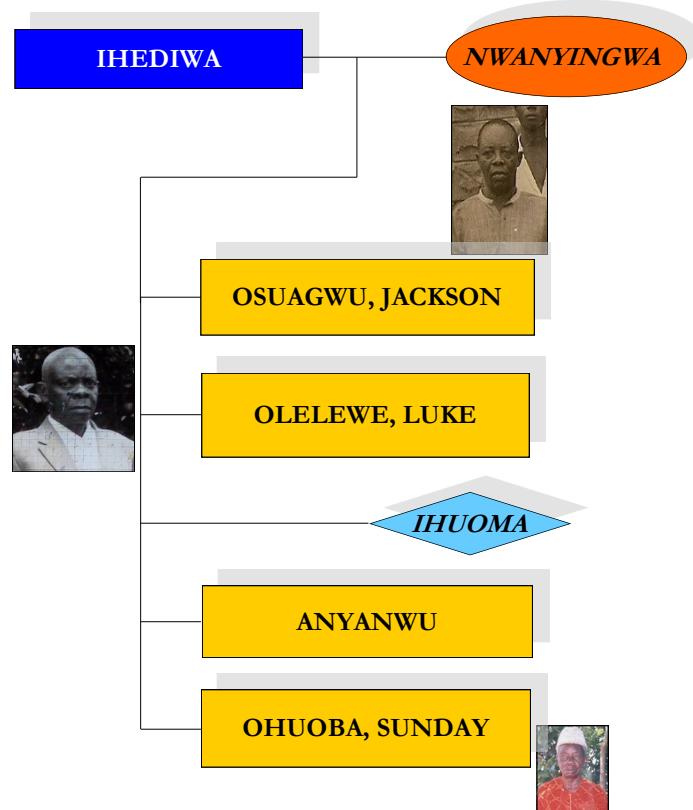
NWANYINGWA HOUSE



John, was the 2nd son of Jackson and Nwaka Ihediwa. He was born in 1929. He received his primary school education at St John's Anglican Primary School Amumara; St Michael's Anglican Primary School Ife; and secondary school education at Emmanuel College, Owerri. He worked with GB Ollivant - a British company, where he rose to become a manager until 1966 when the Civil war broke out. After the war, he took over his father's produce business as a produce dealer in Palm



NWANYINGWA 1855 - 1945



Nwanyingwa was Ihediwa's first wife. She had five children for him, four males namely Osuagwu, Olelewe, Anyanwu, Sunday and Ihuoma her only daughter and Ihediwa's first daughter. Nwanyingwa is from Ife, a neighboring community, she is the 2nd daughter of Ajaero Njoku. Her mother is from Nri Ukwu.

Nwanyingwa, was a five foot 6 inches light skinned, fair complexioned lady that weighed about 165 pounds. She was a loving mother and wife, beloved by Ihediwa her husband. She was a mother to all Ihediwa's children. When Ononakpukpo died at a very tender age after giving birth to IKPEGHE her last child. Ihediwa handed her the responsibility of raising three little children which she did without complaining. Legend has it that she breast feeded IKPEGHE who was born 25 years after Nwanyingwa's child bearing years. Nwanyinwa did not go to school but she encouraged her children and Ononakpokpu's children to get western education. She did not convert to Christianity but yet she encouraged her kids to participate in church activities. "N'neNgwa" as she was fondly called by her children and other children in the family was a hard working woman, a great cook and a wonderful mother.

In Nwanyingwa, Ihediwa found love, strength, happiness and peace. Nwanyigwa became Ihediwa's wife after Ihediwa rescued his mother from a slave

where he retired in 1984 as a primary school headmaster. He was a devoted Christian of the Anglican Faith and a foundational member of the Evangelical Fellowship of Anglican Communion (EFAC). Maraizu was a great farmer and Agriculturist, and a business man.

He belonged to many community and social organizations like Ndi Opara Amumara, Ebiri 10 and Amumara Native Teachers Association. Maraizu was married to Miss Charity Ogbonna of Isiama Amumara and together they had eight children. He passed away in 2000 as a result of High Blood pressure.

Charity Ihediwa; Born in 1934 to the family of Joseph Ogbonna of Isiama Amumara, she was one of the first sets of Amumara women to be educated. She was a trader, and a perfect partner to her husband - Maraizu. She worked as a non academic staff of the Imo State Secondary School system until her retirement. She was an Anglican Christian and was honored with the Ezinne title. She died in 2014 from complications from High Blood Pressure.



MARAIZU

1926 - 2000



Marizu Eleazer Ihediwa was the first son of Osuagwu Jackson and Nwaka Mary Ihediwa. He got his primary education from CMS Primary School Amumara in 1934 and completed at St Michael's Ife in 1943. He earned his Teacher's Grade Three Certification from Teacher's Training College, Egbu in 1957. In 1966, he got his Teacher's Training Certificate Grade Two from St John's College Diobu, Port Harcourt. He taught in many schools across the present day Anambra, Abia and Imo States; among them are St. Andrew's Ahiara, Mbaise, Inyishi, Esuoke Nsu, Ehime, Umuloho, Ogwa, Umuoba and Owerrinta

Marizu, Eleazer Ihediwa was the first son of Osuagwu Jackson and Nwaka Mary Ihediwa. He got his primary education from CMS Primary School Amumara in 1934 and completed at St Michael's Ife in 1943. He earned his Teacher's Grade Three Certification from Teacher's Training College, Egbu in 1957. In 1966, he got his Teacher's Training Certificate Grade Two from St John's College Diobu, Port Harcourt. He taught in many schools across the present day Anambra, Abia and Imo States; among them are St. Andrew's Ahiara, Mbaise, Inyishi, Esuoke Nsu, Ehime, Umuloho, Ogwa, Umuoba and Owerrinta



NWANYINGWA IHEDIWA

dealer in Ife. Legend has it that Ihediwa met Nwanyingwa on his way to rescue his mother who was sold into slavery by Ihediwa's half brother Nwanevu. It was love at first sight - Love that lasted throughout their life time.

Nwanyingwa Ihediwa died in 1949 at age 90 after a brief illness.

TITI 1920 - 1978



Titi was the first grand daughter of Ihediwa from Osuagwu and Mary Nwaka, one of the first females to be educated in Amumara. She attended St Michaels' Anglican Primary School Ife. After her Secondary education, she secured a job with Imienyi Hospital and later at CMS Bookshop. She was married to Ozuwa from Umuakwu in Nsulu, Abia State. She did not have any child. In 1975, she returned home to take care of her elderly parents, Jackson and Mary. She died in 1978 after a brief illness.

GRAND CHILDREN



OSUAGWU, JACKSON 1874 - 1977

Osuagwu, Jackson was the first son of Ihediwa. He was married to Nwaka Mary Nwogu from Obibi Amumara. They begot seven Children: Four boys namely - Maraizu, John, James, Chinene; and three girls: Titi, Joana and Priscilla. Legend has it that Osuagwu married Nwaka after observing Nwaka fighting for her right. It was said that after Nwaka became victorious in the exchange, Osuagwu exclaimed, "that is my wife".

Osuagwu was his given name by his father. He took up Jackson after converting to Christianity. He was among the first people if not the first person who brought Christianity to Amumara by introducing The Delta Anglican faith to Otuлу which later merged with Christ Missionary Society to build St John's Anglican Church Amumara. Osuagwu made sure that all his brothers and sisters became Christians. He did not receive formal education but was said to have attended evening lessons in Igbo Bible reading. He was a textile dealer and later took over Olelewe's Produce Business as a produce merchant, trading from Amumara via Imo River all the way to Port Harcourt (Igwe Ocha), and

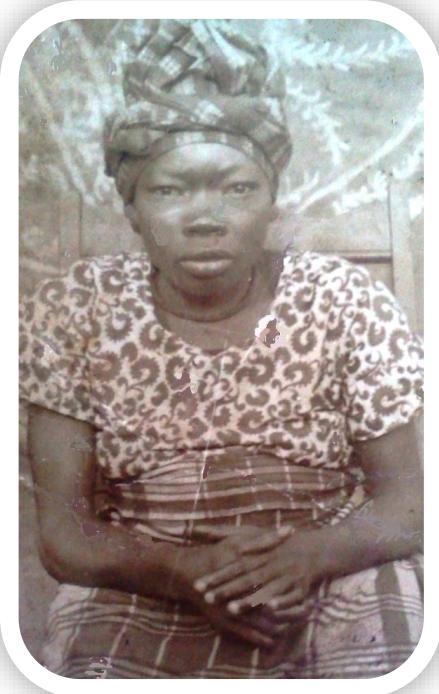
Opobo. Osuagwu and his brother, Oleewe provided the funding and financed the purchase of a Lorry Motor Vehicle for the first Amumara transport business. Osuagwu was so wealthy that he became the envy of his peers. History has it that one of the Chieftains in Otulu Community became so jealous of Osuagwu's wealth that he implicated him with a counterfeit money by placing a counterfeit coin under a chair in Jackson's parlor during a meeting. The Chieftain was able to get the authorities to come and search Osuagwu's house using his influence. On the first search, they could not find the counterfeit and he, the Chief, had to tell them exactly where the counterfeit was placed. Osuagwu was arrested and charged for counterfeiting. This cost Osuagwu a lot of money as a matter of fact, it cost him his fortune, and also that of his brother Oleewe, who is now a timber dealer. All his other brothers and sisters also contributed to get their elder brother out of the problem. Eventually, Jackson was acquitted. This seriously set the whole family back as those who they (Osuagwu and Oleewe) were supposed to train in school started scrambling looking for alternative means of paying their school fees. They somehow were forced to learn one trade or



Jackson 1957

Sarah, Ekwerediye, was the 7th and last wife of Ihediwa. She was a princess from Lorji, a community in Aboh Mbaise local government of Imo State. She was a devoted Christian, a very staunch member of the Faith Tabernacle Church Amumara. She pushed and wanted Ihediwa to denounce his faith and worship God via Ifanim and convert to Christianity. Rumor had it that she threatened to divorce Ihediwa if he did not become a Christian. Although Ihediwa did not become a Christian neither did she divorce him. It was said that Ihediwa felt so bad when she became ill. She suffered from Kyphosis which resulted into a hunch-back. "Kyphosis is an abnormally excessive convex *kyphotic* curvature of the spine as it occurs in the cervical, thoracic and sacral regions - abnormal inward concave, *lord -tic* curving of the cervical and lumbar regions of the spine is called lordosis". She was a petty trader. She was one of the founders of Ahia onye o'di mkpa, a convenience small market place in Umu Osobukwu village of Otulu, Amumara. She was also a farmer whose specialty was ground nuts. She died in 1972.

**EKWEREDIYE,
SARAH
1910 - 1972**



Jackson Osuagwu Ihediwa
Family Head 1939 - 1977

the other. A lot of them relinquished their interests and desires for education. Some became Carpenters, palm wine tappers, Palm tree Cutters, Craft makers and started to train their junior brothers and sisters. This

problem did put a lot of stress in the family which still exists till date.

Osuagwu was a disciplinarian, who after the death of his father, Ihediwa, was able to manage the large family until his death. He was a great farmer who specialized in live stocks.

Nwaka, Mary, his wife was a very energetic woman,. A Christian by faith. And a very vocal person, whose disdain for any thing she saw or perceived as absurd is vocalized using curse/hash words. She enjoyed happy hours and often got irritated at the slightest provocation. She attended Women Training Center Ife, Ezinihatte Mbaise, as was the practice before marriage under the Church Missionary Society (CMS). She was a caring wife, mother and a symbol of what a matriarch should be. For many years, She took care of, supported and nursed her husband, Jackson who was diabetic. In his early forties, Osuagwu was diagnosed as diabetic and was placed on a strict diet of sawyer beans and unripe plantain. He belonged to



Nwaka Mary Ihediwa (1888 -

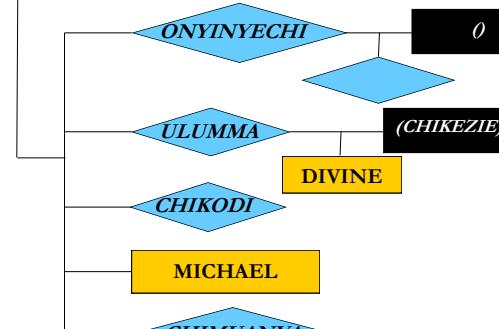
EKWEREDIYE HOUSE



NWUZO, EVANS 1954



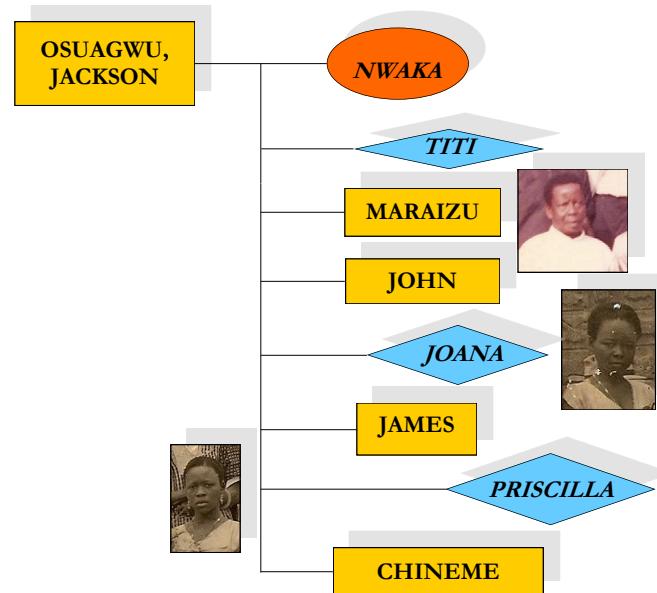
NWAUZO CHARITY



Michael with Divine
(Ulumma's Son)



Onyinyechi, Uluoma,
Chikodi & Chimuanya



Priscilla, Chineme, Titi, and Joana

and led numerous religious and cultural organizations. He died in 1977 from stroke as a result of High blood Pressure.

OLELEWE, LUKE

1877 - 1982

Olelewe, Luke is the second son of Ihediwa from his first wife Nwanyingwa. Olelewe was Ihediwa's favorite child. He was a well established business man, a titled farmer, a trader and sometimes a traditional medicine man, who specialized in allergy remedies. Luke, his adopted English Christian baptismal name, was married to Princess Martha Nwoto Ihediwa from Nworu's Royal House of Umudim Ukwu in Akpodim, Ezinihatte Mbaise local government Area, Imo State Nigeria.

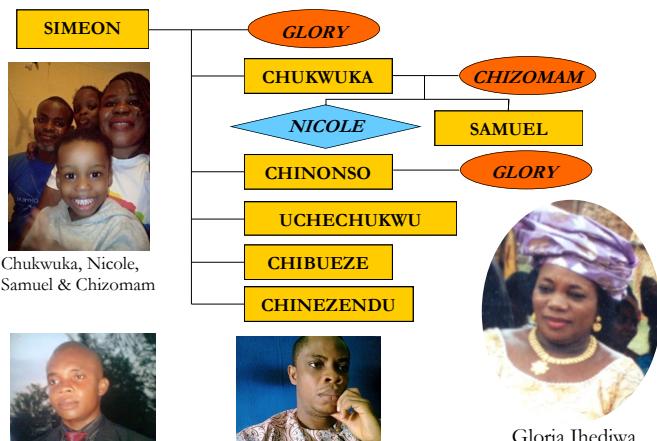
Educationally, though both Luke and Martha did not attend any formal schooling but they could read and write Igbo language fluently especially the Igbo Bible and Hymnals. This was possible as Luke, through his personal efforts, was able (sneaked out) to attend Sunday Schools, first founded by Robert Raikes in 1780

NWAHIA

1933 - 1940

Nwahia, as her name implies was born in the market. She was the 6th daughter of Ihediwa and the only daughter of Nwanyiaka. She died very young.

the Red Cross. During the civil war he was with the International Red Cross as a medic serving humanity. After the war, he went back to Central School Okwelle Okigwe. He also taught at Central School Uturu Okigwe, and Ihiagwa Community Central School Owerri West. In 1983, he entered Alvan Ikoku College of Education, Owerri where he obtained his National Certificate of Education (NCE) in Music in 1986. He later taught music at St Peter Claver Seminary Okpala in Owerri North (1987 - 1992); Owerri Grammar School Imerienwe (1992 - 1999); and Comprehensive Secondary School Imerienwe (2000 - 2006). He got married to Glory from Obibi in 1977 and together they have five boys. Simeon resides in Owerri after his retirement in 2006 from the Imo State Civil Service Commission.



Olelewe Luke Ihediwa
Family Head 1978 - 1982

and reaching Eastern Nigeria through Bishop Samuel Ajayi Crowther (1809 - 1890) and the Church Missionary Society (CMS) who established the Anglican Communion (Churches) of which Luke and Martha were foundation members in Amumara. Martha on the other hand

attended Women Training Center Ife, Ezinihitte Mbaise, as was the practice before marriage under the Church Missionary Society (C.M.S) founded in 1799.

Olelewe and Mr. Mammah, a Sierra Leonean who lodged and lived in his house built the old St John's Anglican Church building to DPC level. He was also a team member of the early missionaries that built the Seventh Day Adventist School and College of Ihie in the present Abia State, where his first son, Silas Nnadozie, received his secondary education. His zeal in embracing Christianity made it possible for him and his senior brother Jackson Osuagwu Ihediwa to walk from Otulu Amumara, on foot, to Onitsha in the present Anambra State and back on a road trip journey and about 200 kilometers to obtain the first Igbo Bible within two days - a feat that today will enter local Guinness Book of World Records. All these were done as their father Ihediwa was the Chief High Priest of the local divinity of the community.

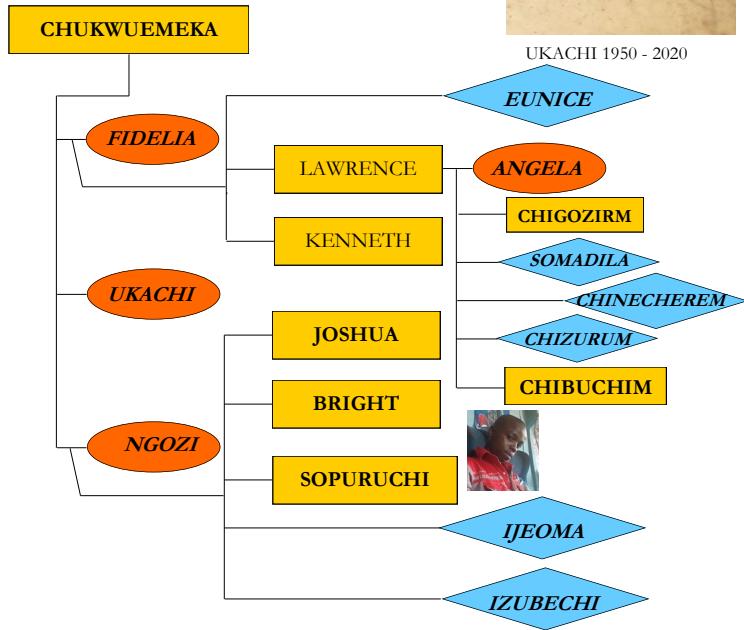
Olelewe was one of the most beloved of his parents. The unexpected event happened: His wife, Martha, gave birth to twins in 1938. To Ihediwa and wife, the Chief Priest and Priestess of the community deity, Martha had given birth to twin boys – an abomination, a bad omen and offence to the gods. The age long view was that multiple birth was an offence to the gods. Appeasement was death to the twins. To wait was dangerous. Horror stricken and without waiting for the

SIMEON, ATASHIE 1930 - 2019



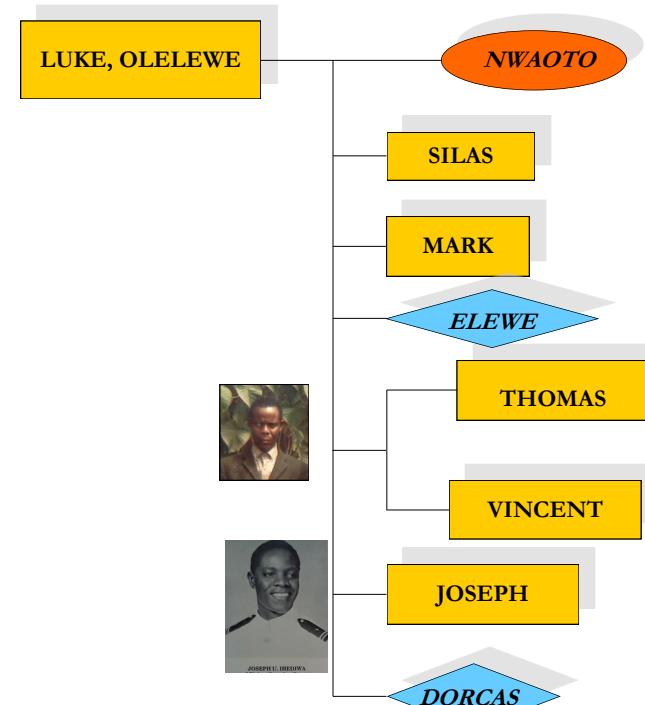
Simeon Atashie Ihediwa was about 9 years old when his father Ihediwa passed away. He received his primary education between 1947 and 1955 from different schools among them St Michael's (CMS) Primary School, Ife, and St John's (CMS) Primary School Amumara. He was appointed a teacher at St Alban's CMS School Oburu Okpala in 1957 and later transferred to Zion Central School Okpala and St John's CMS Primary School Amumara (1959 - 1962). Between 1963 and 1966, he attended Teacher's Training College for his grade II Certification and was posted to St Andrew's CMS Okwelle Okigwe. Between 1967 and 1970 he enlisted as an officer of the Biafran Army. He is a member of

who encouraged him to marry Ngozi. Ngozi had Joshua, Bright, Sopuruchi, Ijeoma and Izubechi. All together Chukwuemeka has eight children with Lawrence as his first son.



Lawrence, Chigozirm, Somadila, Chinecherem, Chizurum, Chibuchim and Angela

BRIGHT



after birth clean-up, Luke and Martha ran to the Church priest, an Agent of the Church called Mr. Oramasionwu, who advised them to go back home, keep vigil over the babies and ward off the parents. The advice worked: Unable to access the babies, and kill them, ostracism was their last resort. Luke and his family were ostracized to a distant land where no one had lived before and permanently gave them the place and in so doing they stayed guiltless before the gods. By that time the Christian work of Mary Slessor (1848 – 1915) in Calabar had not reached Amumara Mbaise,

thus reinforcing their opposition to ritual killings of multiple child birth. With the survival of Thomas and Vincent Ihediwa, the twins, multiple birth of twins, triplets and quadruplets became a welcome joy and no longer seen as a curse in our area. The preservation of the lives of these multiple birth owed their survival to firm faith in God displayed by Luke and Martha.

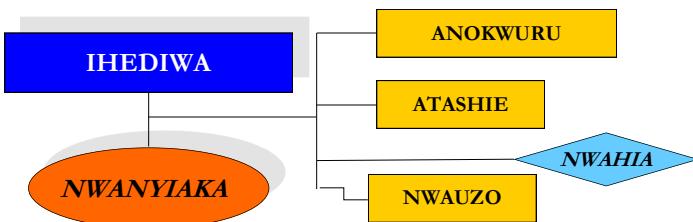
Luke was one of the earliest business men of his time in Amumara. He was a mechanic, produce/vegetable oil merchant sailing all the way to Igwenga Opobo in present day River State and his Berth Operation Platform (B.O.P) at Bonny (Rivers State) with his crew and sailors on shuttle voyages of sometimes 21 days. As Ihediwa was getting older, he got worried that such a beloved son could be away at the time of his death/demise. Thus he asked Luke to discontinue and hand over the Oil/Commodity Maritime business to his elder brother Jackson Osuagwu.

Luke also was a Timber merchant/dealer having been in contact for a long time with foreign business men as well as indigenous great Nigerians (Africans) like the Jajas of Opobo, the Dan Jumbos, and the Hallidays of Bonny. He was the major timber contractor that supplied timber for the change of former cross steel bars of Nigerian Railways in the 50s. Before then both the long longitudinal steel rail and the transverse rail bars were of steel. Before quitting business all the cross or transverse

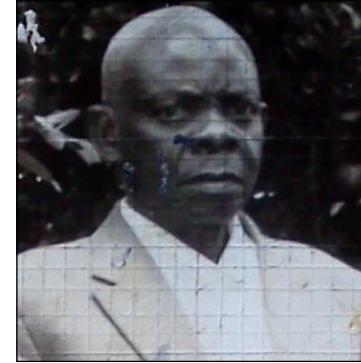
CHUKWUEMEKA, ANOKWURU 1928



Anokwuru is the 12th son of Ihediwa and his first from Nwanyiaka. Chukwuemeka, his Christian name, is a carpenter by trade and a farmer. He did not receive much of formal education but a very hard workman. His first wife, Fidelia, who had; Eunice, Lawrence and Kenneth, passed away during the Biafran Civil war. Kenneth also died during the war. He later got married to Ukachi. Ukachi did not have any child. It was Ukachi



war of 1929 (Ogu Ndom) as a cook as she was nursing her first child Anokwuru.



steel of Nigerian rails had been replaced with very thick transverse wooden bars prior to Nigerian Independence in 1960. Olelewe was a man of valor. He participated in sports; he was a swimmer, a diver and a wrestler. He was a leading member of the St John's Anglican Church's Band of Mercy. In that capacity, he and his team members dived to the Imo River bed to fetch and harvest stones/rocks that were used at the foundation stage to build the Church. He was a strong and good wrestler and won many accolades. Luke and Martha had many children and many that did not survive as the names they gave to their offspring suggested hope and pledging. Only seven survived, namely: Nnadozie, Onwuahara, Eleweuwa, Chikwendu, Chijioke, Uchechukwu and Nwa'Odangbu. Dee Oleole as called by his juniors died in 1982 from Heart attack. He was 105 years.



Nwaoto Martha Ihediwa (1887 - 1970)

Martha, Nwoto Ihediwa (Nee Njoku Ojinka of Umudim); was a princess from the Nworu ruling family. The senior brother was Eze Nworu, a warrant life court chief of Ezinihitte at Itu customary court for 78 years. Nwaoto came from a royal family and as such did not allow the influence of nobility of Ihediwa to deter her from speaking out when necessary. Example would be when she refused to go on exile to Ogbo Nkwu because of having twins. She was a community leader and with her husband Luke on her side she formed the Umuosobukwu Agbachaa Ekurunwa. She also played active role in the establishment of the Anglican Church in Amumara. Nwaoto died in 1973. She was 83 years old.

NWANYIAKA 1910 - 1981

Nwanyiaka came into the family as a child; - probably at five years of age. She was an “exchange” wife. Story has it that when Nee Nwabuba was not able to have any child for Ihediwa, she was taken back to her father who promised to give Ihediwa another wife or repay him the dowries. It was Ihediwa that named her Nwanyi akaghi ibe ya. So Nwanyiaka grew up in his household. More or less Nwanyiaka was somewhat raised by Ihediwa’s mother Ahiaukwa. To Ahiaukwa, Nwanyiaka, was another daughter. She was beautiful and hardworking. She had three children for Ihediwa: Anokwuru, Atashie and Nwahia. Nwahia was so named because she was practically born on the way to market. Ihediwa died when Nwanyiaka was 28 years old. She remarried to Anyanwu, one of Ihediwa’s sons and they had Adindu. Then Anyanwu died she remarried again and had Nwauzo. She later died in 1981. She participated in the Igbo women’s

NWANYIANKA HOUSE



IHUOMA
1891 - 1911

Ihuoma was Ihediwa's first daughter; not much is known about her as people who knew her are all dead. She was married to Nwogu family in Owutu, Ezinihitte and had two children. She died very young probably in her early twenties, during pregnancy and also her two children also passed away soon after. It was said that after her death, Ihediwa made a pronouncement that none of his children will ever marry to any person from Owutuo again as he believed till his death that she was treated very badly.

ANYANWU

1895 - 1948

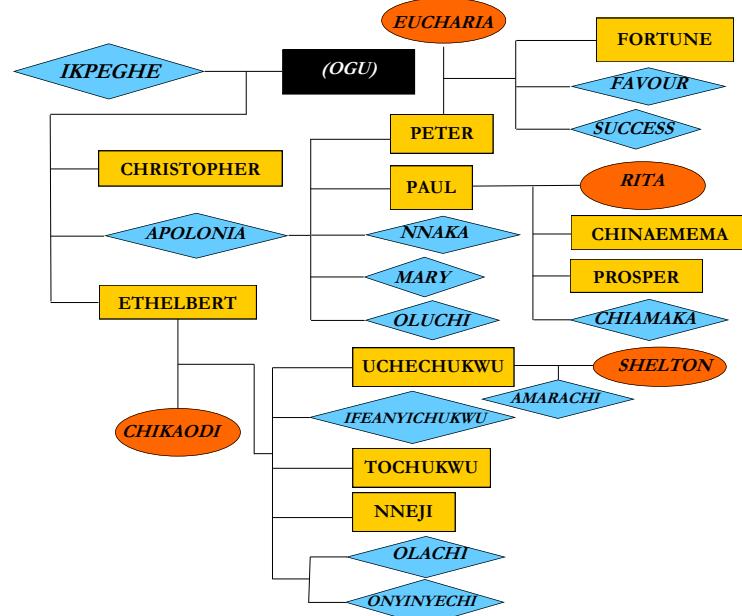


Anyanwu was Ihediwa's 4th son and his third son from his first wife Nwanyingwa. Anyanwu had only one son, Adindu, from Nwanyiaka who he married after the death of his father, Ihediwa. He was a bed maker, a farmer and a trader. He passed away as a result of complications from high blood pressure in 1948 when Adindu was less than a year old.

Adindu is a retired grade II Headmaster, and married to Keziah Ndimele of Abu Amumara. Together they had eight children - six boys and two girls

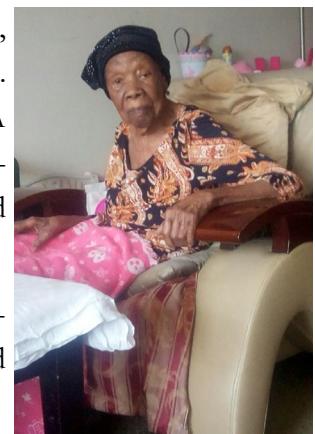


Adindu & Keziah

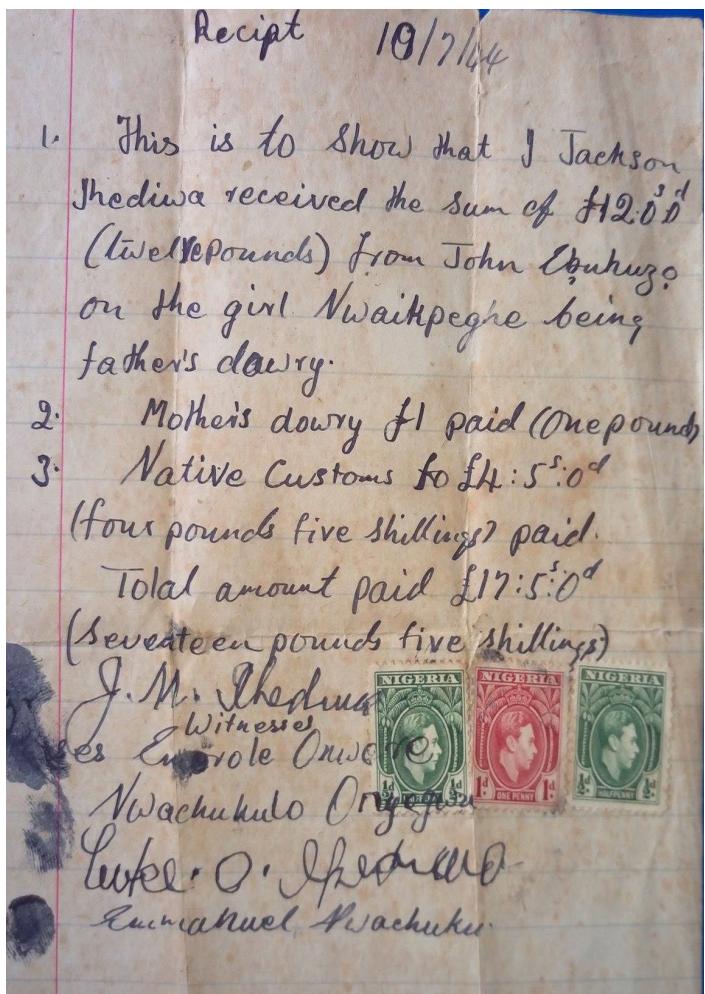


where she was an athlete. After her primary education, she got married to Ogu family of Lagwa Okwuato. She had three children; Christopher who passed away when he was just a toddler, Ethelbert, and Apolonia her only daughter. She is a trader and a farmer. A devoted Christian of the Catholic faith. She adopted and raised Peter and Paul.

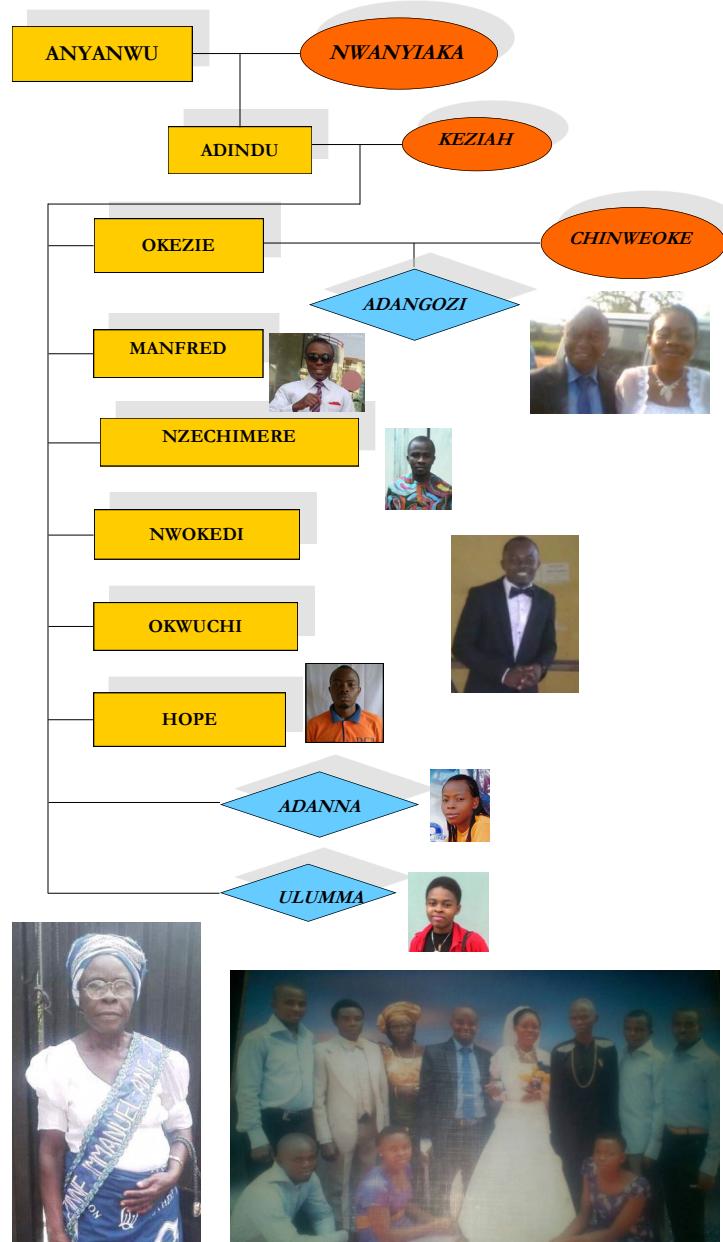
In the US, she taught her grandkids Igbo language. She is kind hearted.



Ikpege
Washington, DC (October 8, 2017)



This is the receipt and acknowledgement of the dowry paid on behalf of Ikpege on the 10th of July 1944 to Jackson Ihediwa the family head.



GODSON, SUNDAY, OHUOBA 1908 - 2005



Godson, Sunday was the seventh son of Ihediwa and the last child of Ihediwa's first wife, Lolo Nwanyingwa. Sunday was born on April 2nd 1908. He started his education at St Michael's Anglican CMS Primary School Ife Ezinihitte in 1924 at age 16, where he obtained his Standard Six Certificate in 1936 and later was employed by the Anglican Church as a teacher. In 1954, he earned his Teacher's Grade II Certificate after completing his teacher's training certification causes at St. Paul's College Awka. He became a grade II headmaster in 1956. He enrolled in correspondence college for a bachelor degree in Psychology but did not finish due to the Bia-

IKPEGHE 1923 - 2020



Ikpeghe is the only direct child of Ihediwa that came to the United States. She lives with her son Ethelbert in Washington DC areas of the United State. Ikpeghe attended St John's Primary School Amumara

were divorced within few years of the marriage. He later married Jemima and they divorced. Jemima was pregnant with Onyekachi of which Kwoke denied being responsible for. Jemima left to be with Odoemena and had Onyekachi for Odoemena. Kwoke later married Mercy from Obibi Amumara and together they had eight children including Bertha who became a professor at Ebonyi State University at Abakiliki. Bertha passed away in 2011 after a surgery. Mercy died on the 18th June 1994 while Kwoke died in 1996.



Kwoke and Mercy Ihediwa



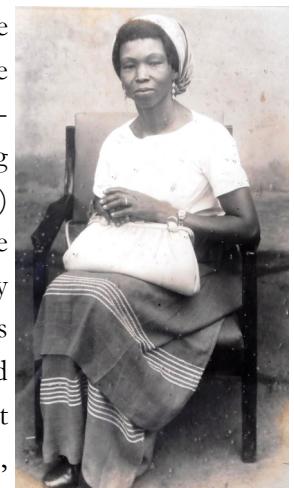
NwanyiSunday married to Mbagwu family from Itu. Phoebe married into Ikenatamba of Abu Amumara Ezinihitte, Mbaise.

Dr. Betha (Ihediwa) was married to Okoro family of Abakiliki in Ebonyi State. She was a Professor at Ebonyi State University.

Abigail, married to Emecheta from Ahiazu, Mbaise and Anna is married to Ukenna's family of Abu Amumara, Ezinihitte , Mbaise.

fran Civil War (1967- 1970). He was a trailblazer as most often he was the establishing/first headmaster to many new and establishing schools in the Anglican (CMS) Owerri Province School system. He planned, designed and built many schools. He taught in many schools in the present Abia, Anambra and Imo States among them are: Christ CMS School Emeabiam 1942 - 943, St Peter's CMS Primary Umuneke Ngor 1943 - 1944, CMS Idem Ogo- wa 1945 - 1946, Group School Inyishi 1947, St Luke's Achi Mberi 1948/1949, Central School Mberi 1950 -1951, Group School Mberi 1952-1953, CMS School Umuekwune 1954, CMS School Eziobo 1955, Central School Amala 1956, Central School Asa 1957, Central School Alulu 1958-1960, St Johns School Amaimo 1961-1962, Holy Trinity School Eziodu 1963 -1964, St Matthias School Akpodim 1965 -1970, St Paul's Mbutu 1971, Central School Uzonorji 1972 -1975, Udo Community School Udo 1975, Group School Amumara 1975 -1977, Group School Amumara 1975 -1977, Community School Ife 1977 -1978, Community School Amumara. 1982.

He retired from the civil services of Imo State in 1980 after 44 years of meritorious public service. "Dee Sunday" as he was called by his brothers and sisters, was a very peaceful and humble man whose love for arts, mathe-



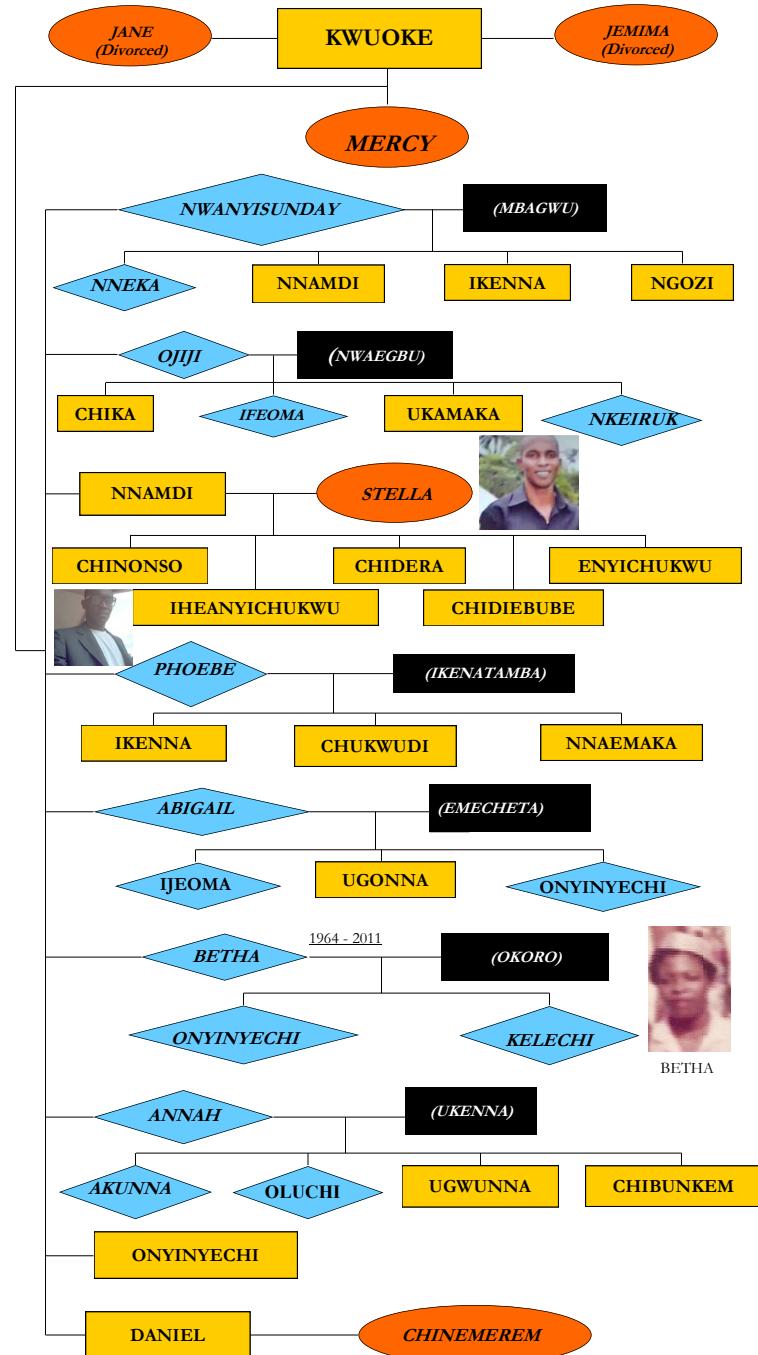
Grace Amurunwanyi (1945—2015)



Godson Sunday Ohuoba Ihediwa
Family Head 1908 - 2005

ematics and reading transcended many boundaries. He belonged to various associations and unions. He was an Artist, Agriculturist, Educationist, a Teacher and a Philanthropist.

He was married to Amurunwanyi Grace Okorie in 1957. Grace is from Umuchekwe Village in Eziudo, Ezinihitte Mbaise. Together they had 8 children. Okwudiri, Chiwuikem, Adauku, Uchechi, Nzechinyere, Benjamin, Nwanyieze and Chukwunyere.

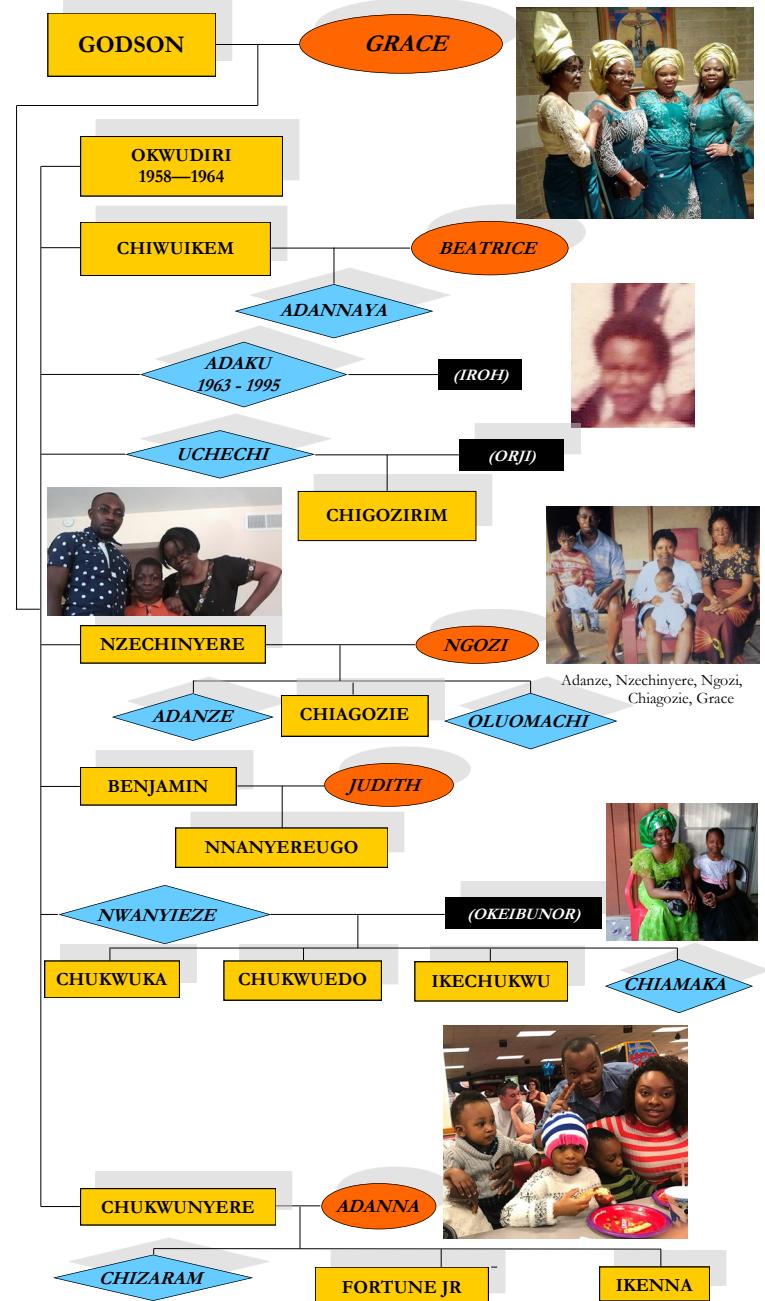


KWUOKE, DAVID

1920 - 1996



Kwuoke or Nwakwuoke was the 9th son of Ihediwa and the first and only son from Ononakpukpo. He stopped formal schooling at Standard three but continued training to become a Water Pump Operator (Pump Engineer) with the Eastern Water Board. He worked at Aboh Mbaise, Enyiogugu, Umuahia and Ezegbaogu Water Scheme. Before becoming a Water Pump Operator, he was a Food Vendor and also worked as a yard man. When his senior sister Chinagorom got married, and being an only son from his mother, Ihediwa got him married at a tender age to Jane. The marriage did not workout. Kwuoke was too young to handle the responsibilities of marriage as they



Godson died in 2005 at 97 years of age as a result of complications from High Blood Pressure and Prostrate Cancer. He was survived by his wife, Grace, sons Chiwukem, Nzechinyere, Benjamin and Chukwunyere and daughters Uchechi, and Nwanyieze. Grace died on October 30th, 2015 from complications cause by heart decease at Southwest Memorial Hospital, in Houston, Texas after battling with the decease for more than 15 years.



Okwudiri, Godson, Grace and Chiwukem



1957 wedding, Godson & Grace Ihediwa, from left, Joana, Osuagwu, Godson, Grace and Priscilla and at the back wearing glasses is Hubert Okorie, Grace's elder brother

Adaku Ethel Ihediwa Iroh a professional teacher, was married to Iroh family of Uboama Enyiogugu, Mbaise She passed away in 1995.



Adaku Ethel
1963 - 1995



Okwudiri & Chiwukem.
Okwudiri died in 1963.
He was 5 years old.

Mercy married Akanezie and together they have nine children.

1. Joy, married Emeka and had Ifeanyi (son), Emeka (son), Amarachi (daughter), Uchechukwu (son)
2. Matthew
3. Mark,
4. Jane (late)
5. Augustine,
6. Leona
7. Anthony,
8. Corllinus,
9. and Gladys

Elizabeth Married Njoku and had six children,

1. Chidinma,
2. Chinwe,
3. Kososochukwu,
4. Ebere, married Martins and has Imaleonia (daughter) Joshua (son), Daniel (son)
5. Adaku, married Idown Emeka and has Adaku (daughter)
6. Ikechukwu

Maria Chinagorom's last daughter was married to Isiguzo and had

1. Julian,
2. Ikechukwu,
3. Anthony,
4. Ifeanyi,
5. Chioma,
6. And Chuks

6. and Michael married Elizabeth sired Sopurichi (daughter) and Michael Jr.
7. Vienna, is married to Christopher and have Chidubem (son)
8. Roseline, married Njoku and sired Ifeanyi (son), Blessing (daughter), Odilichukwu (son), Natachi (daughter) and Nzubechukwu (son)
9. Lilian, married Ineh and have Ifeanyi (son) Ashinedu (daughter) and Chidiogor (daughter)
10. and Chidinma married Gabi.

Donatus, Chinagorom's first son married Cecilia and had nine children,

1. Hyginus
2. Stanley, has Chidebe (son) and Chukwuemeka (son)
3. Adaku, married Onuoha and got Nnenna (daughter), Mary (daughter) and Nnamdi (son)
4. Tochukwu sired Daniel (son)
5. Uzoma,
6. Onyekachi,
7. Odoch,
8. Amarachi,
9. and Cecilia

Godwin Amadi her second son married MaryJune and had six children. Goddy passed away in 1997

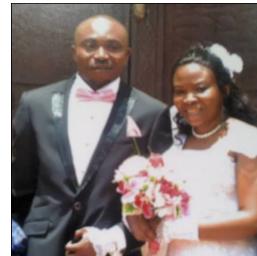
1. Chijioke,
2. Chibuike,
3. Chukwuma,
4. Gordian,
5. Ijeoma, married Ukoh and have Esther (daughter) and Chimaobi (son).
6. Ugochinyere



Donatus



Godwin



Kelechi, Uchechi (2015)



Benjamin, Judith (2013)



Adanna, Ikenna Chukwunyere
Chizaram, Fortune



Judith, Nnanyereugo & Benjamin



Chiwukem, Adannaya & Beatrice (2014)



Ikechukwu, Prince, Chukwuedo, Chukwuka,
Chiamaka and Nwanyieze (2017)



Ngozi, Adanje, Chiagoziem, Oluomachi
& Nzechinyere (2017)



Emmanuel,
Chigozie and
Uchechi.

NWABUBA HOUSE



Sarah, Chinagorom Ihediwa, the third daughter of Ihediwa, was born in 1917 and died in 2010. She, like her father Ihediwa, was a very highly religious woman, a Catholic by faith, a prayer warrior and an evangelist. She received many accolades and honors from the Catholic Church. Chinagorm was a lady of class whose good behaviors in marriage to Amadi family of Lagwa Okwuato was responsible for her sister Ikpegh getting married into this same extended family. More or less she behaved so well that they needed another her. Chinagorom was loved by her father, Ihediwa, and her brothers and sisters. After the death of her mother at a very tender age, she became a mother to her siblings. She was a trader and a farmer. She had two sons and four daughters namely, Grace, Donatus, Godwin, Mercy, Elizabeth and Maria.

Grace, her first daughter, is married to Owunna and had ten children, listed as follows:

1. Julius married Immaculate, and sired Julian and Anita
2. Benneth married Joy, sired four daughters Anita, Tobechukwu, Beneditta, and Ekene.
3. Fabian married Felicia, sired Daniel, and Success
4. Festus married Chinyere, sired Onyenyechi (daughter), Onyekachi (son), Amarachi (daughter), Chiamaka (daughter), Onyebuchi (son), and Odinakachi (son).
5. James married Joy



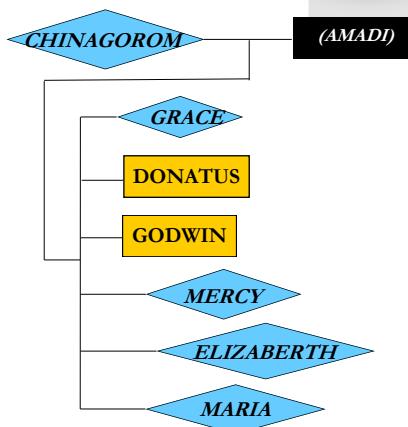
Julius Immaculate



Fabian

CHINAGOROM

1913 - 2010



NWABUBA

1865 - 1920

Nwabuba Nee Nwaokocha was Ihediwa's second wife. She did not have any child after many years in marriage. Nwabuba was from Obibi a neighboring village in Amumara. History has it that Ihediwa married Nwabuba from Nwaokeocha Nwabuba family, after he directed Ihediwa where to find his mother Ahiaukwa who was sold into slavery. It was said that when Ihediwa got information that his mother was at Obibi, he went looking for her but was told by Nwabuba that she had been resold again, this time to Ife a neighboring town. Nwaokoch Nwabuba was a notorious slave dealer as at that time. It was reported that when the district officers started hunting for him and eliminating his gang/group, he went on exile to Ngwa where he died.

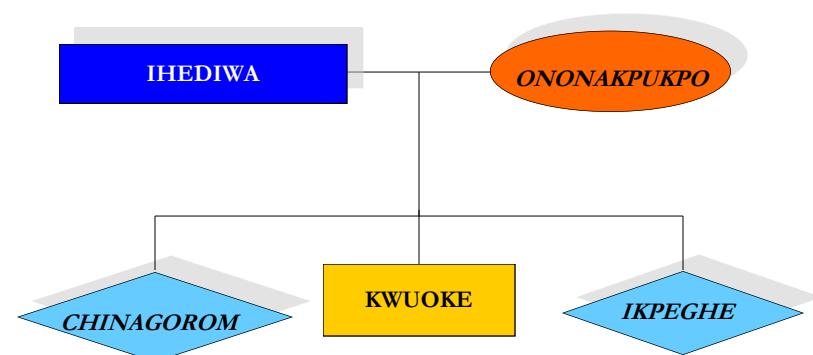
After rescuing his mother from Ife, Ihediwa did not only marry his first wife from the same compound where his mother was sold into slavery in Ife, but also married the second wife Nwabuba from Obibi the first compound that harbored his mother.

Nwabuba was an elegant lady, a class by her self but she did not have any child for Ihediwa so he took her back to her father. Since Mr. Nwabuba did not have any money to pay back the dowry, or grown up lady to replace forthwith, so as one of his wives was pregnant, he made a deal with Ihediwa that if his wife delivers a boy, he still owed Ihediwa the dowry but if she had a girl, he would give her to Ihediwa as the replacement. Later when the wife delivered a girl, Ihediwa was called to come and take delivery. So at about five or so years Ihediwa took the girl as a replacement. He named her Nwanyiankayibeya (Nwanyiaka for short) who had Anokwuru, Atashie and Nwahia for him.

ONONAKPUKPO

1883 - 1926

Ononakpukpo had three children for Ihediwa, two girls and a boy. As the name implies, not only was she beautiful, she was born and married into wealth. She was from Obama a neighboring town in Ezinihitte Mbaise. Ononakpukpo died young during the delivery of her daughter Ikpeghe. She was the 5th wife of Ihediwa. She was loved by Ihediwa as he extended that love to her children after her death.



ONONAKPUKPO HOUSE



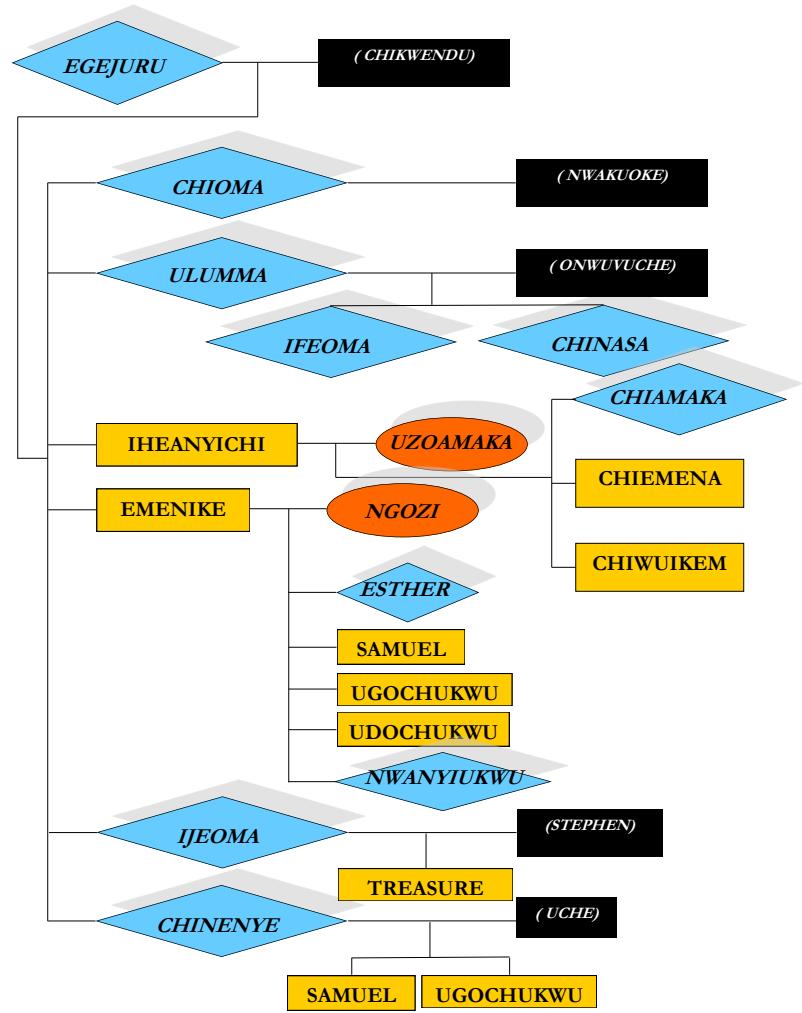
NWUGO HOUSE



NWUGO

1854 - 1928

Nwugo, as the name implies, was a beautiful woman who was married to Okechukwu, Ihediwa's brother. He died young as Nwugo had only two children for him, a boy Nwachukwu and a girl Ikonna. As the custom then, Ihediwa remarried Nwugo and adopted her two young children Nwachukwu and Ikonna. He accorded them full rights as his son and daughter like his own biological children. Nwugo later had three more children for Ihediwa - two sons namely Alaribe, Ogu and a daughter, Ekennaya. Nwugo is the daughter of Onyenwe from Okpofe in Ezinihitte Mbaise. In Nwugo, Ihediwa found fulfillment and reconciliation. Fulfilled that his brother did not pass away without an offspring and reconciliation as he was able to move forward knowing that his own side of the family continues. Nwugo was a dedicated, hard working wife and mother who found love in the family she was married into. She was a farmer and a trader.



namely - Chioma, Ulumma, Ijeoma and Chinaenye; and two boys: Iheanyichukwu and Emenike.



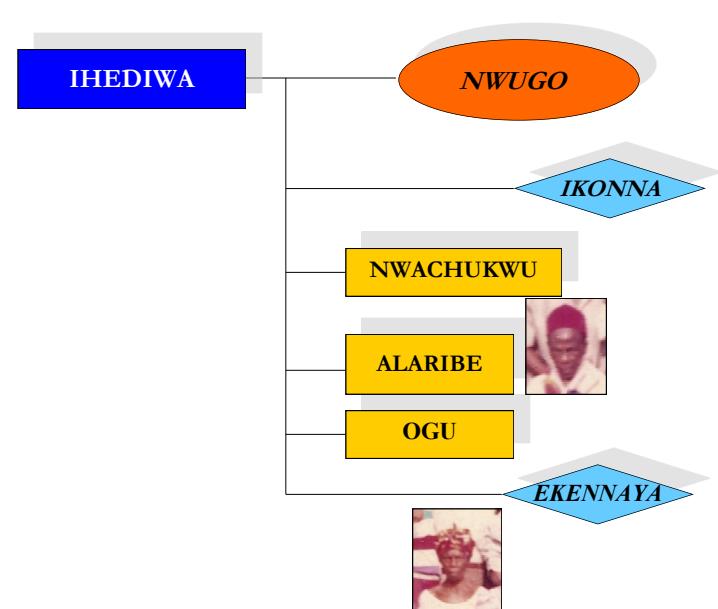
Front, Chiamaaka, Chiemena Chiwukem,
Back, Iheanyichi & Uzuamaka,

EGEJURU, GLORIA

1934



Egejuru is the last daughter of Ihediwa and Ekeagwu. She attended primary school at St John's Anglican primary School now Central School Amumara in 1953. She was very athletic and played women's basket ball. She got married to Monday Chikwendu from Obibi - a neighboring village in Amumara, Ezinihitte Mbaise in 1960. They returned home from Owerrinta in 1968 when the Biafran Civil war broke out. She is a trader and a farmer. She joined the Assemblies of God Mission in 2002 where she became a Sister in the Faith. She has Six children: Four girls



IKONNA

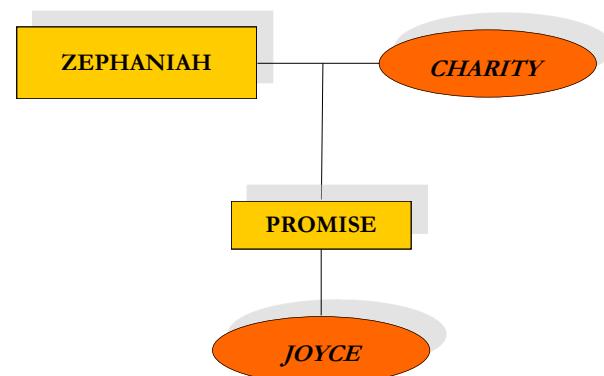
1873 - 1984

Ikonna was the only daughter of Okechukwu Uda Elutuo and was adopted by Ihediwa together with her younger brother Nwachukwu. Ihediwa was Okechukwu's brother who also begot Alaribe, Ogu and Ekenna their younger sister from the same mother Nwugo.

Ikonna later married to Ezeji Njoku from Umuada (Akoli village) Akpokwu in Akpodim, Ezin-nihitte Mbaise Local government Area of Imo State. She had four children: Reuben, Onyenowu her first son followed by Nwogu, Alexander her third child who married two wives Charity Ugwuanyim from Itu, and Paul her last child.

Ikonna died in April 1984. She was 111 years.

joined the Biafran Army and was part of the Commandos or S Brigade. He survived the war and got married immediately after the war to Charity from Ngwa. Together they had a son, Promise, who is now married to Joyce. He died in 1976 after a brief illness.



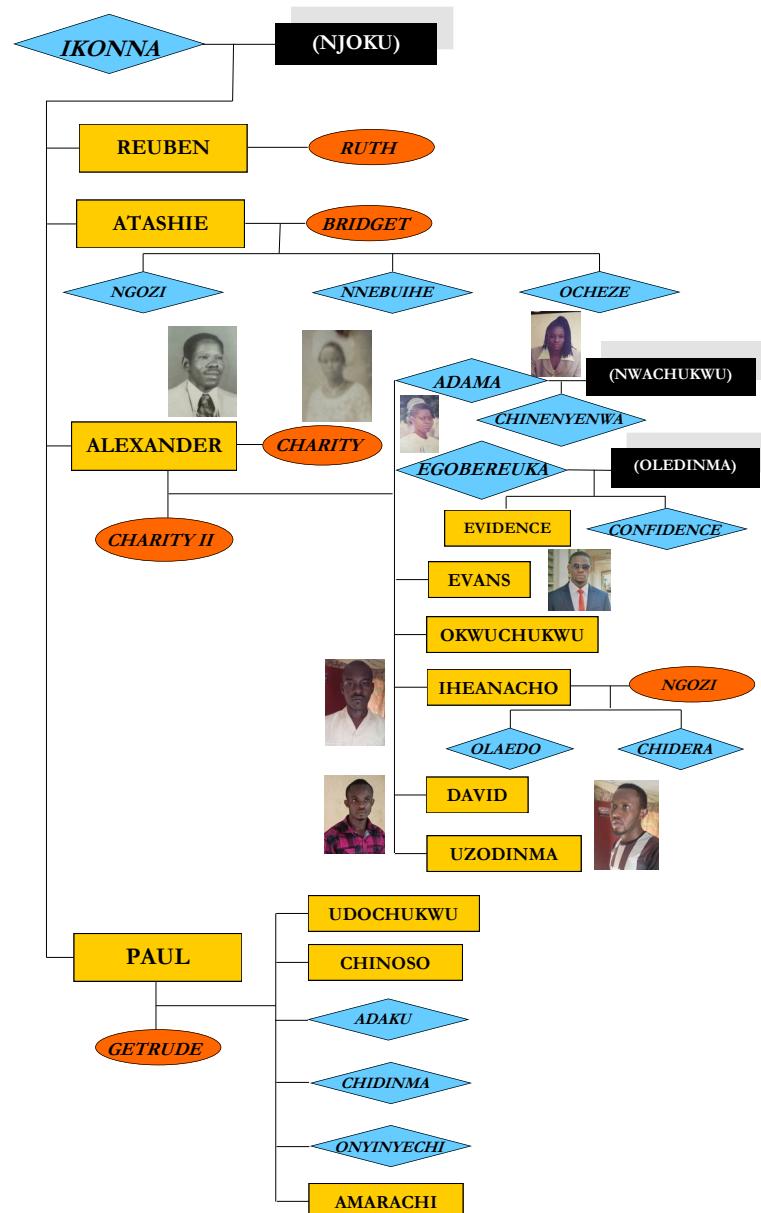
Promise

ZEPHANIAH, AGBARAEVO

1931 - 1976



Zephaniah was the last son of Ihediwa from Nwaekeagwu. He was a Carpenter by profession. He attended Ahiara Technical School where he majored in Carpentry. He worked as a contractor in Aba. He



NWACHUKWU, JOHNSON

1875 - 1977

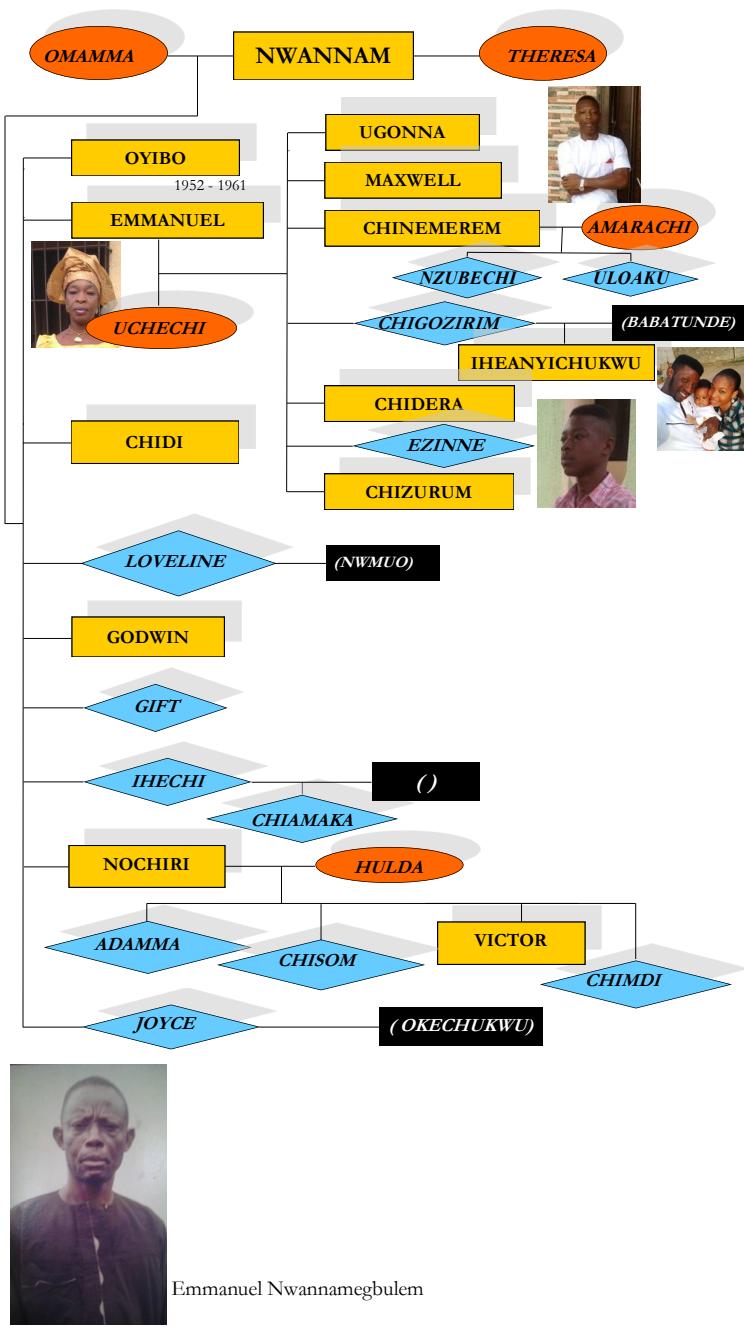


Nwachukwu, Johnson was the 1st son of Okechukwu Uda - a brother of Ihediwa his adopted father. Ihediwa constantly called him De Okechukwu. Nwachukwu was married to Erina and they together had six children: one boy named Jerome and five girls: Janet, Elizabeth, Ahunna, Grace, and

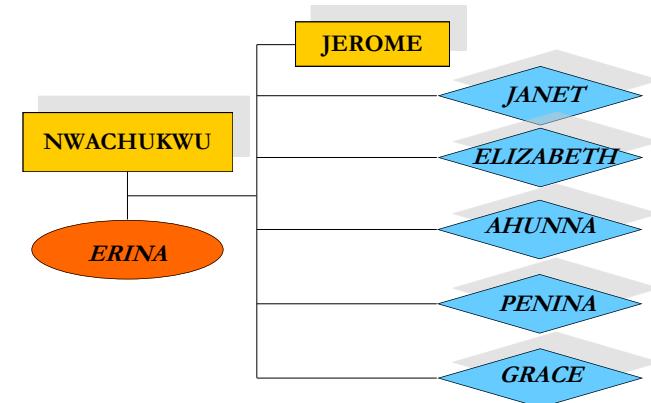
BETSY

1929 - 1933

Betsy was the second daughter of Ekeagwu after Nmaji. Not much is known about her as she died when she was only four years old.



Mrs. Erina Nwachukwu Ihediwa



Ihediwa's Family History

Penina.

Johnson, his English Christian baptismal name, was a foundation member of The Apostolic Church of Nigeria Igbo Area with headquarters at Amumara. He worked very closely with the first Pastor Rev. Ovotor in the process of establishing the Church in Ezinihitte. By 1952 he was elected an Elder of the Church in Amumara. As an Elder of the Church, he was instrumental to the ingraining of the Apostolic faith in Amumara and Ezinihitte in general. Nwachukwu did not receive any formal education, but he was a great farmer with specialization in animal husbandry - Sheep farming. He was a very quite and humble man who appreciated honor and recognized the civil authorities, the educational and religious institutions. He died on Thursday, Feb 17th, 1977.

Nwannamegbulem is the 11th son of Ihediwa. He is the fourth son of Ekeagwu. He did not receive formal education but was naturally a hard working and smart man. He is a Carpenter by trade and a businessman who invested in Real Estate and Transportation. He is a contractor and a builder.



Omamma (1935—2004)

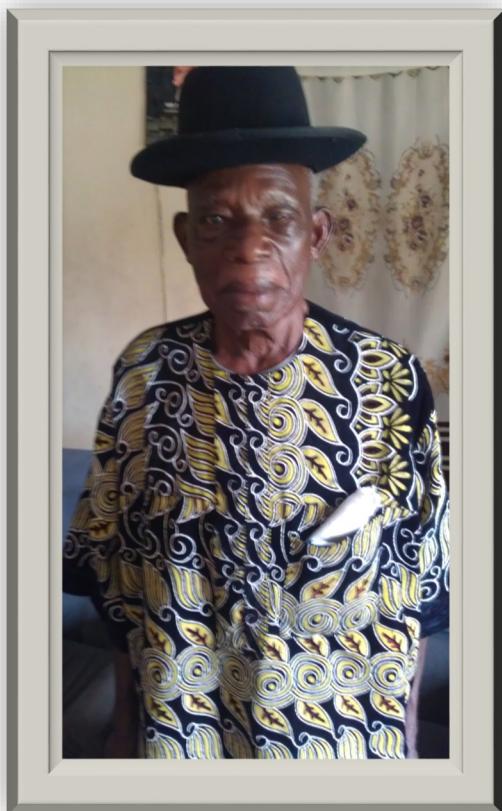
He was rated Carpenter Grade 1 in 1942 working for Commercial Industry, Opobo. He worked also at Boat Yard and United African Company (UAC) in 1949.

He is a self made man, had his first shop at Nkwo Abu with many apprentices. He went back to Opobo immediately after the Biafran Civil war in 1970 as an Independent Contractor. He is an expert in House Roofing. He was also a timber distributor and seller.

In 1971 he established a Motor transport company called, Ihediwa & Sons Transport Limited. He was married to Omamma from Obahi Amumara. A had working woman, a trader and an agriculturist. Together, they had nine children; five boys and four girls. Omamma died in 2004.

He later in 2012 remarried to Theresa Nwachukwu, from Umuoma Okpofe. He is a Christian of the Anglican faith, a believer in hard work and in education.

**NWANNAMEGBULEM,
AUGUSTINE
1927**



Nwannamegbulem Augustine Ihediwa
Family Head 2005 to date

**ALARIBE, CHRISTIAN,
JONAH
1893 - 1995**



Alaribe Christian Ihediwa
Family Head 1983 - 1998

Alaribe, Christian Ihediwa is the 3rd son of Ihediwa. He was the first Ihediwa and the first person in Otulu village to attend Standard School. He started schooling at Delta Anglican Mission School at Abu Amumara - Niger Delta Pastorate Mission was the break away Anglican Mission founded by the son of Bishop Samuel Ajayi Crowther, Dandeson Coates Crowther in 1892. He proceeded to St Michael's Anglican School, Aba from 1928 to 1935 where he obtained



1st Roll sitting on floor from L to R, Patricia, Innocent, Rosanna and Hannah. 2nd Roll L to R, Obioma, Adamma, Alaribe, Josephine, holding Felix (baby), Martin (standing) Christopher (1959)

his Standard Six Certificate in 1935. Alaribe was the only child of Ihediwa whom Ihediwa personally paid his school fees. In 1935, he secured a teaching appointment with the Roman Catholic Mission (RCM) under Rev, Fr Tooly as a missionary teacher and was baptized by the Reverend with the name Christian. Thus began a 50 year teaching career that spanned over 20 schools all over Mbaise in the former Eastern Region of Nigeria. As a missionary teacher he built many schools from scratch. Within the Ihediwa family, he helped in training Kwoke, Maduforo and Jerome. He was responsible and instrumental in not only recording, documenting or filling all transactions being the educated one but also in giving English/Christian names to his younger brothers and sister. In November, 1940, he got married to Jose-

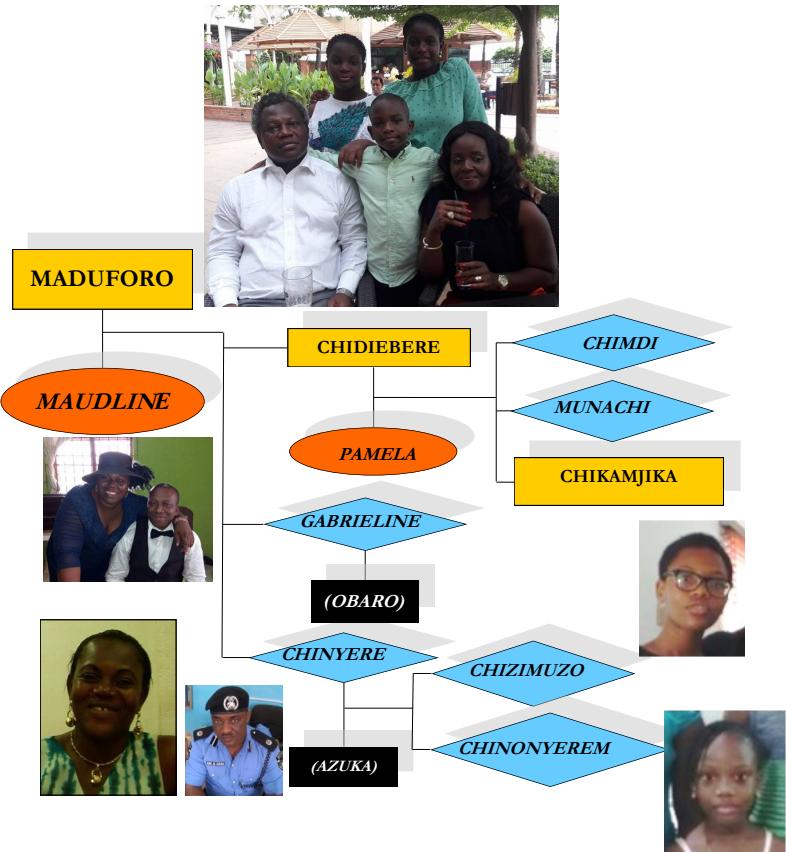


Gabrieline Maduforo Ihediwa is a Professor of Library Science at Delta State University, Abraka. She is married into the Obaro family from Delta State, Nigeria

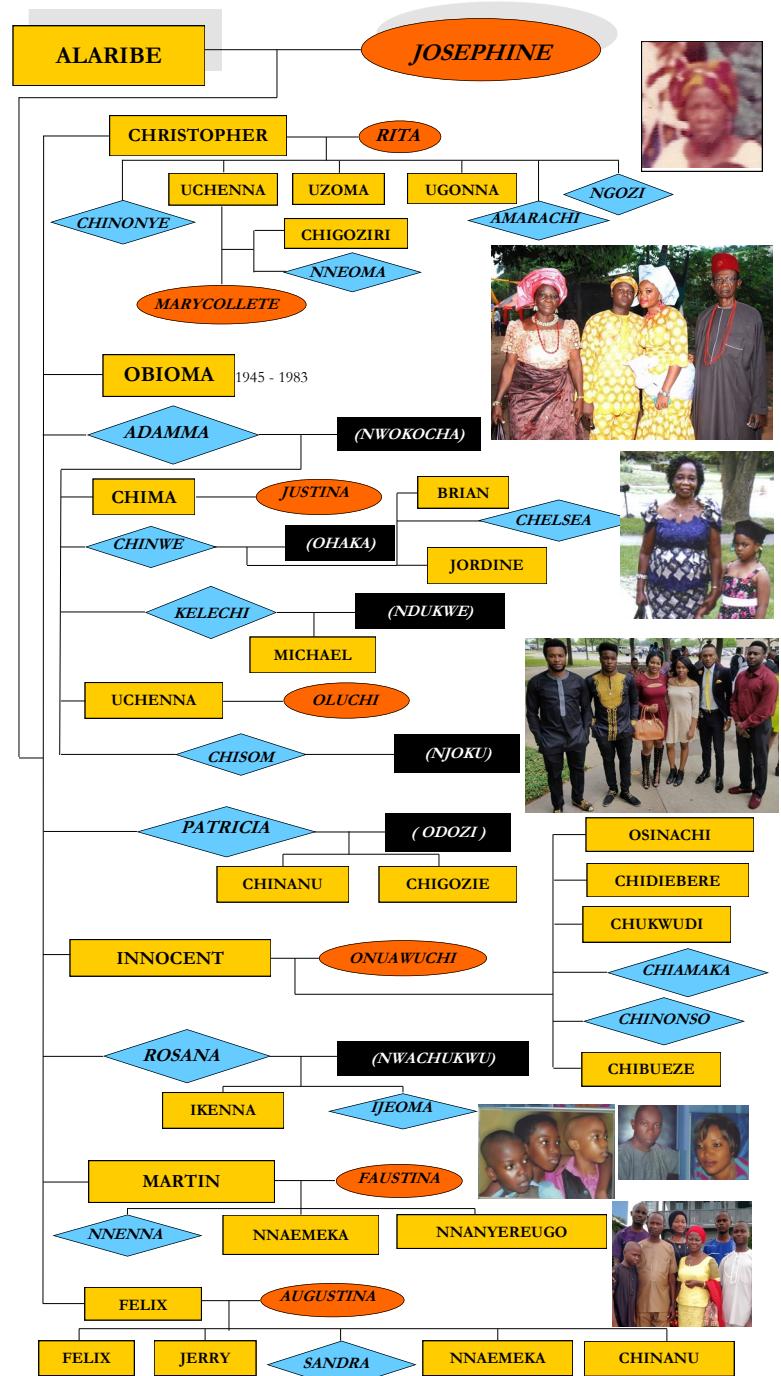


Chinyere is a business woman, a contractor and a telecommunications expert. She got her MBA from the University of Ibadan. Her husband is from the Azuka family in Obahie Amumara. She lives in Ikeja, Lagos with her children.





Madam, as we called Maudline, was a first class educator, a professional to the core, a disciplinarian, and a brilliant teacher. Maudline was not only a loving mother to her biological children but also to all the kids in the family whom she considered to be exceptional or have potentials. Madam can not see you off to school without handing a naira note to you; she would like to know what was going on with you, your plans and where there was shortcoming, Madam would always and immediately apply discipline.



DUPLICATE.

TRANSFER CERTIFICATE.

(To be given to Pupil). No. 33

Name of Pupil Jonah Ihedwa

Year of Birth (approximately) 1915

Number in Admission Register 1826

Name of School St. Michael's, Aba

*Standard last passed Std. Five.

*Standard at present time Std. Six

Number of attendances in present School year nil

Are any fees owing? If so, state the amount Nil

Conduct, satisfactory or unsatisfactory Satisfactory

Date of leaving 22nd December 1933

(Signed) E.H. Oja
Principal Teacher.

Date 29th March, 1934.

* Must be written in words.
Education Form "A".
*This is to report that Jonah Ihedwa
passed in English in the Govt. Std VI.
Examination of 1933. E.H.Oja.*

Alaribe's Transfer Certificate from St Michael's Anglican School Aba.

phine from Itu Ezinihatte Mbaise Local Government Area of Imo State. Their marriage was blessed with eight Children: five boys - namely Christopher, Obioma, Innocent, Martin and Felix; and three - girls namely



Maudline & Maduforo

tary Certification in 1958 and became a senior Headmaster in 1975. He later obtained his Senior Master's Certificate in Agricultural Science from College of Agriculture Umudike now the University of Agriculture Umudike. He taught in many different schools including Central School Lorji, Central School Obizi, Chiokoneze Community Secondary School to mention but a few. He retired from Imo State Civil Service in 1985. Maduforo, like his father Ihediwa, was a great farmer, an agriculturist, a trustee to many association and community organizations and a philanthropist. He helped put through school many sons and daughter of his immediate and extended brothers and sisters. He also provided funds for those going into trades.. He was a devoted Christian of the Anglican faith, a Lay Reader, a church treasurer for many years, and served severally in many Church committees. He served and held many positions in the church, Otulu Amumara Community, and many associations which he belonged. He was a true professional teacher, an embodiment of knowledge. He married his sweetheart, Maudline, also a school teacher in 1961. Together they had three children: A boy Chidiebere (DC) and two girls - Gabrieline and Chinyere. Maudline passed away in August 1998 while Maduforo died in September 2000 from High blood pressure.

MADUFORO, JONAS 1925 - 2000



Maduforo, Jonas is the 10th son of Ihediwa. He is the 3rd Ihediwa to receive formal education. He got his primary school education at St Michael's Anglican Primary School, Ife. He got his standard six certificate in 1947 and started teaching in 1948 after obtaining his Teacher's Certificate from St John's Teacher Training College Diobu, Port Harcourt in Rivers State. He earned his high Elemen-

Adanma who got married to Raphael Nwaokocha of Obibi, Patricia and Rosanna.

Alaribe Ihediwa was a devoted Christian of the Catholic denomination. He was the longest serving Amumara Catholic Parish Treasurer from 1952 to 1991. He was also the treasurer, Otulu Village Council from 1966 to 1985. He passed away in 1998 after a brief illness at the age of 102 years.

Adanma, his first daughter, is a retired school teacher and an administrator. She is married to Raphael Nwaokeocha of Obibi Amumara. Patricia, his second daughter, is a Registered Nurse and Midwife. She is married to John Odozi from Asaba in Delta State; while his third daughter Rosanna is married to Bethram Nwachukwu from Nguru Mbaise.



Top left: Chinwe. Top Center: Chelsa, Brian & Jordine. Middle: Justina, & Chima. Bottom Left: Oluchi, Michael & Uchenna. Top right: Adamma, Brian, Chima, Ohaka, Jordine, Chinwe & Chelsea

OGU, ISAIAH, 1903 - 1951



Isaiah Ogu was the 2nd son Nwugo had for Ihediwa. He was the 5th son of Ihediwa. He was a professional craftsman and specialized in woodwork (carpentering). He had a standard three education and preferred to be a tradesman - having received his vocational training as an apprentice. He was a master Car-



Victoria Ntanne is married to Nwaobasi (Obasi) family of Umuorue Ife Ezinihatte, Mbaise. She is blessed with 7 children, lost her 2nd son Uzoma in 2002.



Nkechi Ihediwa, a professional seamstress, is married into the Isingozo family of Ndoro Umuahia



Kasarachi is an educationist and a first class administrator. She is a Local Government Education Supervisor. She works with the Imo State Civil Service Commission



Emily, a banker by profession, is married to Asoegwu family from Utu Nnewi. Together they have 4 kids; first child died after 8 hrs of birth in 1985, 2nd died 1987 after one year, all girls, before Jeremiah and Ruth - the girl.



Cordelia, is the 4th Ihediwa nurse and the 1st Ihediwa female Barrister at Law. She lives in New York, USA.

*way Nkechinyerem kam ga ewe
and Adeline became her name.
Again 4th woman, on a Sunday
what is this? Leticia and
NwanyiSunday was given her.*

Advisers had started creeping/crawling around papa to take another wife or at most to kuchiela his senior bros wife who may still have more male children in her womb, but papa who had already had a little knowledge/fear of God refused, believing that one day his own would come, continued. As if that was not enough challenge, mama

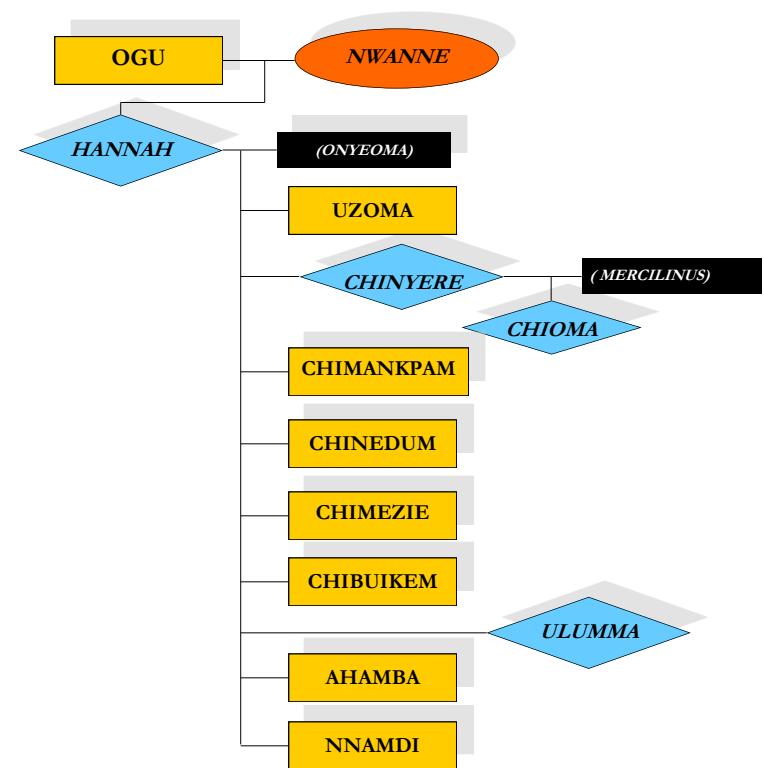
got pregnant again the 5th woman, papa was sent for, when he learned of the sex, he said "o muokwala ibe O na adi amu" that you people should not tell him but to God, hence the name Kasarachi unu ebe abu but mama in her lamentation comforted herself said that chim ga emeche nyem nwanwoke! That was how Kasarachi and Chigaemeche came to be. Papa could not bear the reproach of coming home to be mocked because at this time he left mama and the children in the village with his mother but not without taken his responsibility as a loving husband and father, he sent foodstuffs and money regularly.

God who had the cry of a poor lonely woman changed the course of things for mama, next child became the wanted, with jack Robinson style papa came home with triple enthusiasm straight to the hospital and held his dear loving wife querying her thus" so enyim nwanwoke foro gi n'afor? This fit/feat softened the many years tension of thinking to get another wife. But mama refused to stop, the rest of us came subsequently— Nwanyinnaya, Onyedikachim, Cyril, Ngozi, Nnadozie and Amarachimerem."



Hyacinth and Irene

penter. He worked with Opobo Boat Yard from 1940 to 1951. Isaiah was a very articulate gentleman who had passion for dressing and fashion. He was married to Nwanne, - a daughter of Nwachukwu, from Abu Amumara. They had a daughter - Hannah. He died in 1951 after a brief illness. Nwanne remarried shortly after his death.



EKENNAYA 1915 - 1999



Ekennaya was the last child Nwugo had and Ihediwa's fourth daughter. She got married to Mr. Timothy Onwukwe of Umudigha Umuojimaogbu in

MOW(ministry of works till retired by man-made sickness. Thus Dee Maduforo was trained out, Dee Nwanna refused going to school and joined papa in Opobo for his carpentry work, Dee Nwaboi(Zephaniah) Promise's father read up to reasonable extent (Technical College), Daa Egejuru married the man of her dream against all odds. Now coming back to my immediate family, Daa Sophia was the first loved child of my parents, papa sworn that considering the reason he was not sent to school that again non of his children would be uneducated except we don't want to, this he set out to achieve by involving himself in extra work at home after the regular work that when Daa Soo gained admission into secondary school papa was cautioned not to train her, but Umunakwe had made up his mind more especially where Daa with hard work proved to be very intelligent among her group. Dee Maduforo who loved what his senior brother did for him, decided to apply "one good turn deserves another" took it upon himself to train Daa Sophia but intermittently our father had to come in to help. In all of these, Papa was not deterred from his plan to make sure that at least all of us passed through secondary school. Although papa was not alive to see his first son obtain his OND/HND certification, which I'm sure he would have wanted papa alive to see. Papa's dream of seeing all of us through school could not be properly achieved because papa had many of us in the cause of looking for male children. In a lighter mood this paragraph will amuse or make you muse. 5 women came, before a male child finally came forth in God's infinite mercy to save mama from further multi-parity after 12 children-9:3 and castigation of " odi na muo, o dina zuo".

When Daa Soo came, papa named her Sophia, Chibuzo and Nwanyijioji- ejii eko ndi nwe ya biara ileta ya na be di ya. In other words a woman's attitude determines how her people are treated and accepted by ndi ogo (In-laws). The 2nd child a woman again was given Victoria Chigozie, no kwams, 3rd woman hmmm little tension! Any-



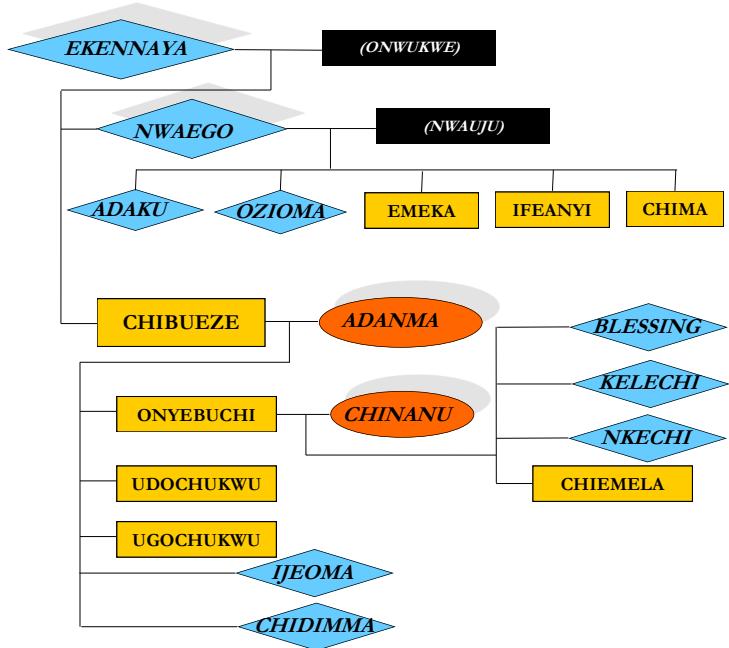
Irene Ihediwa 1926 - 1974

"My mother told me how she got married to my father, although I was very tender to comprehend all she told me then but I will try my best to put down here the much I can. She told me that as she was growing among her peers she planned not to get married early as her age mates were doing, then her reason being that she would go to school and marry an educated man, so she was sent to school up to standard 3 but could not be allowed to finish because a lot of suitors were coming especially from my nnenne's (grandmother) friends. However, when these suitors kept coming, because of my mother's refusal, many left discouraged leaving my determined father behind, who continued undeterred because he knew and had seen what he wanted.

At this juncture, my mother Irene Adanma Ekpo devised a means of hiding from my father. Any time she sighted my father coming into their compound in Ezidu, she would run and climb the Ube tree at their ibilaka (backyard) to hide till my father after waiting in futility would go to come back again, again and again.

One day she miscalculated as she was pounding ukpo (a thickener) for soup she did not know when father came upon her unawares, she was disarmed but not without a fight for desired education continuation because at this time she had started admiring father's courage and determination and secretly falling for him(hmmm! the ways of women). So she accosted father with these questions- if he was educated, and if he would wait for her to finished or allow her to continue after marriage? But father told her that he went for one season, her mother could not cope with the school fees and that his seniors refused to train them (papa and siblings) as their father instructed. This softened my mother's heart for him, pronto!! At the age of 16 or thereabout They got married.

Now against this background papa determined that his siblings must go to school, took it upon himself to learn carpentry work to train his siblings which took him to Uzoije in Opobo with Dee Adiele Nwanevu, they joined papa Isaac Nwanevu etc where he worked with the white men in a system called BOP then and later in



Osisoma Ngwa near Aba in Abia State. She was blessed with two children: A daughter - Nwego, and a son - Chibueze. She was well known at Eke Akpara market as she was a very successful food stuff trader in Eke Akpara area. She loved her family especially her brothers and sisters, - umu Ihediwa, as she made it a point of duty to visit at least once a year during Christmas and Ihediwa's day celebrations. She was instrumental in keeping her family (Onwukwe) safe during the Biafran Civil War as she brought them to Otulu for safety when Aba fell into the hands of the Nigerian troops. She died in 1999 at a ripe age of 84.

EKEAGWU HOUSE

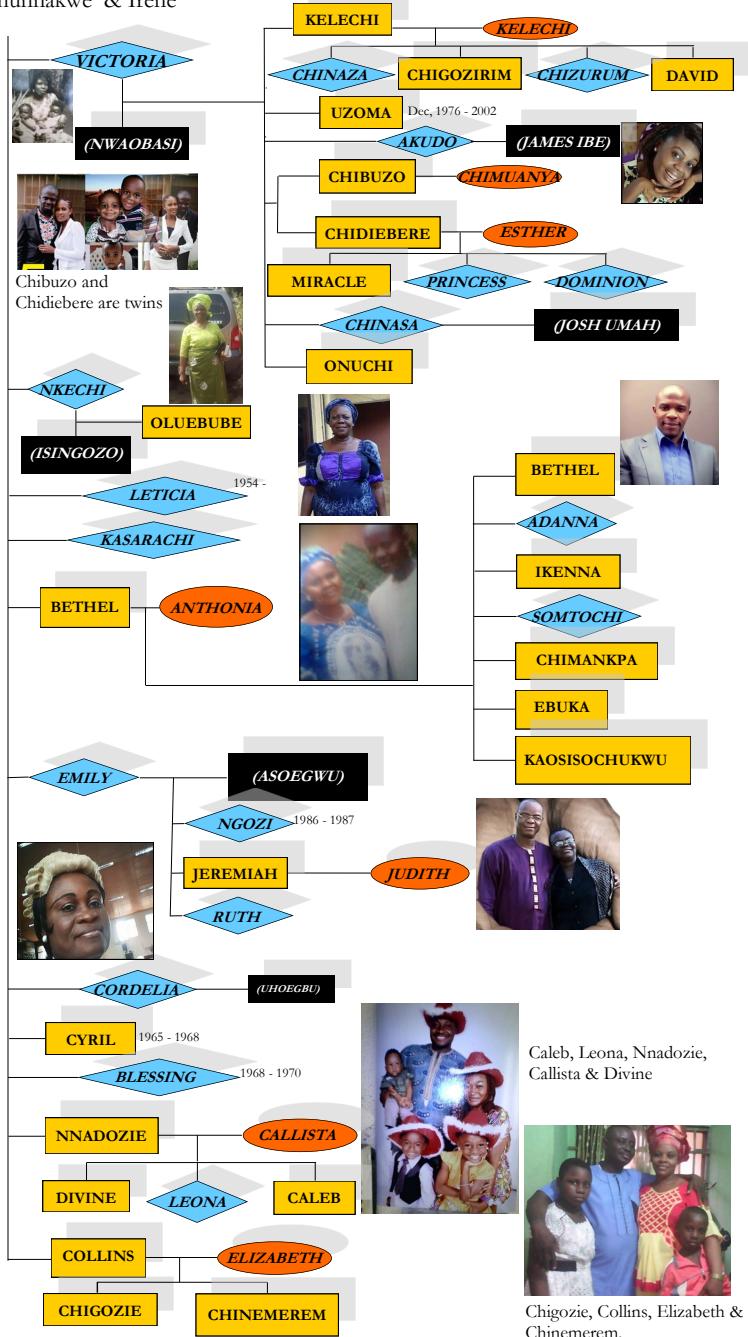


Umunnakwe, Hyacinth
Pastor's Warden of the Anglican Faith

Industry as a Carpenter. He helped to put his younger siblings: Maduforo, Agbaraevu and Egejuru through school. He was a devoted Christian and a Lay Reader of the Anglican faith. He got married in 1945 to Miss Irene Ekpo from Eziudo, Ezinihitte Mbaise and together they had 12 children; eight girls namely: Sophia, Victoria, Nkechinyere, NwanyiSunday, Kasarachi, Emily, Cordelia and Ngozi and four boys namely, Bethel, Cyril, Nnadozie and Collins. Umunnakwe suffered heart attack, and died in 1996 as a result of high blood pressure. He was 79 years.

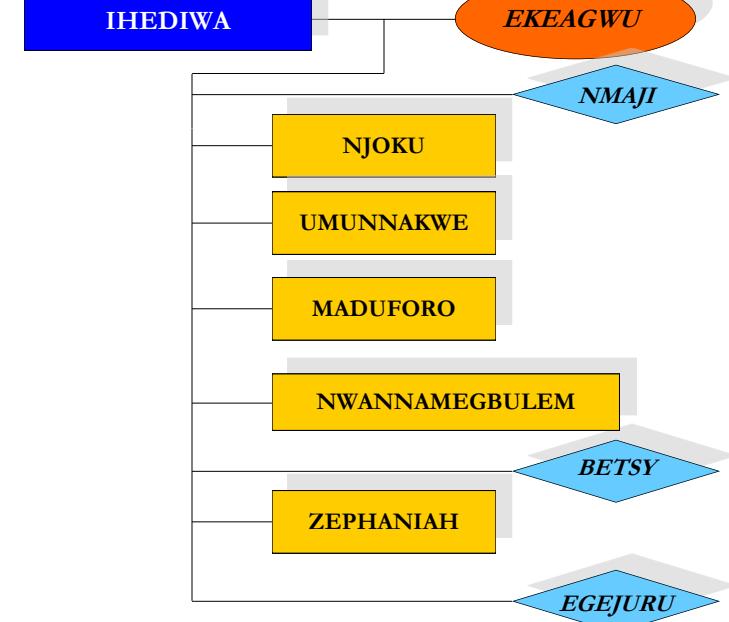
As Cordelia recalls -

Umunnakwe & Irene



EKEAGWU

1888 - 1984



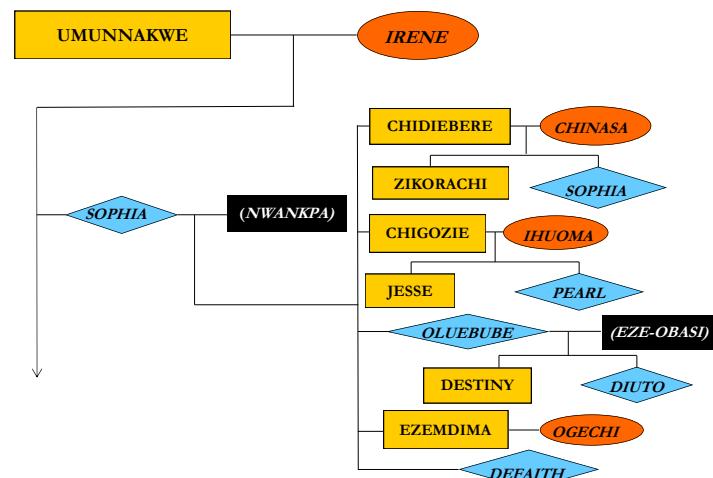
Ekeagwu was the fourth wife of Ihediwa. She was from Oboama in Ezinihatte. She had five sons and three daughters for Ihediwa, namely: Njoku, Nmaji, Umunnakwe, Maduforo, Nwannam, Betsy, Agbaraev, and Egeguru. She gave Ihediwa Njoku and Nmaji meaning that it was in her, Ihediwa found wealth and prosperity through agriculture. Ihediwa married her because of her dedication and hard work as testified by Ahiakwa, Ihediwa's mother. Ekeagwu was a slave girl liberated by Ihediwa. Now a freed girl, Ihediwa resisted marrying her fearing that it might be misinterpreted in some quarters as keeping spoils.

Ekeagwu did not go to school but she valued education. She was an artist, a trader and cloth weaver - Akwuite. She was a kind-hearted woman who gave Nwanyiakaibya one of Ihediwa's wives a place/home to stay when she came back after divorcing her third husband from Okwuta. Ekeagwu's kitchen was open for all umu Ihediwa and their children to come and eat.

Ekeagwu participated in the 1929 Igbo women's war (Ogu Ndom). The war was wedged by Igbo women to keep woman from paying taxes to the war-

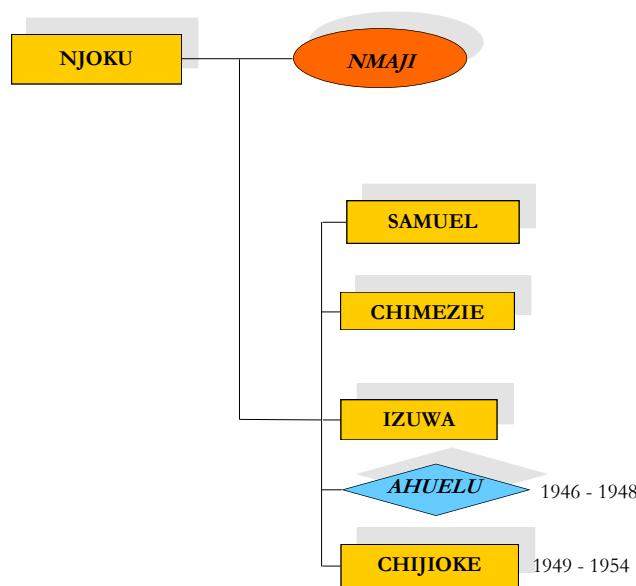
UMUNNAKWE, HYACINTH 1912 - 1996

Umunnakwe was the eighth son of Ihediwa and second from Ekeagwu, Ihediwa's fourth wife. Umunnakwe did not receive formal education but was self-taught. He was a carpenter and worked his way to a supervisory level with Imo State Ministry of Works, Aba. After his apprenticeship at Ife, with the help of his half brother Olelewe, he proceeded to Opobo in Rivers State where he secured employment with Commercial





Nmaji Njoku Ihediwa
1913 - 1993



rant chiefs and or the colonial government. Nwaekeagwu, as she was fondly called by her peers, died in 1984. She was 96 years old.

As Cordelia wrote:

ACCOUNT OF HOW DANNE DIED.

"I grew up to know that papa no matter where he was, he never spent any weekend away from his country home, the most important reason here is to be with his mother and take care of local sundry things that needed his instant attention. Every Friday we the children would bid him goodbye waited eagerly to welcome him back first thing Monday morning before he goes to work. In one of those weekends, he went and came back and had unannounced CVA, he was hypertensive though. He was admitted in Aba General Hospital where Daa Soo worked and I was schooling. As a matter of fact, we put everything medically in motion together to get him to his feet again prayerfully. However when these activities were going on, everybody was advised to keep the news off Danne for her health was not in a favorable condition, but she immediately suspected foul, her son that never skipped coming home weekends has not been for some weeks. She was full of questions without answers. One day she sent for Daa Sophia who was very heavy with her 4th child, her husband took her. On getting there, she took everybody by surprise by asking and requesting for a very difficult thing. She said "nna unu o no ndu? If yes take me to see him, if not, how can I live to bury another son, no way my children will bury me not the other way"

this was a woman very sick. She refused all the reassurance that papa is alive. At this point heads were put together, Dee Maforo, di Daa Soo and others around agreed to first take her to the hospital to ascertain how far she can take papa's state, that was how Danne came to aba. She was taken to papa's Dr JK Ordu who observed and diagnosed L/R heart failure & gave us prescription and advised that we take her home, administer and observed her over night and he should see her tomorrow before we take her to see papa. All these we applied, but on our way home, Danne began to query us why we do not want her to see papa when we got to Aba? That means her son was dead she there and then concluded as we walked her inside the house and brought food beverage for her to take her medication with, she looked at me and called me her pet name for me" kadududu" call your sister Daa came near her and she put her hand on her bulging tummy smiled and said is this your house? Daa said yes, she made an exclamation " ehee! alaaruellem" on saying this' her condition changed in breathing, we put her back to the car, time was 11pm. On our way to see the Doctor she gave up the ghost on my laps just like that. When We could not get to the Doctor at his home, we decided to take her home immediately, meanwhile papa has been waiting to see his mother to no avail, he was interrogating us about her. It took Doctor to break the news to him because we were afraid of the unknown. In conclusion, I'll not fail to give a testimony of what God did here. When we decided to take Danne home we picked her daughter Daa Egejuru and Chioma on our way, with the use of the same car, nobody remembered to fuel the car it was at red at this point.

school as he was destined to be a great farmer. In 1948, he received and celebrated his Eze Ji Mbaise title. The name Njoku or Nwanjoku is the same as Ahanjoku, Ahanjoku being the god of fertility and yam. The name was given to him symbolically as a reminder to Ihediwa signifying his offering to the god of fertility for making him, Ihediwa, a wealthy farmer and a strong person. Njoku was also a palm wine tapper. He was an artist and he also traded on jewelries, ornaments and decorative items for cultural dances. His hunger for western education was symbolized in his effort to train his siblings. Njoku married in 1935 to an Nmaji as the custom required. Nmaji Ikennata, his wife, was from Abu Amumara. A hard working, soft spoken lady loved by all especially Ihediwa, her father-In-law. Together Njoku and Nmaji had Samuel, his first son, and four others - Chimezie and Izuwa. Ahuelu and Chijioke are late. When Ihediwa died in 1938. Njoku mourned for his father for a year.. Njoku died on February 24, 1953 at a tender age of 49; while Nmaji, his wife, died in 1993.

NJOKU

1904 - 1953

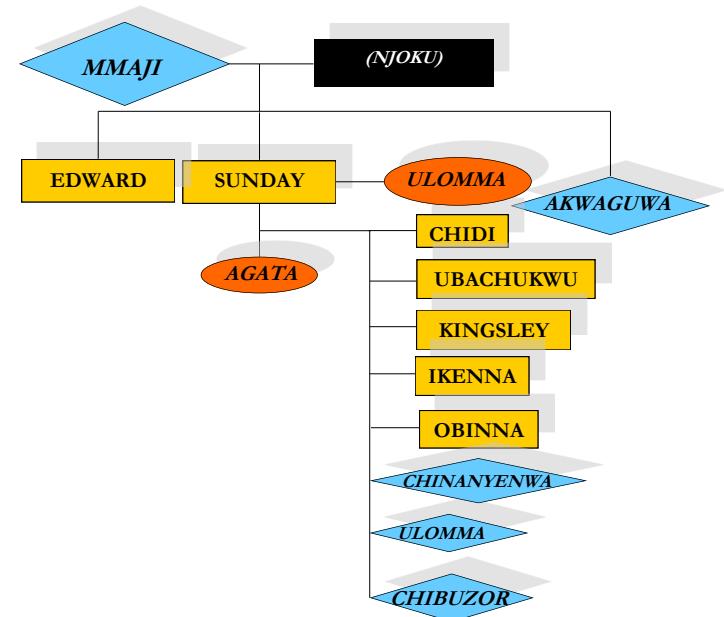


Njoku is Ihediwa's fifth son and the first son of Ekeagwu, Ihediwa's 4th wife. Njoku was also favored by Ihediwa as he was among his three children he presented to the Amumara community to show that he had completed child bearing. The others presented were Olelewe and Chinagorom. Njoku did not attend

We prayed in one accord for miracle, and God in His infinite mercy heard us and took us to the last gas station at Okpuala-Mbaise road and the car stopped abruptly. There was fuel scarcity that time. We knocked on the house we suspected was the owner of the gas station, the man came out with a gun threatened to shoot us if we don't go away, but on seeing Daa's big belly took it easy and asked if she was in labour and decided to fill our tank to the brim when he saw Danne's corpse. That was how the journey we started by 12midnight that should if all things were equal be 1 hour at most ended at home by 6am: thus Danne was brought home and embalmed for burial. Papa asked for discharge immediately to join to bury his mother."

NMAJI

1897 - 1947



1st row sitting L-R Chimezie, Priscilla, Elizabeth, Ejeguru, Chineme, Ebenezer.
 2nd row L-R Zephaniah, Umunnakwe, Ekegwu, Njoku, Nmai, Samuel,
 3rd row standing Kwoke, Maduforo, Elewuwa, John (1945)

Nmaji was Ekeagwu's first daughter. She was named Nmaji meaning that it was with her Ihediwa was able to conquer poverty through farming. She was the goddess of fertility. She got married to Njoku of Owutu, a neighboring town, and had three children: Two boys - Edward and Sunday and Akwagauwa the girl. She died in 1947