

**A STUDY OF HERITAGE RESOURCES IN ANAOCHA LOCAL  
GOVERNMENT AREA OF ANAMBRA STATE USING GEOGRAPHIC  
INFORMATION SYSTEM (GIS)**

**BY**

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## **TITLE PAGE**

A STUDY OF HERITAGE RESOURCES IN ANAOCHA LOCAL GOVERNMENT AREA  
OF ANAMBRA STATE USING GEOGRAPHIC INFORMATION SYSTEM (GIS)

## CERTIFICATION

This is to certify that Anthony Chinedu Okoye with Registration number PG/MA/14/67420 has satisfactorily completed the requirements for the award of Master of Arts (MA) in Archaeology in the Department of Archaeology and Tourism, Faculty of Arts, University of Nigeria, Nsukka. This project report is original and has not been submitted in part or full for other diploma or degree of this or any other university.

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## **DEDICATION**

This work is dedicated to Almighty God for His sustenance and providence all through my life. I also dedicate it to my beloved wife Chibuzo Okoye, my children Goodgirl Chikamsso and Munachimso and my father late Mr. Francis Okoye.

## ACKNOWLEDGEMENTS

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## ABSTRACT

*Management of heritage resources across the globe has been in-vogue for several reasons such as economic benefits, socio-cultural revival, conservation and other ecological benefits. Many countries of the world have keyed in the use of their heritage resources as a means of generating income and creating employment. Anaocha local government area in Anambra State cannot be left out. Anaocha is one of the local government areas in Anambra State that is endowed with cultural and natural heritage resources in Nigeria. Heritage resources in Anaocha Local Government Area comprise of cultural (tangible and intangible) and natural resources. These heritage resources are of immense value in their respective communities in both pre-colonial and colonial era and can generate a lot of money and create employment opportunities if harnessed. Unfortunately, some, if not all of these heritage resources are facing a lot of challenges ranging from degradation, exploitation, lack of private and government interest, unknown aesthetic and utilitarian value to host communities, heritage stakeholders and tourists to mention but a few. While some of these heritage resources are popular in some towns, others are not known beyond their immediate host communities, and quest for developmental projects have led to clearing of natural vegetation in Anaocha in general, while population explosion is equally a factor affecting these heritage resources. Some of the heritage resources (material and non-material) are Lakes, groves, shrines, cultural festivals, monuments etcetera. Given the above scenario, it becomes imperative that a study of heritage resources in Anaocha Local Government of the State is necessary to identify and document her heritage resources, study their present value to tourism development, examine the socio-cultural and economic impact of tourism on the people of Anambra state, among other. These heritage resources when fully developed will place them in their proper place in Anambra state tourism map and Nigeria at large. The study uses ethnographic research instruments to elicit useful data for the study. A Geographic Positioning System (GPS) was used to take the coordinates of identified heritage resources in the study area. This helped to map the resources; thus, creating a*

*Geographic Information System (GIS) database for the study. Furthermore, photographic documentation was used to buttress our points. The relevance of this study in the face of rapid urbanization and development is that it will assist in keeping a written evidence of what might be cleared from the environment in nearest future and will instigate conservation activities, salvage ethnography and archaeological investigation; at the same time initiates actions for tourism development given the availability of tourism attractions (heritage resources) in the area.*

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## CHAPTER ONE

### INTRODUCTION

Heritage is the full range of our inherited traditions, monuments, objects, and culture. Most important, it is the range of contemporary activities, meanings, and behaviors that we draw from them ([www.umass.edu/chs](http://www.umass.edu/chs)). Heritage resources in general consist of the products of natural and cultural objects/features that are preserved and passed on through the generations. Some of that heritage takes the form of natural and cultural properties, formed by tangible and intangible artefacts such as buildings or works of art. Many parts of culture, however are intangible, including song, music, dance, drama, skills, cuisine, crafts and festivals. They are forms of culture that can be recorded but cannot be touched or stored in physical form, like in a museum, but only experienced through a vehicle giving expression to it. These cultural vehicles are called "Human Treasures" by the United Nations (Yang, 2003).

Cultural heritage is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural heritage is often expressed as either intangible or tangible cultural heritage (ICOMOS, 2002). Cultural heritage can also be viewed as the legacy of physical artefacts and intangible attributes of a group or community that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations (Nzeadibe, *et. al.* 2015). Natural heritage, on the other hand, deals only with the natural physical or tangible cultural heritage of a society like mountains, caves, groves, stream, lakes etc. Natural and cultural heritage distinguishes between tangible natural and cultural heritage and intangible cultural heritage. Tangible natural and cultural heritage includes historic buildings/towns, monuments, landscape, mountains, groves, lakes/rivers/streams as well as works of arts, artefacts, etc. Intangible cultural heritage consists of folklore, language, knowledge, traditional performing arts (theatre, music, and dance), traditional handicrafts, traditional food, oral traditions and other aspects of human activity (Nzeadibe, *et. al.* 2015).

Nigeria is blessed with many heritage resources scattered all over her states. Some are well known beyond their immediate environs and have been harnessed for tourism purposes; while others are yet to be exploited, and/or documented. Two out of all the heritage resources in Nigeria are enlisted in the United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage List (Sukur Kingdom and Osun Oshogbo Sacred Grove and Shrine). They are currently being conserved by National Commission for Museums and Monuments (NCMM) with the support of UNESCO. Many of Nigeria's heritage resources still want to make their way through to the World Heritage List. While this attempt is ongoing with the relenting efforts by NCMM, many of these resources are fast being destroyed as a result of developmental projects like construction of roads, bridges and rural electrification as well as activities of vandals/thefts.

In Anaocha Local Government Area of Anambra State, there are lots of tangible and intangible natural and cultural resources within the ten towns that make up the council area. These include revered groves, shrines, sacred lakes, gully erosion sites, and cultural activities/centres. Some of them are currently in use by host community, while others are dilapidated, neglected and are nearing extinction. There is the fear that if these resources are not documented for future reference, they may be forgotten as in post African phenomenon. This therefore, explains why the need to document these heritage resources for posterity most especially with Geographic Positioning System (GPS) in order to create a Geographic Information System (GIS) database for the studied heritage resources. Furthermore, the need for Nigerians to protect and preserve their heritage resources cannot be over emphasized. This is because culture plays a prominent role in the development of any nation. With greater emphasis made by stakeholders on harnessing Nigeria's tourism potentials, this singular feat can only be achieved if the heritage resources are protected from the activities of illegal excavators, but it requires enhanced collaboration between the stakeholders and government. An inventory of these heritage resources in form of a research report is another sure way of preserving our



monumental heritage for humanity so as to have a legacy to bequeath to the future generations.

### **1.1 Statement of the Problem**

According to Obasi (1999), statement of the problem is the most crucial introductory issue in any research. Simply defined, it is the fundamental question that requires an answer. It is the most worrying issue that needs to be properly examined and understood. It is the fulcrum around which the research objectives and hypotheses revolve.

In any given society, the heritage is considered as an irreplaceable source of spiritual and intellectual richness. It is a source of history, identity and life. Anaocha local government area of Anambra State is blessed with abundant cultural and natural heritage, which are distributed in all the towns. However, like any other local government, Anaocha also faces potentially dramatic changes and challenges.

A major challenge facing Anaocha local government area is lack of appropriate conservation strategy to protect her numerous heritage resources from destructions as well as promotional strategies in marketing potential tourist attractions. To have these, there is need to identify and document (with GPS locations) all the heritage resources-cum-potential tourist attractions in the study area for proper development and promotion with a view to create a GIS database for these resources.

Another problem that motivated this work is the paucity of literature on Anaocha heritage resources and tourism potentials as well as poor documentation of these natural and cultural resources/attractions in our study area. It is these problems that motivated the researcher into probing Anaocha local government area's heritage resources with a view to documenting them and offer how best to harness them for sustainable tourism development. Consequently, the quest gave rise to the subject matter of the research report "A Study of Heritage Resources in Anaocha Local Government Area of Anambra State Using GIS".

## **1.2 Research Questions**

Having appreciated the above problems, the following questions easily come to mind:

- i. What are the available heritage resources in Anaocha local government area?
- ii. Do Anaocha heritage resources attract visitors from far and wide?
- iii. Do these attractions satisfy the interest of the tourists?
- iv. To what extent has heritage resources affected the socio-political, cultural and economic lives of Anaocha people?
- v. What are the conservation mechanisms in place for the conservation of these heritage resources in Anaocha local government area?

These questions provide the guidelines from which our framework is structured and addressed.

## **1.3 Research Objectives**

According to Elias (as cited in Veal, 1997:102), the aim of research is to “make known something previously unknown to human beings”. Thus, to effectively address the problems as well as the questions raised above, the aims of this study are summarized as follows:

- i. To identify and document the available heritage resources in Anaocha local government area
- ii. To examine how these heritage resources attract visitors from far and wide.
- iii. To ascertain the extent to which Anaocha heritage resources have affected the socio-political, cultural and economic lives of the host communities.
- iv. To examine the socio-cultural and economic impact of tourism on the people of Anambra state.
- v. To examine the conservation mechanisms in place for the conservation of Anaocha heritage resources.
- vi. To suggest ways by which the available heritage resources in Anaocha local government area can be harnessed for tourism development and promotion.

## **1.4 Research Methodology**

Methodology, according to Isaak (1969 in Obasi, 1999) is the basic principles and assumptions of enquiry. It shapes and informs the process of the research. It provides the user with a framework for selecting the means to find out, analyze, order and exchange information about an issue. They define what can be known, and how that should be represented.

The researcher employed two main sources of data collection to prosecute the study. According to Eboh (1998:63), these two main sources are primary and secondary sources of data. For the purpose of clarity, these methods are explained below.

### **1.4.1 Primary Data**

Primary data are new data specifically collected in a proposed research (Veal, 1997; Eboh, 1998). However, three instruments were designed to gather data viz: In-depth Interviews, Key Informant Interview/Oral Tradition and Reconnaissance Survey. These instruments are subsumed under ethnographic research. Ethnographic research method was employed. Ethnographic research comes from the discipline of social and cultural anthropology where an ethnographer is required to spend a significant amount of time in the field. Ethnographers immerse themselves in the life of the people they study (Lewis, 1985) and seek to place the phenomena studied in their social and cultural context. Generally, interviews are used to survey researches, where structures and quantifiable information is elicited and in anthropological or micro studies, which elicit qualitative and quantitative data either in highly flexible, semi-structured and unstructured manners. Interviews are very challenging and require personal skills; sensitivity and adaptability including ability to stay within the bounds of the research theme or the designed protocol (cf. Okpoko and Ezeh, 2005).

In-depth interview therefore entails the collection of semi-structured or unstructured data through interviewer-interviewee verbal interactions or conversations. As noted by Okpoko and Ezeh (2005) in-depth interviews provide opportunities for respondents to talk freely of their experiences, beliefs and attitudes as they relate to the research problem. It is indispensable tool where a relatively large amount of information

has to be collected in a short period of time and from a small number of respondents. Another inherent advantage of in-depth interviews is that they allow the unexpected or what has been referred to as ‘detour’ to emerge (Okpoko and Ezeh, 2005). In other words, in-depth interviews allow the research subjects to identify issues that are important to the interviewer.

It is important to note here that the variant of in-depth interview used in this research work was ‘unstructured’ or ‘open-ended’ interviews. It was conducted in informal or conversational manners. These involve asking significant questions whenever opportunities offer themselves. There is no formal structured instrument or protocol and the interviewer is free to move the discussion in any direction. The aim according to Beal, *et. al.* (1979) is not primarily to secure answers to the questions, but to stimulate the subject to talk; in the hope of learning what the subject thinks is important. The unstructured or open-ended interviews range from casual informal interviews with unselected individuals to key informant interviewing (Okpoko and Ezeh, 2005).

The second variant of in-depth interview that was used in this research was semi-structured interviews, which are more systematic than the unstructured interviews. Here, semi-structured interview require the preparation of interview schedules or guides. It involves “a conscious effort to guide and steer the discussion towards the particular interests of the researcher by either using a series of written or memorized prompts, or a carefully planned interview guide consisting of a list of items, which must be covered during the interview” (Obikeze, 1990). It is pertinent to note here that this type of interview fosters rapport between the interviewer and the interviewee. It is also invaluable when interviewing an illiterate or semi-literate population. It further helped to generate unexpected information or insights (Okpoko and Ezeh, 2005).

In-depth and semi-structured (face to face) interview with a number of carefully selected people were conducted. We selected 25 key informants from among knowledgeable persons in the selected towns (see 1.5 –The Population/ Sample Population). The selection of these people was based on their status and positions within and outside the towns. We used non-probability sampling of snowball/chain sampling

method in identifying these informants. Here, the researcher identified one member of some population of interest and interviewed him/her and thereafter asked him/her to suggest other interviewee(s) that the researcher might speak to and so on. Thus, six chief priests, five elders/titled men, five community leaders, three museum attendants and six youth/women leaders were identified and interviewed using interview guide. In effect, snowball sampling often leads the researcher into a realm he/she knows little about. Oral tradition on the other hand is a statement of the mouth transmitted from generation to generation. It is therefore pertinent to state here that through the use of key informants interviews and oral traditions, relevant data useful for the subject matter was elicited from our respondents.

The data were collected with tape/video recorders as well as field notes. Photographs, documents and field observations were also made during this inquiry. Apart from collecting information from key informants and other individuals within the studied towns through key informants interviews, oral tradition and in-depth interviews; we made use of: 1) a Germin GPSmap 76csx with error margin of 6m, which was used in recording the coordinates of Anaocha landscape's features identified during our fieldwork. Maps relevant for the study were collected and analyzed. The advantage of this mapping is that it helps in documentation while creating a GIS database for the features in the studied areas. This on one hand can help for their easy location from any part of the world, and on the other hand, help in tourism promotion of the area. 2) High resolution camera with 18.4 mega pixel for photographs. 3) A ranging pole, and 4) two tapes (50m and 100m) for measuring distances, diameter and height of notable features. The field research was conducted with the help of a cartographer and a field assistant. With the assistance of five foremen (one indigene from each selected towns) whom acted as the researcher's guides, features/sites and knowledgeable people to interview were easily identified. It is pertinent to note that the researcher (an indigene of Agulu town) had earlier on traveled to the selected towns on several occasions to make consultations and arrangements for the research. The actual research lasted for one week. However, for easy verification and clarification of collected data, the researcher kept consulting his

informants via cell phone calls, a special arrangement made by the researcher and his informants.

#### **1.4.2 Secondary Data**

As aptly argued by Veal (1997), secondary data are already existing data (examples – textbooks, journals and conference articles etc) collected for some other purpose but which can be used a second time in the current project. Secondary research was useful because it provided the theoretical anchor for the study.

The secondary sources of information were from library materials. Among these library materials are textbooks, journals, magazines, newspapers, conference papers etc. also internet materials were used. Information obtained from both primary and secondary sources were used in the analysis and interpretation of our findings, which was eventually embodied in this research report.

#### **1.5 The population/ Sample Population**

The population of Anaocha Local Government Area is quite large. For a single person to cover the entire local government area was difficult, so the researcher carefully selected some towns in a sample form with the view to covering them and as such obtain relevant information that will be used to generalize opinion/analysis.

The population of this study, that is, the target population is made up of ten towns in the local government. However, due to the large numbers of individuals involved, the need to employ sampling technique cannot be over stressed. According to Nwogu (1991:340), samples are used in studies that involve large population. Sampling method is adopted to adequately manipulate the enormous population and reduce the error arising from the calculations of large numbers and to reduce exorbitant cost of covering the entire population. In determining the sample size of the study, the researcher used simple technique to select five towns. The rationale behind their selections was based on their long-standing history of heritage resources and attractions. Thus, the towns that were hand-marked for study were: Ichida, Agulu, Neni, Adazi-Ani and Nri. These areas were

intensively studied and information useful for the purpose of this study were obtained and systematically analyzed.

### **1.6 Limitations of the Study**

This part of the discourse will be incomplete unless we place on record some of the factors that militated against the research. The first, of course, is paucity of literature. Pearce (1989) stated that “literature on tourism is fragmented and lacking a firm sense of direction”. The above was caused by lack of documentation. There was no written history on the origin and development of heritage resources in Anaocha local government area of Anambra State.

Also, the reluctance of the people to give information contributed to our limitations as well. In the field, it was not easy to obtain all the information from the right sources or authorities. Some of our proposed informants refused to cooperate while a few others were willing to talk only when they have been financially rewarded. Extraction of information from the chief priests was quite expensive as the informants were not cooperating unless they were given material gifts to pacify the deities in order to grant us audience; thus, on several occasions, they had to be bought kola nut, snuff and gin.

Again, while arranging for the primary research, several messages were sent to would-be informants in addition to series of phone calls. Browsing on the internet for relevant materials and registration of special sites for access to restricted information was also made. These were equally money consuming. Considering the financial constraints at this time, the researcher had to walk long distances to some of the areas under study to gather information about available heritage resources in the areas.

Finally, bureaucracy also hindered our efforts. In some places visited, the researcher was turned down and refused audience. While in some places after a long waiting, the reward for waiting was a cold reply that the supposed informant was indisposed. Howbeit, these limitations were overcome through careful, painstaking and tender approach to offensive informants.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Theoretical Literature**

Under theoretical literature, we shall examine functionalism, environmental and cultural theories. The first will help us bring to light how cultural institutions (the parts) in a given society function collectively (the whole) for proper understanding of the society. The second examined environmental parameters and derived instruments of environmental policy in heritage resources. The reason for examining these paradigms is that over the years, rapid growth of tourism has resulted in significant negative environmental impacts on heritage resources; hence, these theories are developed for the creation, elimination and/or minimization of environmental damage. Finally, we examined cultural theory, which was adjudged useful for appreciating the significance of cultural variables in tourism development and heritage management.

Theory is a guide to practice; no research study can be educative without an underlying theory or model. The researcher's theoretical approach helps to define the research problems and how to tackle it. Theory is a basis for research practice and application. It serves both as a tool and a goal; it helps in direct empirical investigation, guiding research by generating new predictions and integrates other empirical finding through abstracting, codifying summarizing and storing information (Mark, 1963).

The term theory has two broad sets of meanings, one used in the empirical sciences (both natural and social) and the other used in philosophy, mathematics, logic, and across other fields in the humanities. "Although the scientific meaning is by far the more commonly used in academic discourse, it is hardly the only one used, and it would be a mistake to assume from the outset that a given use of the term 'theory' in academic literature or discourse is a reference to a scientific or empirically-based theory" ([www.wikipedia.com](http://www.wikipedia.com)). Therefore, since this research work is purely qualitative in nature, the use of the term 'theory' in scientific or empirical inquiry shall be the main consideration. Theories are analytical tools for understanding, explaining, and making



predictions about a given subject matter. A formal theory is syntactic in nature and is only meaningful when given a semantic component by applying it to some content as exemplified in this work using cultural theory ([www.wikipedia.com](http://www.wikipedia.com)).

### **2.1.1 Theory of Functionalism**

Emile Durkheim (1895) sees function as the contribution of a part to the general harmony of the whole. On the other hand, Radcliffe-Brown (1952:181) saw the function of a phenomenon as the “contribution it makes to the total social life as the functioning of the total social system”. Two basic assumptions stand as fundamental postulates underlying functionalism: the organismic analogy and the notion of social structure. The organismic analogy is a basic analytical tool of the functionalists. In the words of Okeibunor and Anugwom (2003:36) “society maintains its existence through the functional dependence (interdependence) of the various parts, that is, human beings have certain primary needs for survival for example the need for food, shelter, clothing and security”. Also, human populations live and work together in social organization to satisfy these needs.

As rightly argued by Radcliffe-Brown (1952) cultural institutions possess structure and function; thus, a combination of structure and function gives structural functionalism. For Malinowski (1944) culture is something instrumental in the satisfaction of basic needs in order to survive and adjust to one’s environment. Cultural items were invented to satisfy human needs and the human needs, which they stand to serve should be indicated; hence, functionalism is to see how cultural items fit with other items in that society in satisfying human needs and maintaining society.

### **2.1.2 Environmental Theories**

Today’s environmental economic theories attribute ecological damage to various causes: system and growth (Mihalic and Kaspar, 1996). In the economic literature, each of the theories has a number of sub-divisions seeking to explain the reasons for environmental damage; they also dictate the instruments needed to eliminate it.

**1) The System Theory:** The system theory has three interacting theories as can be found in the economic literature. They are:

➤ **Theory of externalities:** The main reason for environmental problems in society lies in the fact that the environment is cost free, which leads to its excessive exploitation and degradation. Thus, the environment must become an economic good on which the users will be economizing. In other words, the environment must be given a price (Mihalić, 1991)

➤ **Theory of Public Goods:** In contrast to private goods, which are excludable and rival, public goods are used freely regardless of a user's participation in the related costs. Individuals do not wish to show their need for public goods and prefer to be 'free riders', therefore, there is no demand for these goods. Accordingly, a market for public goods cannot be established. As public goods do not involve any price, they are used heavily and can possibly be degraded (Stabler, 1997).

➤ **Theory of Property Rights:** This theory is derived from the theory of external effects. It posits that market mechanism is not an optimal allocation mechanism if there are external effects that are not internalized. Nevertheless, this is not due to a market. The State has not succeeded in creating framework conditions to prevent cost free utilization of environmental goods, which in reality are relatively scarce. Where environmental goods appear as relatively scarce goods, property right must be developed. Well defined property rights are a pre-condition for a market-oriented solution to the environmental problem (Hanley, *et. al.* 1997). Two variants of this theory are:

- a) The polluter has a right to pollute; or
- b) The affected party has a right to non-pollution.

Finally, the system theories discussed above suggest the following instruments for doing away with and reducing environmental damages: taxes, subsidies and compensations that, through costs and prices, impact on the more optimal allocation of natural resources and/or reduce environmental utilization via the market mechanism. One of the system theories, the theory of local goods, suggests that the costs of environmental protection should be borne by a third party (State) and not by (the tourism) industry.

**2) The Growth Theory:** This theory on its part, postulates that constant economic growth and population growth are the most concrete and obvious reason for a conflict arising between people's economic and natural environment and the indirect cause of worse living conditions on earth.

The population growth theory implies that a growing population presents a burden on natural resources. Population growth causes environmental damage due to people's over-utilization of space, the expansion to rural areas, which makes green areas disappear, and even climate changes.

The population and growth theories can be applied to tourism and environmental conservation. Between 1950 and 1991 for instance, the total number of international travelers grew from 25 million to 664 million, corresponding to an average annual growth rate of 7% (WTO, 2000). A break down by country of origin shows that only rich countries participated in international tourism. Thus, as aptly argued by Boulding (1985:224) "the world is divided fairly sharply into the jet set who travel all around the world, ...and the poor set that hardly ever travel at all". Therefore, since the right to enjoy the planet's resources is equally open to the entire world's inhabitants (WTO, 2000) and not all of them travel, they are entitled to be compensated for not polluting the world's resources. On the other hand, those who do travel and thus, pollute and use natural resources should pay for this, according to the 'polluter pays principle'.

Finally, the general theories on the creation, elimination and prevention of environmental damage as developed in the theory of environmental policy (system and growth theory) can be applied in the field of tourism with only small modifications. Market, fiscal and administrative instruments as derived from the above mentioned theories can be accommodated and used in tourism in order to prevent or minimize environmental damage. They can be employed to prevent and eliminate damage in Anaocha local government area.

### 2.1.3 Cultural Theory

This refers to a branch of anthropology and other related disciplines of the social sciences for example sociology that includes a common set of rules that define culture in ‘operational’ and ‘scientific’ terms. It developed in the 20<sup>th</sup> century as a result of the attempt of anthropologists who began to theorize culture to give it a scientific significance. The anthropologists wanted to define culture as any other branch of science. Cultural theory has its stem in the excellent work of an anthropologist, Mary Douglas. It starts with the assumption that individuals within a society have very different values and beliefs about how society ought to be. People have differing ‘cultural biases’ or ideologies’, which are socially created, often incompatible, and mediated through inter-subjective value systems. These ideologies determine people’s understanding of the world. In this project report, the researcher found cultural theory useful in our study of “Documentation of Heritage Resources in Anaocha Local Government Area Using GIS”. It is therefore pertinent at this point to examine further the cultural theory that is adjudged useful for the purpose of this work.

Cultural theory acknowledges that the diversity of world views within one society might result in reciprocal blind spots, making it really hard to understand each other. But on the other hand, the diversity of world views provides security against one-track solutions for society as a whole. Diversity and incompatibility among beliefs and value systems might thus, be a painful experience for a democratic society seeking consensus decisions, but they are nevertheless perceived as a positive attribute by cultural theorists.

Some anthropologists used cultural theory to distinguish human adaptive strategies from the largely instinctive adaptive strategies of animals, including the adaptive strategies of other primates and non-human hominids, whereas others used it to refer to symbolic representations and expressions of human experience, with no direct adaptive value. Both groups understood culture as being definitive of human nature ([www.wikipedia.com](http://www.wikipedia.com)).

According to many theories that have gained wide acceptance among anthropologists, culture exhibits the way that humans interpret their biology and their

environment. According to this point of view, culture becomes such an integral part of human existence that it is the human environment, and most cultural change can be attributed to human adaptation to historical events. Moreover, given that culture is seen as the primary adaptive mechanism of humans and takes place much faster than human biological evolution, most cultural change can be viewed as culture adapting to itself ([www.wikipedia.com](http://www.wikipedia.com)).

The term ‘cultural theory’ has been applied to diverse attempts to conceptualize and understand the dynamics of culture. Historically, these have involved arguments about the relationship between culture and nature, culture and society (including material social processes), the split between high and low culture, and the interplay between cultural tradition and cultural difference and diversity. Cultural theory has also been marked by an engagement with concepts which have often been taken to cover some of the same ground signified by the notion of culture itself. Prominent here have been the concepts of ideology and consciousness (particularly its collective forms) ([www.encyclopedia.com](http://www.encyclopedia.com)).

In the words of Gordon (1998), the works of Raymond Williams (*The Long Revolution*, 1961) and E. P. Thompson (*The Making of the English Working Class*, 1963) have been particularly influential in the development of post-war British cultural theory. Thus, Williams’s emphasis on culture as a ‘whole way of life’ and Thompson’s emphasis on culture as the way in which groups ‘handle’ the raw material of social and material existence opened up new ways of thinking about culture –in particular uncoupling the concept from a narrow literary and aesthetic reference. Both Williams and Thompson studied the lived dimension of culture and the active and collective process of fashioning meaningful ways of life (Gordon, 1998).

According to Serrat (2010) culture, defined in its broadest sense, is the totality of a society’s distinctive ideas, beliefs, values, and knowledge. It exhibits the ways humans interpret their environments. Cultural theory therefore seeks to define heuristic concepts of culture. Hence, cultural studies often concentrate on how a particular phenomenon relates to matters of ideology, nationality, ethnicity, social class, and gender. The

potential for application is correspondingly vast – it follows that practitioners of culture theory draw from a diverse array of theories and associated practices and encompass many different approaches, methods, and academic perspectives (Serrat, 2010).

Cultural theorists tend to share the following characteristics: (1) they aim to examine their subject matter in terms of cultural practices and their relation to power; (2) they aim to understand culture in all its complex forms and to analyze the social and political contexts in which it manifests itself; (3) they consider culture as both the subject of study and the location of political criticism and action; (4) they expose and attempt to reconcile knowledge divides to overcome the split between tacit cultural knowledge and objective (so-called universal) forms of knowledge; and (5) they are committed to an ethical evaluation of society, and to political action (Serrat, 2010).

For the benefits of cultural theory, Serrat (2010) argued that culture theory's holistic perspective, englobing the needs common to all people, does not lend itself to easy action. But, cultural theory alone pays simultaneous and even attention to these needs and makes possible a focus on the whole and the parts, on contexts and contents, on values and value systems, and on strategic relationship between key variables, countries, blocs of countries, and human beings and the natural environment. And so, it yields conceptual insights and practical benefits and allows informed choices and intelligent decisions to be made about the future. Serrat (2010) further noted that culture theory enables us, for instance, to deal better with complexity and fragmentation –the emphasis is on systems rather than on parts of systems. And it helps to ensure that economies are contextualized properly and pointed in the right direction. For those reasons, among others, they can be constrained and enriched by the larger cultures in which they are located. Consequently, they stop functioning as self-governing entities. Also, by focusing on the totality and innate worth of a given society, culture theory can minimize the ethnocentric bias that results from one's cultural conditioning (Serrat 2010).

Cultural ecology on the other hand deals with the study of human adaptations to social and physical environments. Here, human adaptation refers to both biological and cultural processes that enable a population to survive and reproduce within a given or

changing environment. As rightly noted by Bertalanffy (1981), human nature has two sides. The physical or material side is the one in which each human being lives with a biological body, physically equipped with impulses, instincts and limitations on each species. The other side is broader. Here, each person creates, uses, dominates and is dominated by a universe of symbols. This version as noted by Juan Carlos Miguel De Bustos (2009) allows for an association between ecology and culture. Ecology is usually associated with the physical or material world and this world is interrelated with human being and, therefore, culture.

Along the same lines, Babe (1997:1) remarks that when we give meaning to the objects of these interactions, people act on them, which affects them. That is why ecology blends environmental sciences with human culture. As such, culture although created by human beings, necessarily includes dimensions of the material or objective and symbolic or subjective. The *material* dimension of culture consists of a set of goods, utensils, practices and institutions created to face natural or objective physical circumstances. Anthropologists describe “material culture as a set of tried and proven answers, which have been balanced against environmental incitements; it is the functional equivalent to instinct” (Lamo De Espinosa, *et. al.* 1987:3). This material dimension of culture is made up of information technology, the market and political organization; that is, those institutions that allow human beings to satisfy their needs and find fulfillment. The *symbolic* dimension encompasses both the spiritual and the symbolic parts. It consists of the norms that rule each social group, that is, ideas, interpretations, beliefs, traditions and even aspirations. Both material and symbolic aspects allow us to understand that heritage is not only a set of monuments or natural reserves. Heritage also refers to spiritual legacy, beliefs and traditions.

Cultural ecology is constituted by the set of both material and symbolic aspects. We can consider physical and social facts and their interpretation. Any dysfunction in any aspect affects the others. For example, we can see how damage in the ozone creates an environmental hazard that endangers life on earth. However, the changes brought about by environmental degradation will also create negative effects, or pressures, in social or

political spheres. Going back to endo's systems, this relationship means that a specific problem in one arena would generate dysfunctions in the rest. It is important to state that a specific problem cannot be solved by only one system, especially if only the material aspect is taken into account.

## **2.2 Empirical Literature**

Literature review, according to Obasi (1999), is a critical activity that focuses in identifying contributions already made on the subject matter under investigation. Empirical review offers an opportunity to identify gaps in existing literature, and through the identification of such limitations, new research problems worth investigating can be discovered.

The general observations made by various authors consulted prior to this work have contributed in guiding the researcher in the process of this research. Indeed, it has been deduced from various works consulted that scholars agree in some respects and disagree in some others. These areas of similarities and dissimilarities from secondary sources are what we shall try to re-appraise in this sub-head with a view to examining scholars' opinions and views on heritage resources as well as a strategy to help guide the researcher in his present research report.

### **2.2.1 Geographic Information System**

For more than a decade, GIS research and critiques have conceptualized GIS in several ways (Pickles, 1995). Geographic information systems are, in one understanding, digital technologies for storing, managing, analyzing, and representing geographic information. Typically, such a system consists of data models; structures for representing geographic entities and their characteristics in digital form; data structures for storing these data; the data themselves (together with the ontologies, categorization schemes, and other elements that are part of these representations); software for query, retrieval, analysis, and mapping; and the hardware used to support these functions (Chrisman 2002). But, simultaneously, GIS is understood as a collection of practices for producing



and negotiating geographic knowledge through the representation and analysis of spatial data (Cope and Elwood, 2009).

The conceptualization of GIS owes much to the efforts of researchers to respond to claims about an ‘inherent’ positivism in GIS and explain how the social and political impacts of GIS might be produced (Pavlovskaya, 2006; Sheppard, 1995), as well as to feminist geographers’ critical reflections upon the social, political and institutional construction of knowledge in research (Lawson, 1995; Mattingly and Falconer Al-Hindi, 1995; Moss, 1995).

The use of GIS in archaeology and tourism research in Nigeria is quite a new phenomenon, however, its application in southeast studies on archaeology and tourism remains very scanty despite its huge benefits. GIS has increasingly become a formidable tool in helping to resolve some of the fundamental problems of archaeological and tourism related research (Aleru, Opadeji and Adegbite, 2005). Aleru, *et. al.* (2005) used it to study an archaeological site of Egba Forest, Southwestern, Nigeria; while other scholars that have applied the use of GIS technology recently in archaeological study include Dora (2009), Bevan and Conolly (2002-2004) and Mandy (2005).

Olukole and Aremu (2002) used GIS to document archaeological and tourism resources which provided a computer-based archive for cultural and tourism resources in the study area, integration of the site data was possible with the aid of the digitized map of the study area, which also will serve as a source of information on future research and attract intending tourists to come and explore Ijebu land rich tourism resources. Adeniyi (2003) used GIS to examine the deforestation and encroachment of Osun grove landscape in Osun State. This helped him to determine and represent the rate of deterioration of vegetation in Osun grove and was able to offer a remedy for the conservation of the natural vegetation needed for a balanced ecosystem (Aleru, Opadeji and Adegbite, 2005).

Egbonu (2014) used GIS to map selected iron smelting sites in Old Nsukka Division. He was able to geo-reference Opi, Lejja and Owerri-enu iron smelting sites. The application of GIS in these sites enabled him to identify and map notable features

like furnace walls, slag and other ethnographic features within the study areas; thus, creating a database for these resources for future reference.

Finally, Nnebo (2015) also used GIS to map tangible cultural heritage in Enugu-Ukwu in Njikoka local government area of Anambra State. Her application of GIS in the study area enabled her to identify and map identified tangible cultural resources like Ngene and Isidenu shrines, Nwaeziala and Ezu-Ngene lakes, as well as status/monuments. The study further enabled her reposition these tangible cultural heritage for tourism development and promotion.

### **2.2.2 Heritage Resources**

The International Council on Monuments and Sites (ICOMOS) defines heritage as a broad concept that includes tangible assets such as natural and cultural environments, encompassing landscapes, historic places, sites and built environments, as well as tangible assets such as collections, past and continuing cultural practices, knowledge and living experiences. According to the National Heritage Resources Act (1999), the term refers to any place or object of cultural significance. However, in broad terms, it refers to both intangible and tangible forms of heritage resources deemed to be of cultural significance.

Heritage covers all periods of time history: past, present and future. In the literal sense, heritage is most related to the past as we can see it as a legacy or inheritance of the previous generation. It refers indeed to “things of value which have been passed from one generation to the next” (Parks Canada, 2000:2). Miller (1989:9) added: “broadly defined, heritage is about a special use of belonging and of continuity”. Heritage refers to “those places with elements of the natural and cultural environment, which have distinct aesthetic, historical or social significance and are of special value for the current community, as well as for future generations” (Australian Heritage Commission, cited in Schouten 2004a:16). Mangut and Mangut (2008:89) opine that “heritage has its meaning enshrouded in the notion of inherited influence or tradition. It is a term which strongly evokes the past that has survived ranging from ancient landforms to elements of culture”.

Tangible heritage resources are objects that can be seen, touched and felt including artefacts (like objects, archaeological finds), buildings, structure, landscape, cities/towns, archaeological sites etc. Intangible heritage resources on the other hand are those objects that cannot be seen, touched and/or felt. They are enshrined in the peoples culture, values, norms, and believe systems. These include the practices, representations, expressions, memories, knowledge and skills that communities, groups and individuals construct, use and transmit from generation to generation (Strategic Research Agenda 2010:6; UNESCO, 2003).

There is an increasing study on heritage resources in Nigeria generally. While some scholars have concentrated on heritage management, others focused on heritage resources and tourism development. None of these studies have concentrated on documenting Anaocha heritage resources, nor has any attempted such study with the aid of GIS/GPS. Okpoko's (2014) article titled "*Managing Heritage Resources for Tourism Development in Sukur Kingdom, Nigeria and Al-Ula, Saudi Arabia*" is a case at hand. The author studied two sites: Al Ula in Saudi Arabia and Sukur Kingdom in Nigeria.

Al Ula people live mainly in a valley and the Sukur on a mountain. The Old City of Al Ula, according to Saad Al Samallagh Co. LTD (2003 as cited in Okpoko, 2014), has been described as a desert landscape. The city has well over 800 two-storey buildings that were meticulously linked together to form an interacting canopy. The houses were lined side by side to form an outer enclosure wall which protected the city against external attacks. In other words, the mud and stones form "one unified ... constructional mass". Old Al Ula is a typical reflection of an Islamic city which dates back to the 7<sup>th</sup> century AD. Nevertheless, Lihyanite inscribed stones, altars and stone blocks, which depict the antiquity of the town, are still in existence.

Sukur Kingdom has two major historical phases, namely: (1) the pre-Sukur Kingdom iron phase in which grinding stones, iron ore and abandoned furnaces were the predominant features and (2) the iron phase represented by the current Dur dynasty. David and Sterner (1996) delimited the history of Sukur into three developmental phases as follows: the first settlement, pre-dynastic and Dur dynastic. This classification was

based on oral tradition collected by the two authors about the distribution of offices amongst the constituent clans, and their respective functions, especially their roles in the community-wide *Yawal* festival. Sukur is host to a great number of cultural features including the “*Hidi*’s palace, stone walls, gates, paved ways, agricultural terraces, unique vernacular architecture, shrines, tombs, and smelting furnaces” (Okpoko and Okonkwo, 2005:82).

The author concluded by saying that the two studied heritage sites are eloquent reminders of the remoteness of great heritage villages and the ingenuous architectural capability of the builders. These heritage villages should not be abandoned in ruins, but should be protected and harnessed for tourism development.

### **2.2.3 Natural/Cultural Attractions**

Natural attractions are provided raw by nature, which constitute the core of the tourism product, natural attractions are an extraordinary attraction or scene that most people have not seen before. Natural attractions remain the captivating scenery and landscape, eternal sun shine and the wild fauna and flora with which the country is endowed (Okpoko and Okpoko, 2002:39). Natural attraction or features include the physical features of a place such as the beauty of mountain, the fresh air of a seaside resort, the qualities of a particular beach, the architecture and atmosphere of a great city (Okoli, 2001:136). Eluyemi (2002) in his work sees natural attractions as the creations of nature which consist of natural phenomenon such as waterfalls, caves, lakes, rock formations, flora and fauna.

Cultural attractions on the other hand, are indispensable components in our tourism development schemes. In other words, cultural/man-made relics can often be an important stimulus to tourist travel. For instance, the pyramid of ancient Egypt attracts tourist to the country. Okpoko and Okpoko (2002:40) asserts that cultural attraction provide the foundation upon which our tourist trade should be built.

Cultural attractions are the material and non-material, visible and invisible evidences of man’s interaction with the environment. ICCRM (1998:13) reported that

cultural heritage has long been considered as tangible objects or intangible items that are carriers of testimony from the past. Cultural heritage now includes such objects as historic city centres, cultural landscapes or living heritage etc.

As rightly argued by Lipe (1984) “because human beings generally modify the landscapes in which they live and because they attach names, myths and affective values to features of the territory they inhabit, the landscapes of past cultures may also qualify as cultural resources”. In this regard, the Olumo rock in Ogun State and Ogbunike cave in Anambra State can be classified as cultural resources due to their utility to the past inhabitants of the areas and the values which the present society attach to them.

According to Spradley (1979) in Littrell (1990:107), cultural attractions in general consists of artifacts, behaviours, beliefs and values which can be transformed to a product as an element of the over-all tourist supply and can be marketed to tourist through tangible and/or intangible elements, examples are buildings, crafts and objects etc. HNTO (1998) states that cultural attractions could be seen as architectural, traditions, religious events, folklore art, folk customs, traditional dance and music, as well as handicrafts. Epler-Wood (1991) sees cultural attractions as a diversity of cultures in a given region which include distinctive folk customs, traditional arts, folklore arts, handicrafts, architecture and gastronomy. He also stated that handicrafts serves as attractions in several types of tourism; such as in cultural tourism, rural tourism and eco-tourism.

### **2.3 Theoretical Orientation**

Researchers tackle a problem(s) with a theory or set of theories in mind about how things work. The trick is to select the most appropriate level of theory for the task at hand. In this research work, cultural theory has been adjudged useful for the purpose of this study because it enables the researcher to assume that individuals within Anaocha local government area have very different values and beliefs about how their towns ought to be. Thus, the people have differing ‘cultural biases’ or ideologies’, which are socially created, often incompatible, and mediated through inter-subjective value systems. These ideologies determine people’s understanding of the world around them.

The theory gave the researcher a clean level ground to study Ichida, Adazi-Ani, Nri, Agulu and Neni towns (a representative sample towns) from cultural perspective; hence, culture exhibits the way that humans interpret their biology and their environment. The theory was also found most appropriate for this study because it enables us to understand culture as an integral part of human existence that it is the human environment, and most cultural change can be attributed to human adaptation as well as historical events. The theory further helped us to pigeonhole observations as if everything was static to enable us study Anaocha culture. This act therefore played a leading role in our overall effort to study the people under investigation; thus, culture is seen as the primary adaptive mechanism of humans and takes place much faster than human biological evolution, most cultural change can be viewed as culture adapting to itself ([www.wikipedia.com](http://www.wikipedia.com)).

The cultural theory as explained is holistic in nature; it touches environmental, social and other features (like belief systems, norms, customs etc) that are relevant in an attempt to understand the cultural values in Anaocha local government area. Compared to other theories reviewed above, the cultural theory is seen as more encompassing and therefore, would be invaluable in capturing the major essence of the research.

## **CHAPTER THREE**

### **BACKGROUND INFORMATION OF THE STUDY AREA**

#### **3.1 Geographic Location of the Study Area**

Anaocha Local Government Area is one of the twenty-one local government areas that make up Anambra State, south-eastern Nigeria. Anaocha is located within these coordinates Latitude 6.1 and Longitude: 7.05. She is bounded on the North by Awka South Local Government Area and on the West by Njikoka Local Government Area. Anaocha has a landmass of 171.62 square kilometers with a population of 284,215 according to 2006 census. Towns that make up the local government are Aguluzigbo, Agulu, Neni, Ichida, Adazi-Ani, Adazi-Enu, Adazi-Nnukwu, Akwaeze, Nri and Obeledu. Anaocha falls within the tropical climate and regulation (Source: Handbook Anaocha Local Government Area, 1999).

##### **3.1.1 Climate and Vegetation**

Anaocha lies within the semi-tropical rainforest belt of the South. Its physical features and vegetation are changing gradually from tropical rainforest belt to open woodland and savannah land. A number of factors combined to degrade the original forest vegetation to derived savannah in which fire tender forests trees have been progressively replaced by fire tolerant savannah species. These factors include high rural population densities, shifting cultivation and annual bush burning. In some areas, only isolated stands of a few forest emergent trees remain as evidence of the original forest. Anaocha local government area is characterized by the presence of oil palm trees (*Elaeis guineensis*), bread fruit tree (*Treculia africana*), Pears (*Dacryode edulis*), mangoes (*Mangifera indica*), among others.

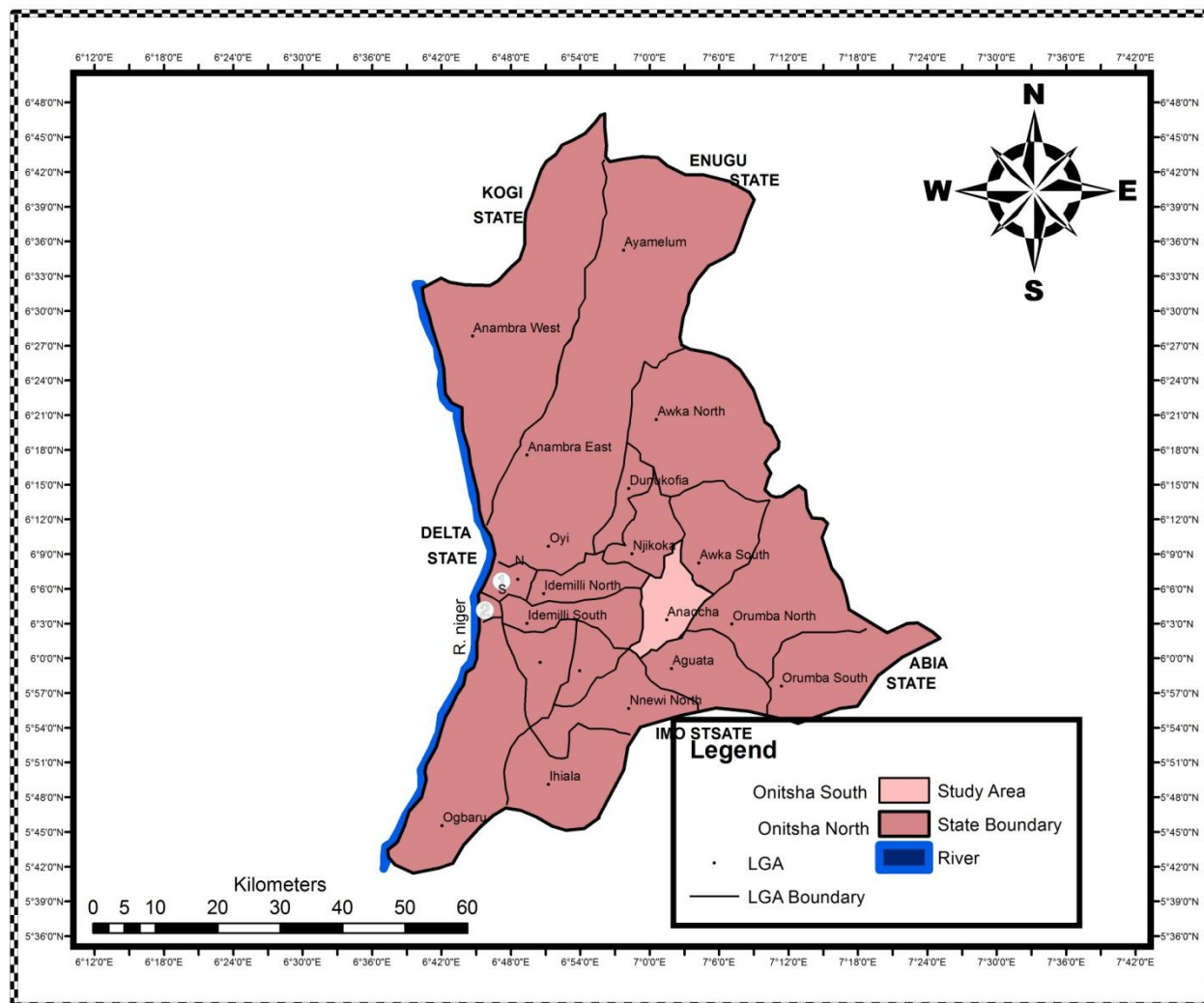


Figure 1: Map of Anambra State Showing Anaocha Local Government Area

Anaocha has the rainy and the dry seasons. The rainy season is influenced by the southwest trade wind blowing in from Atlantic Ocean, which shifts the Inter Tropical Convergence Zone (I.T.C.Z) further north. This season begins in March and last till October/November with mean annual rainfall that decreases inland from about 150cm, while the dry season occurs between November/December to February. This season is characterized by the dry harmattan from North easterly wind blowing across the desert down South bringing with it dust sands and excessive dryness and its mean annual temperature is about 87<sup>0</sup>f with high relative humidity of about 80% (Onochie, 1987).



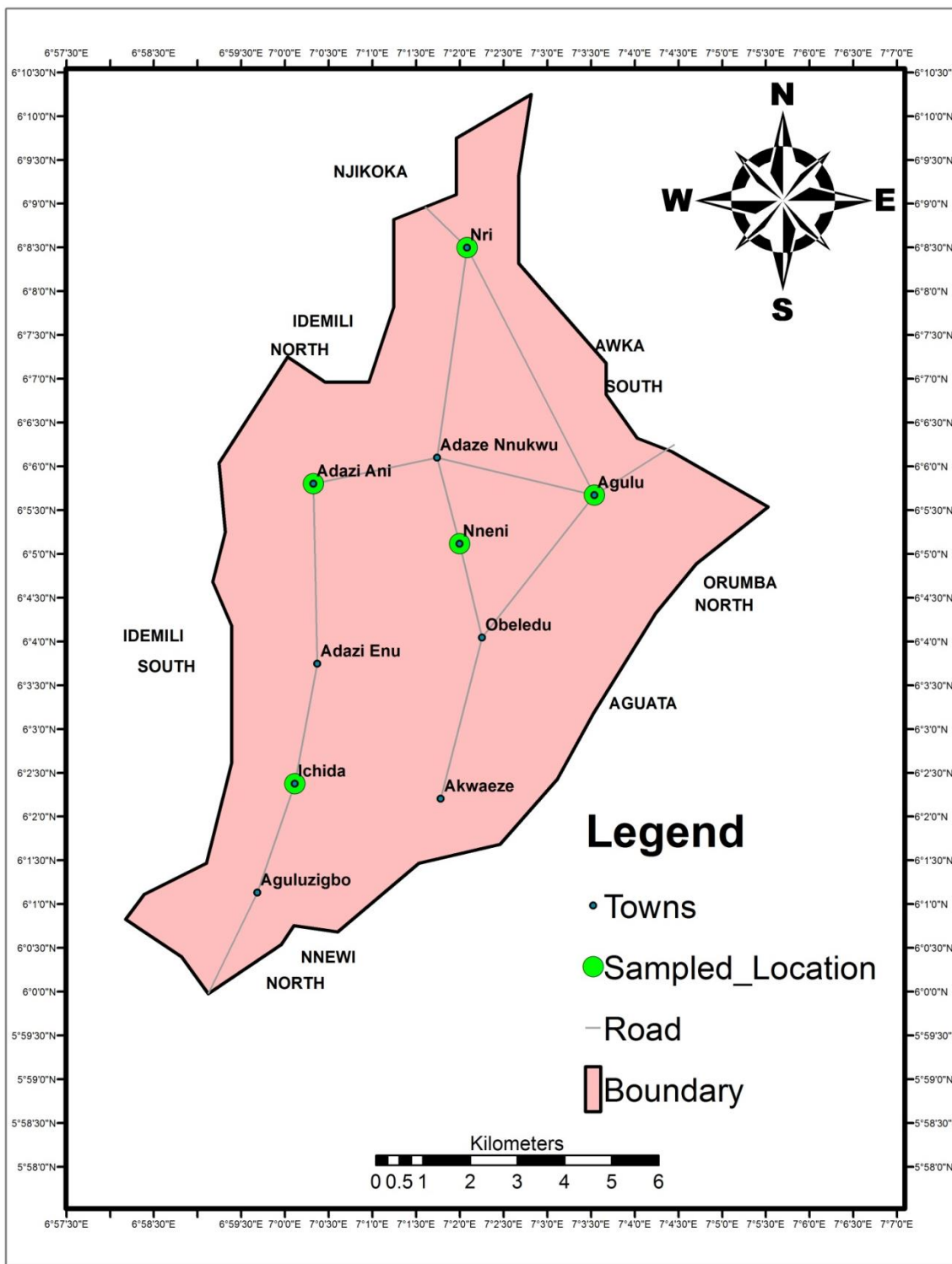


Figure 2: Map of Anaocha Local Government Area Showing the Towns

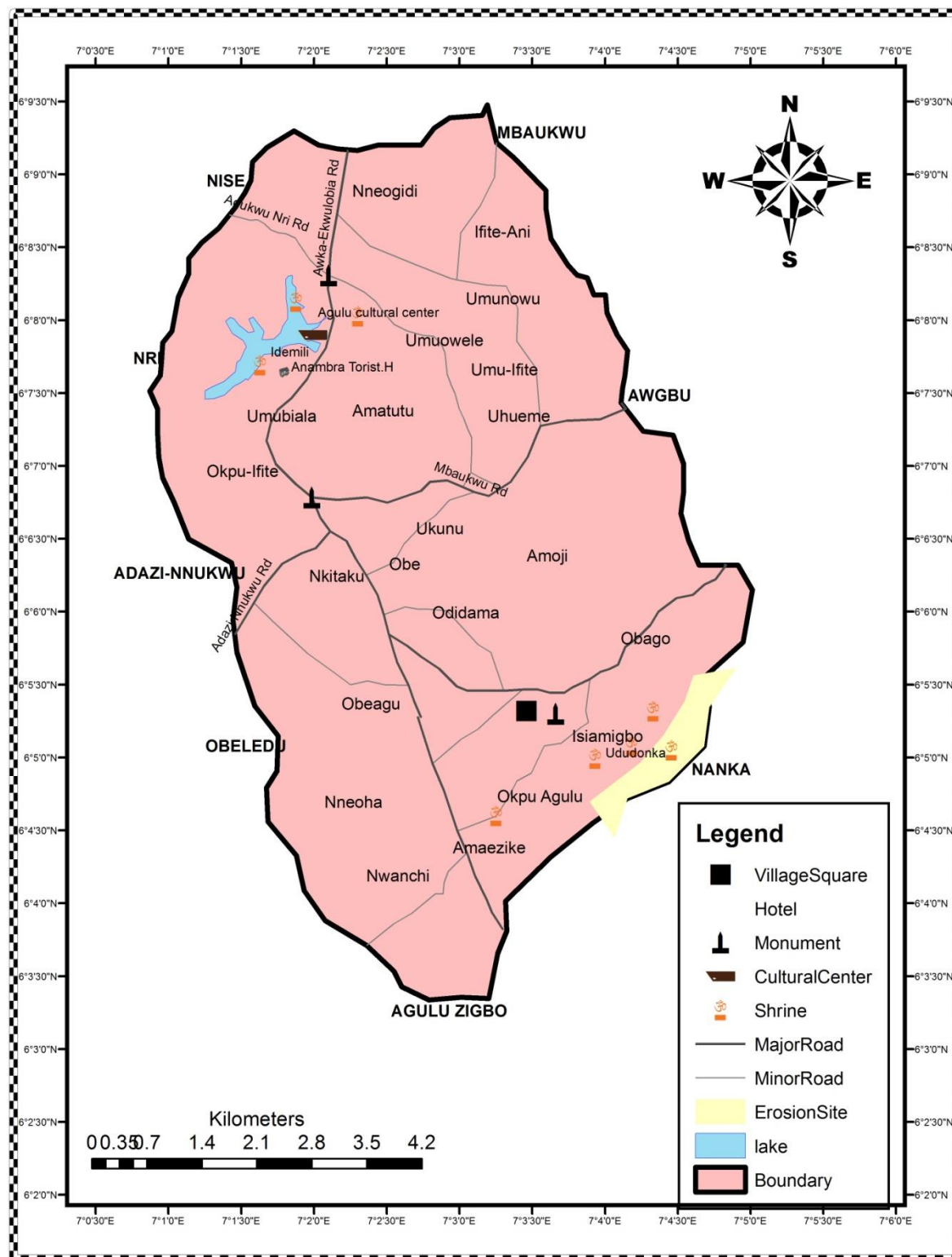


Figure 3: Map of Agulu Town Showing the Studied Heritage Resources

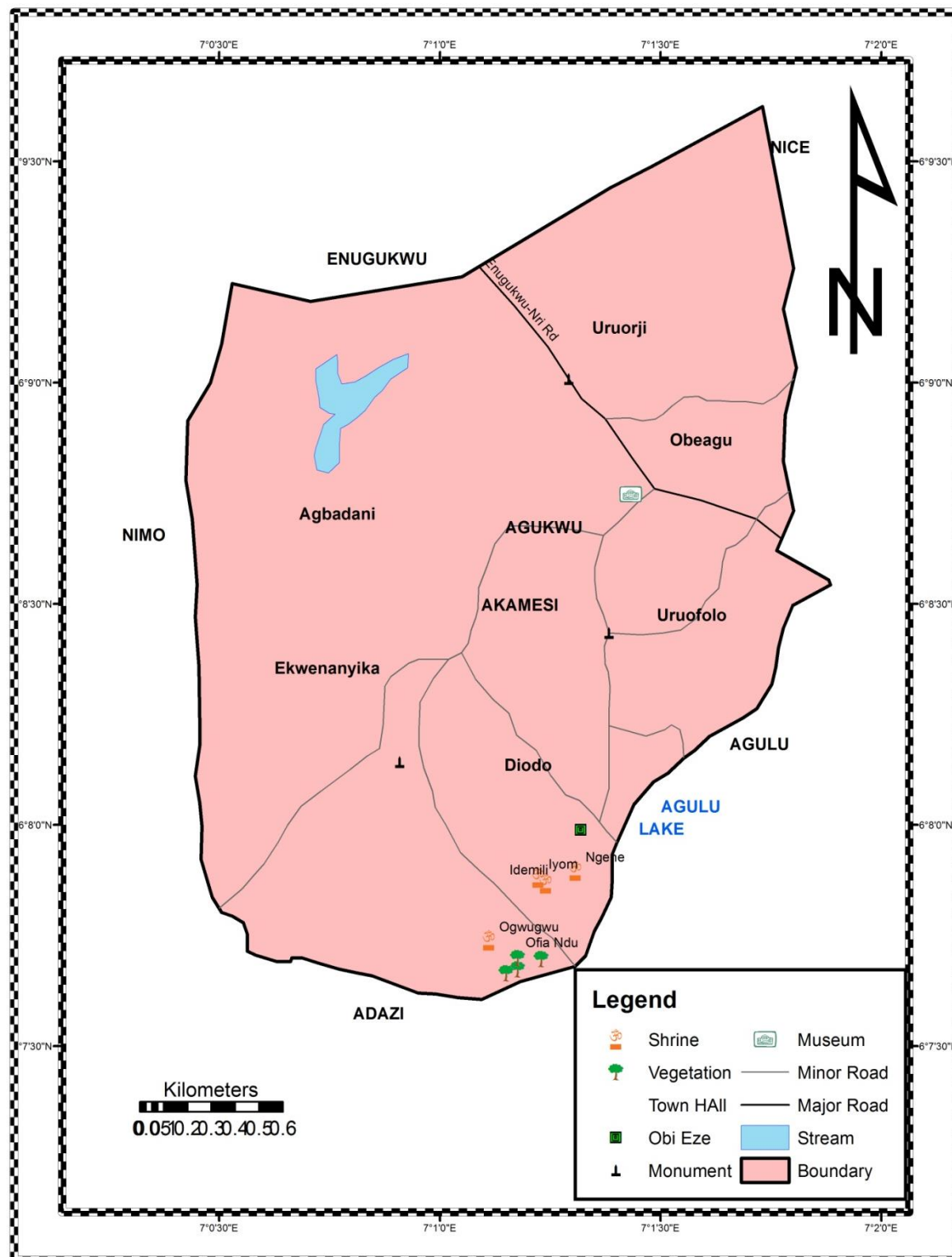


Figure 4: Map of Nri Town Showing the Studied Heritage Resources

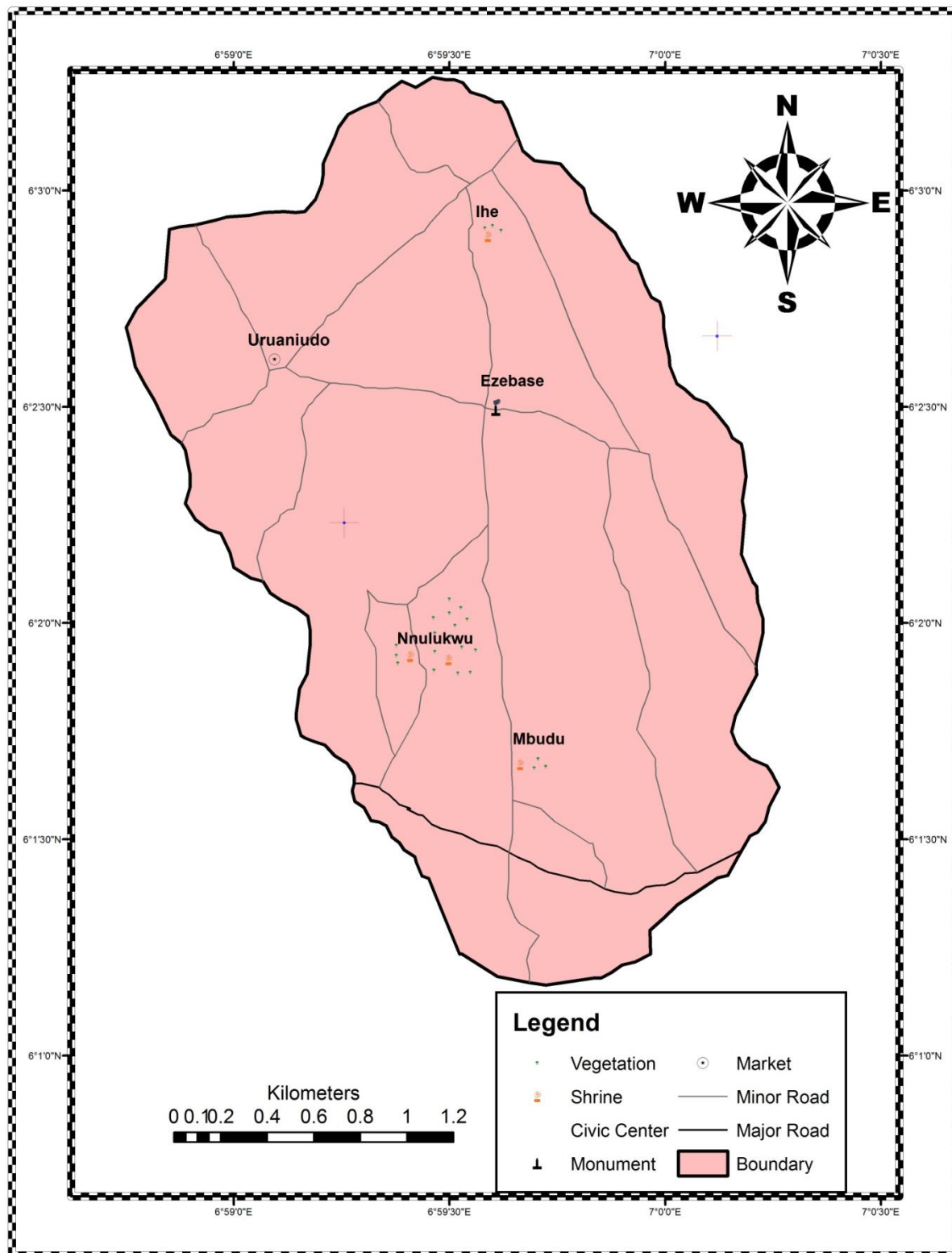


Figure 5: Map of Ichida Town Showing the Studied Heritage Resources

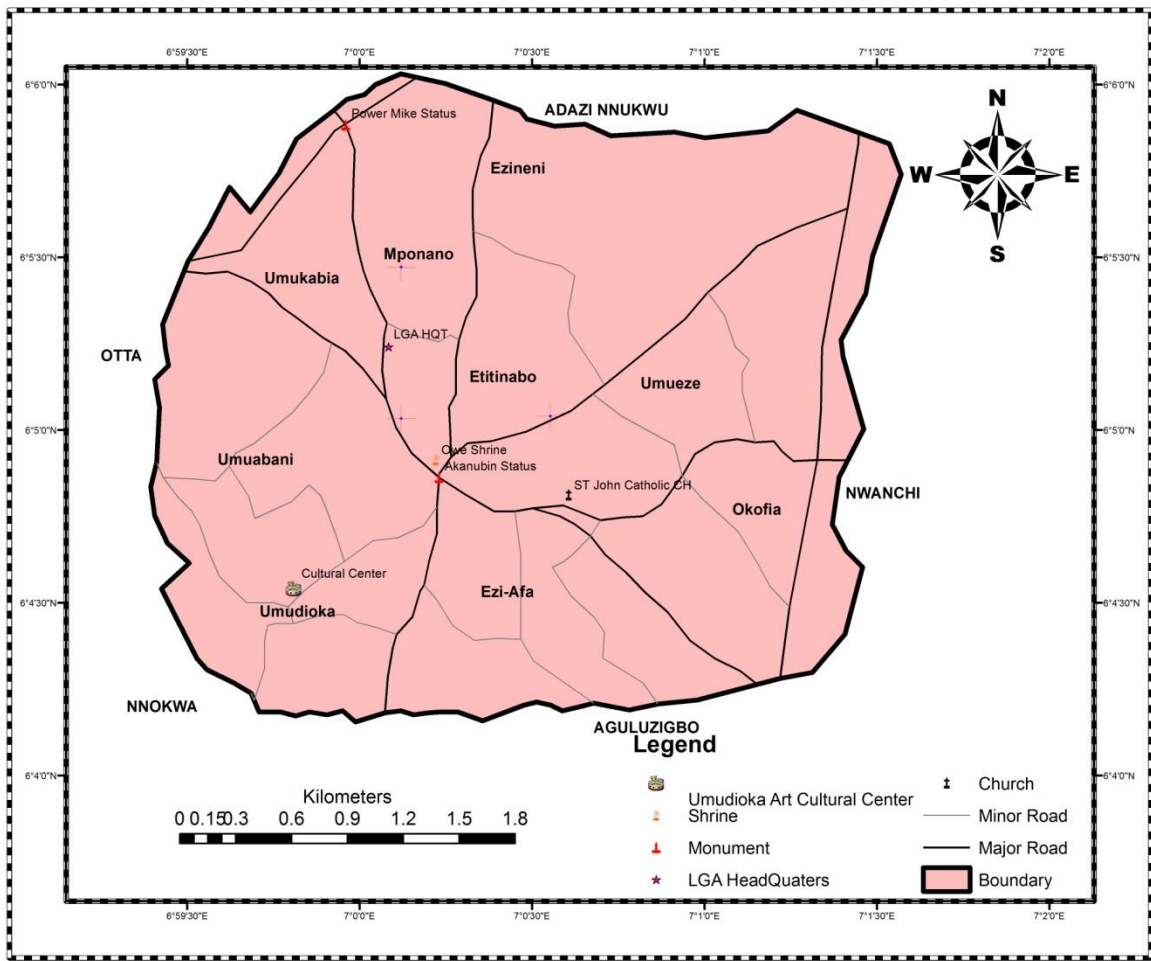


Figure 6: Map of Neni Town Showing the Studied Heritage Resources

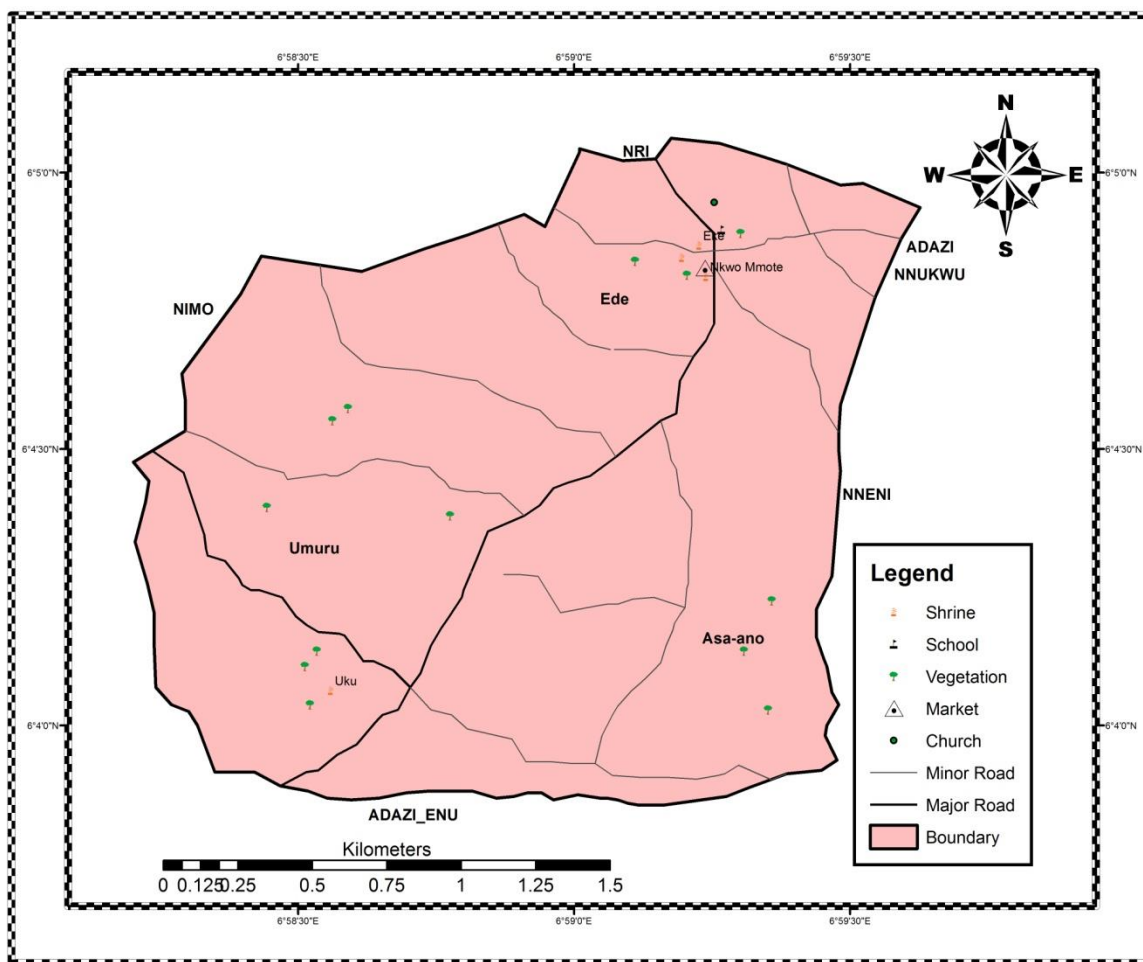


Figure 7: Map of Adazi-Ani Town Showing the Studied Heritage Resources

### 3.2 Historical Background

Historically, Anaocha local government area was part and parcel of Njikoka Administrative area whose existence dated as far back as 1957, and was then known and called Niger Country Council, which later changed its name in 1960 and became known as Njikoka Country Council. However, during the local government reforms of 1976, it became known and called Njikoka Local Government Council. It is germane to point out that with the local government reforms of 1976 many groups of people that share the same homogeneous socio-cultural affinity desired and indeed, determined to be identified and given local government area of their own. Amongst this group of people were the people of Anaocha local government area.

In 1983, Chief (Dr.) Jim Nwobodo, the erstwhile Executive Governor of the then Anambra State, created Anaocha Local Government Area, comprising the nine communities of Agulu, Aguluzigbo, Adazi-Ani, Adazi-Enu, Adazi-Nnukwu, Akwaeze, Ichida, Neni and Obeledu. Those communities represent two-clans-Agulu/Aguiyi Clans. However, in 1984 the creation of this local government was cancelled by Buhari-Idiagbon Administration. On 3<sup>rd</sup> May, 1989, Anaocha local government area with administrative headquarters at Neni was recreated under the then military governor of Anambra State Col. Robert Nnaemeke Akonobi (Anaocha Day Celebration Handbook, 1999).

Anaocha Local Government Area as previously constituted, consists of three clans with eleven communities viz:

1. Agulu Clan: Agulu and Agulu-Uzoigbo Communities
2. Umunri Clan: Eungwu-Ukwu and Nri Communities.
3. Aguiyi Clan: Ezennebo Communities – Neni
4. Okoto Communities – Adazi-Ani, Adazi-Enu, Adazi-Nnukwu, Ichida and Obeledu.

However, with the excise of Enugwu-Ukwu community from Anaocha Local Government Area back to Njikoka Local Government Area, the present Anaocha local government area, maintains the three clans composition with ten communities (Aguluzigbo, Agulu, Neni, Ichida, Adazi-Ani, Adazi-Enu, Adazi-Nnukwu, Akwaeze, Nri and Obeledu).

### **3.3 Socio-Cultural Activities of the People**

Essentially, the people of Anaocha government area are predominantly businessmen and peasant farmers who engage in subsistence farming. The lateritic red soil of its landmass is noted for its poor fertility. This explains why the majority of its people are itinerate traders. There is no part of Nigerian federation where indigenes of Anaocha local government area cannot be found pursuing their legitimate business. Many have made great strides in big time motor transportation, electronics industrializations, oil

business, estate developments and noted managements among others. Many that took to academics/education have distinguished themselves as professors in the different fields of their academic pursuits. The people are known for their enterprising spirits in supermarket, bakeries and transport business.

The main cultural features of Anaocha local government area are the family, their belief system and festival celebrations. There is also the extended family group or *Umunna* which is made up of a number of individual households, which claim descent from a common father. This common father usually was a son of the founding father of the village. Members of the same *Umunna* or extended family are not allowed to intermarry. Sex relation is also a taboo.

Anaocha people are highly religious. Despite the advent of Christianity, traditional religion is still practiced by some. The people believe in one Supreme God known by various names such as *Chineke* (the creator), *Chukwu* (the big god) etc. There are also minor gods and spirits in parts of the council like *Idemili*, *Haaba*, and *Ududonka* deities in Agulu town; *Atoogwe*, *Eke-ngwu*, and *Ogwugwu Okpoku* deities in Ichida town, *Uku* and *Nkwu* deities in Adazi-Ani town, among others. Closely tied up with their belief system are festival observations. Festivals in Anaocha local government area are occasions set apart by communities or groups or individuals for the commemoration of one important event or the other in the life of the community or individuals. Thus, a journey across Anaocha local government area yields very rich and rewarding insight into Igbo life.

There are many attractions like traditional festivals, historical sites, shrines, ancestral/ceremonial houses and craft shops. There are others such as sacred squares, streams, lakes, hills, caves and museum. However, the most important and popular cultural attractions in the local government area are the traditional festivals.

### **3.4 Administrative and Political Structure of Anaocha**

**3.4.1 Political Structure:** Anaocha Local government Area is headed by an democratically elected Executive chairman, assisted by the Deputy Chairman, some



supervisors in charge of Education, Works, Health, Agriculture as well as some Personal Assistants and Special Advisers and Secretary to the Local Government. This group formed the Executive arm of government.

Due to the Presidential System of government practiced in Nigeria, there was also an elected legislative council made up of councilors from the nineteen wards with the leader of the council presiding over the affairs, assisted by other principal officers in the making of bye-laws and the management of the legislative business.

**3.4.2 Administrative Structure:** The Head of Service is at the head of the administrative structure as obtainable in the unified local government system in Anambra state. There are six departments in the council headed by Directors. They are:

- i. Administration
- ii. Accounts
- iii. Health
- iv. Works
- v. Agriculture and Veterinary
- vi. Education and Social Development

The Director of the various departments report directly to the Head of Service, while the Head of Service report directly to the appointed Chairman of the Local Government.

The pre-colonial Anaocha local government area like other Igbo societies has a unique way of running their own system of government. The smallest unit of traditional socio-political organization among Anaocha people was the *Umunna*. Members of *Umunna* consisted of individual households, which descended from one father. The head of each *Umunna* was called *Okpara*, the eldest surviving male. At the lineage level, functions are rested in the hands of the *Ichie* (often the eldest adult male in the lineage). He held the lineage *Ofo*. The *Onye-Ichie* by virtue of his age and office became both spiritual and political head of their respective villages. The *Onye-Ichie* is in charge of all the family shrines, and is saluted *Ichie* as part of his spiritual and ritual authority.

Finally, another prominent organ of authority is the *Umuada*. They are titled women born in Anaocha. The council of *Umuada* is a very useful and strong institution for social control. They made laws that controlled women. For example, the council makes and enforces laws that a widow must not be outside her compound, must not take her bath and must not change her cloth until after the period of her mourning. According to our informants, any one repudiating the authority of the council of *Umuada* would be punished by the priest and titled men to whom *Umuada* would take the case. Presently, *Umuada* laws are modified to accommodate Christians.

## CHAPTER FOUR

### DATA PRESENTATION AND ANALYSIS

#### 4.1 Data Presentation

The International Council on Monuments and Sites (ICOMOS) defines heritage as a broad concept that includes tangible assets such as natural and cultural environments, encompassing landscapes, historic places, sites and built environments, as well as intangible assets such as collections, past and continuing cultural practices, knowledge and living experiences. For the purpose of clarity, data collected and presented here, were subsumed under tangible and intangible heritage resources.

##### 4.1.1 Tangible Heritage Resources in Anaocha Local Government Area

Tangible heritage are objects that can be seen, touched and felt including artifacts, buildings, structure, landscape, cities/towns, archaeological sites etc. The tangible heritage resources identified and studied in our study area are:

##### 1) Lakes

Lake according to Oxford Advanced Learner's Dictionary of current English is a large area of water that is surrounded by land. Agulu as one of the towns that made up Anaocha local government area of Anambra State has three categories of lakes. Among them are:

- i. Ezumgbii:** This Lake is located within the Northwest of Ukunu village. It contains different aquatic species like fish of different kinds, turtles and crocodiles. *Ezumgbii* Lake harbours trees like 'Oji' (*Chlorophora excelsia*) and 'Ogilishi' (*New bouldia leavis*) within the western side of the Lake. These trees provide the Lake with shade making the Lake less visible to the sun; thus, this explains why the Lake is usually cooled and home for many aquatic animals.
- ii. Ezuomelagha or Idemili Omelagha:** This Lake is located in Umunowu village and it is black in colour. The Lake harbours varieties of aquatic species like crocodiles, fishes,

green water weeds, etc. There is also a grove dedicated to the water goddess – ‘*Ogoliko*’. The grove plays host to varieties of monkeys and other wildlife.

**iii. The great Agulu Lake:** Agulu Lake is located in the Western part of Agulu in Umuowelle village and it is popularly called Eze-Oyetro, Ezu-Agulu or Ezu-Umuowelle. It is a natural lake that covers about 7 square kilometers. Agulu Lake lies between Agulu and Nri communities. It is surrounded by mainly bamboo tree (*Oxytamera abyssinicia*) and other flora species. It also has a level of virgin land mass of about 44 square kilometers, which is good for the establishment of recreational facilities like resort hotel, shopping complex, picnics section, excursion and golf course (Okoye, 2006). The lake has a depth of about 8.11 meters, which enable boating and fishing activities. Agulu Lake is cold in the afternoon, with the water temperature of about 12°C and slightly warm in the morning and evening with water temperature of between 31°C and 32°C respectively (Okoye, 2006). The following fauna can be found in the area: Python (*Python sanae*), Guinea fowl (*Numidian melegaris*), Turtle and Nile crocodile (*Crocodilus nilotus*). There are many other lakes, streams and springs in Agulu, which harbours varieties of aquatic animals and which can also constitute as tourist attraction. The lake is locally known by varieties of names like Ezu-Oyetro, Ezu-Agulu or Ezu-Umuowelle.



Plate 1: Cross Sections of Agulu Lake and Its Crocodile

## 2) Streams/Springs

Flowing water, which source is from an elevated rocky/stony hill is often referred to as spring water; while stream is a water body with a current, confined within a bed and

stream banks. Spring water is perceived to be pure, clean and hygienically good for drinking. In some parts of the world, spring water has been bottled and packaged for export to other countries. In Agulu, streams and springs serve as source of water. Some of them have potential to be developed to serve as tourist attraction. Most of these streams/springs are attached to deity/deities. Their feasts are observed annually, marked with merriment, cultural dances and masquerade displays. Some of the identified streams are presented (see table 1).

**Table 1: Streams and Their Locations in Agulu**

S/No.	Name of Stream	Village Located
1	Nwaogwugwu	Isiamaigbo
2	Nwangene and Ayaolu	Uhueme
3	Idemili	Ukunu
4	Ntii, Nwaisigwu, Nwamaluzo	Amatutu and Umunowu
5	Nwangene and Idemili	Umuowelle
6	Iyiaka and Nwangene	Umuifite
7	Ngenemgbirimgba, Nnemoku	Ifiteani
8	Iyiocha, Nwaogwugwu Ufali	Nneogidi
9	Nwaokpocha, Nwangenebeogu	Nneogidi
10	Iyi Otumkpume, Ngeneogba	Nneogidi
11	Nwaeketeishi, Ngene-enweka	Nneogidi
12	Iyiakwa, Iyiwelle, Owellebedike	Nneogidi
13	Nwanduru, Igudobi	Nneogidi
14	Idigirisa, Mmiliosugididi	Nneogidi

Source: Fieldwork, 2015



Plate 2: *Nwaogwugwu* Stream in Isiamaigbo Village

### 3) *Idemili* Cultural Centre and Rest House

This is a cultural centre and a rest house located 140° South of Umuowelle village, beside Agulu Lake. The cultural centre is over three plots of land dedicated to *Idemili* goddess inhabiting Agulu Lake. The center is adorned with impressive religious figurines and art works representing both traditional religion and Christianity. Due to the sacredness and sanctity of the arena, three chapels were constructed to accommodate traditionalists, Christians, and Muslims. Thus, any denomination individuals belong, the person can find spiritual upliftment when fellowshiped in the temple. On the other hand, the rest house (two story building) offers free bed accommodation to visitors that come there to pray in the chapel. Therefore, *Idemili* cultural centre is a conglomeration of all religious sects, drawing their powers from the Supreme Being (God) and his messengers (gods).

The chief priest, Mr. Nnanemeli Raphael Obi upon our request, took us to the bank of the Lake and demonstrated his spiritual powers by calling out and assembling the crocodiles in the Lake which are believed to be the “children” of *Idemili* goddess. Indeed, this singular act proved to us of his enormous powers derived from *Idemili* goddess. Our informant further explained that spiritual leaders like priests/pastors, imam and good number of diviners, chief priests of different deities and traditional medicine men (*Dibias*) frequently consults the water goddess (*Idemili*) for powers to perform miracles, cure infirmities and even powers for wealth creation and success in their various endeavours. This necessitated his erection of structures representing the three major

belief systems in Nigeria; thus, in the cultural centre, we have mosque, chapel and shrine for admirers and adherers of these religions. Structural symbols representing these faiths are also found in the centre.



Plate 3: Cross Section of *Idemili* Cultural Centre Entrance Post



Plate 4: The Chief Priest '*Obi*' (Personal Palace) and '*Agwu*' Deity/Shrine



Plate 5: Different Sacrificial Spots Near the Lake



Plate 6: Moses with 10 Commandments.



Plate 7: Visitors from Water.



Plate 8: Jesus Christ.

#### 4) Erosion Sites

In earth science, erosion is the action of surface processes (such as water flow or wind) which remove soil and rock from one location on the Earth's crust, then transport it to another location where it is deposited; while gully is a landform created by running water, eroding sharply into soil, typically on a hillside. Thus, Gullying or gully erosion is the process by which gullies are formed. In Agulu, there are three major gully erosion sites, these are:

##### a) *Ududonka* Erosion Site

This is located at the boundary of Agulu in Isiamigbo village and Nanka. It is popularly called Agulu/Nanka erosion site. The gully is about four hundred meters deep covering several hectares of land. The site has attracted and has continued to attract tourists from outside the country. The scene is unique for relaxation and viewing. Its potential includes a stream called *Mmili Ududonka* and a shrine of *Ududonka* deity called 'Okukoro', which is located inside the erosion site towards the northern end. Other interesting features within *Ududonka* erosion site are *Odo* River, a magic tree believed to be harmful when people pass it silently; thus, anybody passing it must make some sound. There are also different species of wildlife like antelopes, wild dogs, lions, grass-cutters, etc. that lives there.



### **b) *Mbuze Haaba***

This is another erosion site. Its origin is attributed to *Haaba* deity, it has similar feature with that of *Ududonka* site. The stream inside it is called *Mmili Haaba* believed to have healing power to cure some sicknesses. There are two main entrances to the stream that cut across a low hill that separate the gullies. They are called ‘*Ezi Agadi*’ and ‘*Ezi Ikorobia*’ (Adult and youth tracks respectively). There is a locally made bridge the indigenes use for fetching water, firewood and fodder for domestic animals.

### **c) *Mbuze Okpu***

This is located in Okpu-Ifite village at the boundary of Agulu and Adazi-Nnukwu towards the southern end of the Lake. Features within *Mbuze Okpu* includes bamboo, python, palm tree, cashew plantation popularly called ‘*Agu Ikpo*’, which was planted by the British colonist in 1937 in an attempt to check the menace of the erosion. There is also a customary court located at the spot of the first native court established by the British administration, but was destroyed during the civil war of 1967. There is also the oldest main road in Agulu through which Chief Ojiakor from Adazi-Nnukwu (a nearby town) drove in those days. Within the vicinity of *Mbuze Okpu* is also the oldest slave route from Agulu to Egbengwu Nimo, Abatete and Enugu-Ukwu. Also found within the erosion area is the relics of the tallest *iroko* tree believed to be where the town crier hid to signal indigenes of Agulu during Agulu – Angola war of 1906. Our informants pointed out that the slave traders climbed the *iroko* tree to sight their customers from Nimo, Eziowelle and Abatete.

Erosion is a common sight in Agulu as a result of lack of binding action of silt and clay. The soil contains a lateral equivalent of the Amelia formation with friable acidic sand soil prone to erosion (Okoye, 2006). Erosion is a destructive agent that provides attraction to tourists when properly harnessed and developed despite its negative impact on the natural environment.

### 5) *Odinani* Museum

*Odinani* museum is located 80°C Northeast of Nri town, and is sited at the center of Nri town in Agbadani village. *Odinani* museum was established on 18<sup>th</sup> March 1972 by a great anthropologist and ethnographer Professor M.A Onwuejeogwu of University of Ibadan. *Odinani* museum is a joint project undertaken by the Institute of African Studies, University of Ibadan and Nri town represented by Nri Progress Union (N.P.U) under the leadership of late Chief M.O. Mbolu. At the time of this research, *Odinani* museum is still under reconstruction, and for security reasons, the museum objects were stored in an exclusively restricted place. The museum objects contains cultural materials that represent the past activities of man in Nri.



(a)



(b)

Plate 9: (a) *Odinani* Museum Under Construction and (b) *Odinani* Shrine

### 6) *Eze Nri* Statue (Monument)

*Eze Nri* statue is located 100°C Southeast of Uruofolo village and is sited within the *Eke* market square. The *Eze Nri* in his statue was holding *Ofo* (staff of office) on his right hand and a working stick on his left hand. Across his neck was '*Aka*' (a decorative locally made bead signifying royalty) and '*Atali-Ukwu*' across his ankles (signifying a highly ranked titled man).

It should be noted that Nri, which was originally a ritualized title for the *Eze Nri*, is also a name given to a town in Anaocha local government area of Anambra State. It is an ancient town believed by many to be very important to the Igbo people in terms of history and religion. The pre-eminent position of Nri among Igbo people lies in the fact

that the *Eze Nri* is the custodian of sacred *Ofo*. He owns the collective *Ofo*, which is handed to him by the *Adama* (the kingmaker) during coronation. The collective *Ofo* acts as the source from which other *Ofo* are handed to other kings and rulers and emissaries by the *Eze Nri*.



Plate 10: Cross Sections of *Eze Nri* Statue in Uruofolo village

### 7) *Ofia Ndu* (a living thick forest that cannot be burnt by fire) in Nri Town

*Ofia Ndu* is linked to the early settlement of Nri and his people, it is believed to be the first place where *Eze Nri* settlement down in Ekwenika village in Nri town. Thus, the Nri origin and myth formed the great cultural character of the Northern Igbo-speaking peoples of the central area of Southern Nigeria, for they all associated their primordial condition with the dominance of Nri. This is exemplified in Ikegbuna and Nwako (2003:9), where the authors wrote: “the town of Nri was believed by many surrounding Igbo groups to be the place through which their dead travelled to the land of the spirit”. This belief gave rise to a saying that “the *Ama-Nri* (Nri streets) are streets of the gods through which all dead people in Igbo land pass en-route to the land of the dead” (Leonard, 1906).

The myth surrounding *Ofia Ndu* holds that Nri was a direct descendant of Eri. It was believed that Eri was the first person to be created by *Chukwu* (God). He came down from the firmament (sky), and at that time, the land was marshy and a morass, but Eri

found himself sitting on a raised ground that resembled an anthill. When Eri complained to *Chukwu*, He sent him a blacksmith with bellows, fire and charcoal to dry up the land (Henderson 1972). It was said that the descendants of the blacksmith founded *Oka* (Awka) town –the present Anambra State capital. This myth serves to explain one of the rituals performed during the *Eze Nri* coronation at *Ofia Ndu*. During the coronation, the *Eze Nri* elect will sit on the anthill known as *Mkpu Igwulube* (locust’s anthill). This ritual brings back to memory of the *Eze Nri* elect and his people the moment in their history when Eri descended from the sky and found himself on an anthill.

There is unanimous consensus among our informants that *Ofia Ndu* was the spot where the founding father (Nri) was buried with his *Ofo*. This explains why the spot cannot be engulfed by fire. Rituals and sacrifices are usually offered in the said *Ofia Ndu*. Informants were quick to report a case where an indigene of Ekwenika village adamantly cut down an ‘*Orji*’ tree within the *Ofia Ndu*. He later got mad and till date, the mad man lives at the market square.

The researcher was able to identify traces of abandoned settlements walls in the *Ofia Ndu* (thick forest). It was later delineated that three extinct villages (Ogurunekpo-Akwu, Akaeze and Uruezike villages) settled there in the pre-colonial Nri. However, in the present day Nri, the Uruofolo village is regarded as the only surviving clan of extinct Uruezike village; while the only surviving clan in extinct Akaeze village is the Akamkisi village in the present day Nri. Informants attributed reasons for extinction to include wars and diseases.



Plate 11: *Ofia Ndu* (thick forest) and the *Orji* Tree at Ekwenika Village

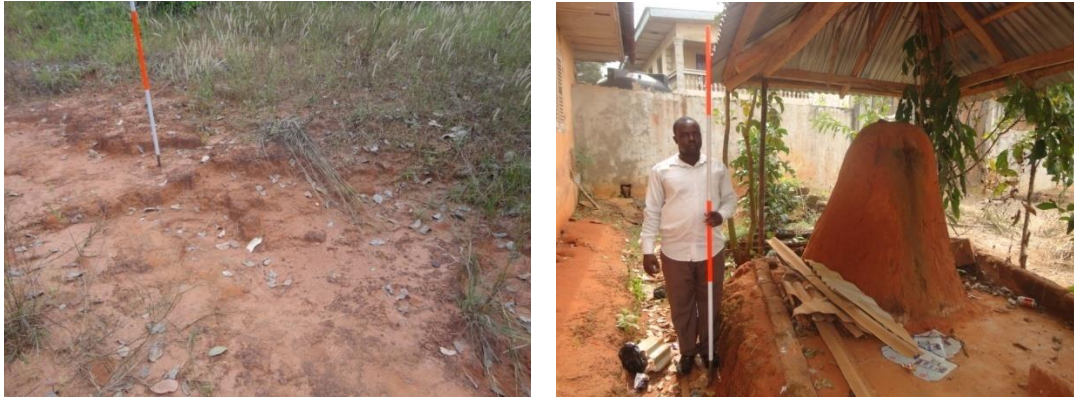


Plate 12: Traces of Abandoned Settlement and 'Oda' (anti-poison deity in Akamkpisi)

### 8) *Obu Nri na Amoke* (the final coronation place)

This is a sacred structure where the *Eze Nri* elect is handed his *Ofo* and is transformed and imbued with extra-ordinary mystical powers, foresight and creativity. These qualities combined to give the elected *Eze* the rare ability to discern the natural phenomena, to invent, to introduce and to propagate a formula for revering and celebrating the thirteen months, known as the lunar celebrations in Nri town. To acquire these mystical powers, he must pass a night at the *Obu Nri na Amoke* in Diodo village. Again, there is a small 'Oda' within the *Obu Nri na Amoke*. It is a general believe that 'Oda' deity (an anti-poison deity) destroys any poison within and around it; thus, if a person comes with poison to harm *Eze* elect or anybody present during the coronation, the poison will be destroyed.



Plate 13: Cross Section of the *Obu Nri na Amoke* with a Small Oda in Place



(a)

(b)

(c)

Plate 14: (a) *Ogwugwu Otu Shrine*; (b) *Ngene Shrine* and (c) *Udo Shrine*

The above plate 14(a) represent *Ogwugwu Otu* shrine believed by the indigenes of Nri to be the headquarters of African religion of Nigeria. This is the shrine where the *Eze* Nri elect is blessed and his *Ofo* infused with spiritual powers to bring to reality any pronouncement made while holding the *Ofo*. This deity and its associate are revered and revered by admirers and adherents of traditional religion in Nri and beyond.

## 9) Umudioka Arts and Cultural Centre in Umudioka Community

Umudioka Arts and Cultural Centre is located 28°C Northeast of Neni town. The centre houses a mini-museum and is also the arena where the *Mma-Nka (Nka-Dioka)* arts and cultural festival is celebrated every 31<sup>st</sup> December. For the purpose of clarity, the mini-museum and *Mma-Nka (Nka-Dioka)* cultural festival shall be discussed. While the mini-museum is discussed under tangible heritage resources, the *Mma-Nka (Nka-Dioka)* cultural festival shall be examined under intangible heritage resources.

### i. The Mini-Museum in Umudioka Arts and Cultural Centre

The International Council of Museum (ICOM) define a museum as “a non-profit making, permanent institution, in the service of society and its development, and open to the public, which acquires, conserves, researches, communicates and exhibits, for the purposes of study, education and enjoyment, material evidence of man and his environment” (Ambrose and Paine, 1993:8).

Umudioka mini-museum was established not long ago with the support of the Umudioka sons and daughters both home and abroad. The museum is situated in one of the rooms (measured 12ft X 12ft) within the buildings in the centre. Museum objects on display ranges from cultural, religious and social status/figurines to economic and political symbols of authority of Umudioka people.

During *Nka-Dioka* festival, different kinds of instruments including *Mma-nka* are openly displayed by the museum attendant. Exhibited objects during *Nka-Dioka* festival help one to have more understanding of Neni culture. These artifacts in the museum are threatened with theft and decay; thus, efforts to carve their replicas for posterity and history are underway by the museum management. Our informants were of the opinion that most of the statues and monuments have exceeded thousands of years because no living *Ndi Isi Mmanka* can tell exactly the ages of these artifacts. Thus, the stolen ones reckoned to be as old as Umudioka community, Neni herself. Details of the museum objects on display are in table 2.

**Table 2: Umudioka Mini-Museum Objects**

S/N o	English Name	Local Name	Description
1.	Wooden Plate	<i>Okwa-anu</i>	This is a locally carved wooden plate for serving of meat to title holders during title taking or burial ceremony. It is carved from hard woods like Mahogany ( <i>Azelia africana</i> ), Iroko ( <i>Milica excels</i> ) etc. Okwa-anu has a width of 13cm, length of 14.5cm and a thickness of 2cm.
2.	“The Place of Strength”	<i>Ikenga</i>	<i>Ikenga</i> is a horned <i>Alusi</i> (deity) found among the Neni people and in most southeastern communities. It is one of the most popular symbols of the Igbo people, and the most common cultural artifact. <i>Ikenga</i> literally means “the place of strength”.
3.	A Rain Coat	<i>Nche Mmiri</i>	This rain coat is made from bamboo tree, and used to prevent one from being beaten by rain. This explains the people’s ingenuity in exploiting local resources for social goods. <i>Nche Mmiri</i> is 35cm long, with a width of 33cm and a thickness

			of 0.5cm.
4.	A Statue Representing a Titled Woman	<i>Agbala Nwanyi</i>	This is a carved titled woman representing the highest woman title holder in Neni. She remains the aspiration of most women in the town and it is believed that <i>Agbala Nwanyi</i> has spiritual powers upon conferment.
	Tray	<i>Ngiga</i>	<i>Ngiga</i> is locally made tray used for spreading edible items for sun-drying. It can also be used for serving edible things to a visitor. It measures 19.5cm in length and 21cm in width, with a thickness of 0.5cm.
	Body Ornaments		These are women body ornaments worn mainly during festivals and occasions for beautification. They also depict affluence. Among these ‘ <i>nchomma</i> ’ (body ornaments) are: <ul style="list-style-type: none"> <li>➤ Tiny metal chains locally known as ‘Mgba-Aka’ (wrist bangles).</li> <li>➤ ‘Aka’ (bead) used for beautification during occasions like marriage ceremony.</li> <li>➤ <i>Ekwere</i> (rope) worn on the neck. The rope is woven with leader skin (made of animal skin).</li> </ul>
	Shield for Defense	<i>Agbaja</i>	<i>Agbaja</i> is an important war object used as a protective shield from aggressive arrows that may come from enemy side/camp. Umudioka warriors are very good in the use of <i>Agbaja</i> as well as its production. <i>Agbaja</i> was said to have contributed immensely to their successes in tribal/dominant wars with their neighbouring communities and environs. It is made of animal skin and measures 38cm in length, 22cm in width and 0.1cm in thickness.
	Horns	<i>Odu-enyi</i>	These (big and small <i>odu-enyi</i> ) are elephant tusks and are used as medium of information. The tusks are consecrated by a chief priest before they are used by individual owners. The horn produces a loud sound when blown and as such draws the attention of people. It was an effective means of communication in pre-colonial Umudioka in Neni. The big <i>odu-enyi</i> measures 22cm in length, 3cm in diameter and 26cm in circumference; while the small <i>odu-enyi</i> measures 39cm in length, 2.5cm in diameter and 20cm in



			circumference.
	Masquerade Mask	<i>Isi Mmonwu</i>	<i>Isi Mmonwu</i> helps to hide the identity of the masquerader known only to the members. The mask is also worn to resemble the spirit of a dead community member. By wearing the mask, a masquerader is thought to have spiritual powers that are conducted through the mask.
	Staff Authority of	<i>Ofo</i>	<i>Ofo</i> is a symbol of authority, truth and justice. Without the <i>Ofo</i> , no religious ceremony can be fittingly performed in Neni. To a traditionalist, <i>Ofo</i> is the crux of Igbo religion.

Source: Fieldwork, 2015



(*Okwa-anu*)



(*Ofo*)



(*Agbaja*)

Plate 15: Some Exhibited Museum Objects



(*Agbala Nwanyi*)



(*Ngwualiga –Ezedioka*)



(Masquerade mask)

Plate 16: Some Museum Objects

### 10) Lt. Col. Robert Akonobi Statue (Monument)

The former governor of Old Anambra State from 1987 to 1990, Lt. Col. Robert Akonobi's statue was sited at 224<sup>o</sup>C Southwest of Etitinabo village in Neni. This is in recognition of his achievements during his tenure as governor and his love for the masses. Today, his monument has become an attraction for artistic, educational and fun lovers.



Plate 17: The Statue of Lt. Col. Robert Akonobi

### 11) The Statue of Michael Okpala (Monument)

Michael Okpala also known as "Power Mike", was a household name in the world of Nigerian and African wrestling. Michael was born on August 8, 1939 to Echeobi and Janet Okpala at Neni, in Anaocha Local Government Area of Anambra State in the Eastern part of Nigeria. He was the first born of a family of three. When he reached elementary school age, he was enrolled into the Anglican Primary School at Adazi-Enu, a neighbouring town to Neni. It was at this primary school that he started building his athletic career by being active in sporting events. He was so interested in boxing that he became an amateur boxer.

After finishing primary school in 1952, he left his village for Onitsha, in order to learn how to organize and run a trade business. At Onitsha, he joined the Dick Tiger Boxing Club as a middle weight amateur boxer. It was here that Dick Ihetu Tiger became

his role model. On leaving Onitsha, he left for Kano (in northern Nigeria) to specialize in the business of buying and selling tyres. During an apprenticeship as a motor mechanic, he realized his dream. This realization sparked his rebirth and he acquired a new name, *Power Mike*.

While in Kano, he started a superman show business which made him popular locally. His imaginative exhibitions in Kano virtually cast a spell on people from various social backgrounds because they were yearning to see him perform. This show took him around the world in the mid-50's. His act included such feats as using his bare hands to bend a six-inch nail, lifting four heavy men with ease, engaging several men in a game of tug-of-war, using bare hands to break a coconut and so on. In 1961, he started a nationwide tour which took him to Onitsha, Enugu, Aba, Port Harcourt, Lagos, Jos and Kaduna. In 1964, Power Mike went to Ghana and his performances there were a tremendous success. He later toured Cote d'Ivoire and Senegal before he found his way into Europe in 1967, accompanied by his friend Engr. Onyeso, the *Igwe* of Nri. He got a one year contract in Sweden after which he went to Greece. It was there that he became a wrestler.

A wrestling promoter saw him performing as a superman in Greece and took interest in him. He was trained by Kalie Abdulkalie of Lebanon. Initially, he did not like the brutality in wrestling. However, he later became an acclaimed wrestler and one of the best that Greece could boast of at the time. When he left Greece, he went back to Britain to compete, and thus, he truly started his career as a wrestler. He came back to Africa in 1970 and in the same year he defeated Gambia's Massambula to become the African heavyweight wrestling champion and titleholder. He wrestled with and defeated Ali Baba of Lebanon in 1973. Johnny Kwango also became a victim of Power Mike's defeat when he (Mike) defeated him in Lagos. Among the list of wrestlers that Power Mike defeated were Power Jack, Joseph Kovacs, Judd Harris, John Tiger of Canada and a host of other notable worldwide superstars.

Apart from his pro wrestling prowess, he was also a promoter of the sport and his Power Mike International Promotions brought foreign wrestlers like Mil Mascaras, Dick

the 'Bulldog Brower', Buddy Rose, Michael Hayes, Mighty Igor, The Mongols, Carlos Colon, Chris Adams, Thunderbolt Williams and so on to the shores of Nigeria. He retired from active wrestling undefeated World Heavyweight wrestling champion in 1976 and then focused on international promotions. Michael Okpala died on 11 March 2004 at the National Hospital, Abuja after a protracted illness. His statue was erected by Anaocha local government and commissioned by His Excellency, Dr. Willy Obiano in November, 2015.



Plate 18: The Statue of Michael Okpala (a.k.a Power Mike)

## 12) Deities/Shrines in Anaocha

There are nine major deities studied in Anaocha: *Oye* deity (god of harvest), *Otoogwe* deity (the god of righteousness and fairness), *Eke Ngwu* deity (the god of justice), *Ogwugwu Okpoku* deity (the god of fire), *Eke* deity, *Nkwo* deity, *Uku* deity, *Ududonka* deity and *Haaba* deity. The worship and reverence of these deities by traditionalists provides them with the theology, cosmology and worldview of Anaocha generally. Thus, man in his quest to understand the universe and the unknown gave rise to the belief in these gods.

### **i. *Oye* Deity in *Oye* Neni**

This shrine of *Oye* deity is located 300°C Northwest of Etitinabo village in Neni. It is at a strategic point (roundabout) in the hearth of the village. The deity is owned by the village and maintained by them. *Oye* is a male deity and yams are usually brought to its shrine during *Oye* feast, usually the last ‘*Orie*’ market day in the month of September every year. The meat of the goat that was slaughtered to it is shared by participants. The shrine houses the regalia of masquerade (‘*Oye*’ masquerade) that displays during *Oye* feast. Ethnographic sources revealed that youths are mostly in-charge of the shrine’s maintenance alongside its chief priest.



Plate 19: *Oye* Shrine in Etitinabo Village

### **ii. *Otoogwe* Ichida**

*Otoogwe* is a female deity locally known as the god of righteousness and fairness in Ichida. Its shrine is located 155°C Southeast of Mgbudu village in Ichida town. History holds it that the deity is linked to the sole daughter (*Otoogwe*) of *Eke Nri* in Ora-Eri (a neighbouring town); thus, a visitor came to Eke’s house and after spending time with him requested that Eke should ask his only daughter to escort him. Ajamuo-Okpuro at Ora-Eri was the spot where she got and decided to go back. The visitor then told her that on her way back, if he hears any big sound, she should not look back. As the visitor turned into water with heavy sound, Eke’s daughter ignored the warning and turned back, at that instance; the water mysteriously took her and formed a Lake there. It was when the mysterious Lake started swallowing people that the villages requested the exit of the

Lake via an oracle/diviner's mandate. As the villagers were driving the Lake away, *Otoogwe* held on to 'Mgbodu' tree so that the water will not carry her further away, hence, till date, the 'Mgbodu' spot remained the shrine of *Otoogwe* Ichida with a grove (*Ohia Otoogwe* –up to 30 plots of land). And her water called *Obu-Agbaja*.

*Otoogwe* deity is believed to be the major source of protection to Ichida people. The chief priest told us that no adherents or admirers of *Otoogwe* deity can die in accident, be kidnapped, infected with diseases like influenza, small pox etc, no cases of infertility. Furthermore, the people do not kill python. The deity is associated with a festival '*Igbankpu Otoogwe*' celebrated biennial in the month of November. The duration of the celebration is a day on 'Oye' market day, and it is a period for merriments and thanksgiving to the deity for her continued protections. Masquerades like *Ulaga*, *Ojuonu*, *Ijele* are in attendance during the festival.



(a) *Otoogwe* Shrine

(b) *Otoogwe* Grove

(c) *Otoogwe* Sign Post

Plate 20: *Otoogwe* Deity's Shrine and Her Accessories

### iii. *Eke Ngwu* Ichida

*Eke Ngwu* deity is located 200°C Southwest of Ihe village in Ichida town. It is known as the god of justice and truth. The deity act as the traditional customary court where injustice is addressed and truth sought. Our informant revealed that in times past, if a murder is committed and the culprit confesses the crime, he is then tied to a tree called '*Ukpaka*' (*Pentaclethra macrophylla*) (located 320°C Northwest of *Eke Ngwu* shrine – see plate 20) at the shrine. The person remains there till death. However, it takes only a titled man (*Eze-ani* or *Duru* title holders) or the chief priest to save the person. If for instance, *Eze-ani* title holder saved the person, he (the culprit) automatically lives with

the *Eze-ani*. Due to modernity, a customary court (285° Northwest – see plate 21) built beside the shrine to serve the entire indigenes especially Christians. Court sessions are held only on ‘*Eke*’ market days by community elders (*Umuohia*).

*Eke Ngwu* deity is generally known as a deity associated with peace and justice for the host village. It has a grove (*Ukpaka Eke Ngwu*) and a festival associated with it. The festival – *Igba-Nkpu Eke Ngwu* is celebrated annually in the month of October on an *Eke* day. It is a time for merriments with masquerades displays, eating and drinking and visits to friends and relations are common practices during the feast.



Plate 21: *Eke Ngwu* Shrine and Its Grove (The big tree is the *Ukpaka*)



Plate 22: The Customary Court and the Researcher in a Pictorial Section with the Chief Priest

#### iv. *Ogwugwu Okpoku* Deity in Ichida

This deity is located 130° Southeast of Nnurukwu village in Ichida. A tree called ‘*Okpoku*’ is significant with *Ogwugwu* deity because it manifest its power through

*Okpoku* seed. Perhaps, this explains why it was called *Ogwugwu Okpoku* deity. Our informant (Elder Eze Nwawerugo) told us that in the olden days, if the seed of *Okpoku* tree is inserted in any of your property and the property is stolen. Once the case is reported to the deity, it will ignite fire on the house where the said property was kept. Thus, to the admirers and adherents of *Ogwugwu Okpoku*, the deity polices their property. Because of *Ogwugwu Okpoku*'s fame in Nnukurwe village, stealing was not a common practice within and around the village. *Nkpu Ogwugwu* festival is celebrated in honour of the deity, and it is celebrated annually in the month of November on 'Afor' market day.



Plate 23: *Ogwugwu Okpoku* Shrine and Its Grove

#### v. *Eke* Deity in *Eke Adazi-Ani*

The *Eke* shrine is located 225<sup>0</sup>C Southwest of Adazi-Ani market square in Ede village. *Eke* deity is owned by the whole town, and is the supreme deity. No chief priest is solely in-charge of the shrine presently, probably because of modernization and Christianity. The deity (*Eke*) is married to 'Nkwo' deity situated within the market square. Our informant, Mr. Samuel Ota narrated to us the history behind *Eke* deity. Tradition holds that there used to be an *Eke Umuona* in Ezioha clan of Asano village. There used to be other *Eke* deities in the different villages, but each of them flourished and waned. The *Eke* Adazi-Ani supremacy is authenticated in its longevity and common maxim "Enwem ka eke nwe Adazi". Some of the feast organized for *Eke* deity includes: 'Chi Eke' (the highest feast), Ita 'Ukwa-aja' (celebrated by young spinsters) – for days before the



celebration of *Chi-Eke*, ‘*Igbu odu nke eke*’ (done by different villages with cows) and ‘*Akwukwa Eke*’ (done by families at the *Eke* shrine).

The supremacy of *Eke* deity in Adazi-Ani is exemplified in his nine commandments. Thus, in the olden days, the infringement against any of his laws might lead to religious and village/communal sanction against the offender, and in some cases, may lead to the execution or sale of the offender to slave traders. These commandments are: yam theft, theft of sheep, espionage against Adazi-ani especially during warfare, kola nut theft, arson, selling of Adazi-Ani citizen without approval of either his relations or the ‘*Nzeseremmanya*’, homicide, hiding a thief and hindering or preventing secretly a normal marriage.

*Eke* shrine is one big building now dilapidated (parts of its building was affected due to construction work within the area) with corrugated iron sheet as its roof. Inside the chamber are gongs, wooden doors etc. At the entrance were sighted bundles of bones, mainly from sacrificial animals e.g cows. The entrance to the chamber was covered with tender palm frond (*Omu*); perhaps, to restrict indiscriminate entry. The shrine is situated along the expressway, near the market square.



Plate 24: Cross Sections of *Eke* Shrine

#### vi. *Nkwo* Deity in *Eke* Adazi-Ani

*Nkwo* shrine is located at the centre of the *Eke* Adazi-Ani market square. *Nkwo* deity was formerly a major deity in Adazi-Ani, she however, relinquished this status when she became married to *Eke*. She is a goddess of love and fertility. Of all the other market days, only ‘*nkwo*’ was not represented in any of the three villages of Adazi-Ani

(Asano, Umuru and Ede). It should be noted that more villages were created to make up fourteen villages now in the town.

Only titled men of the highest category (*Nzeseremmanya*) were entitled to enter the *Nkwo* shrine. The rest of the *Ozo* titled men were not allowed to do so until 1956 when the custom was abolished by the masses of the titled men who sang in unison “*kwenu kwenu na iyi egbuna oha*” meaning that oath cannot destroy the masses. ‘*Etedanaghi*’ is a festival celebrated in honour of *Nkwo* deity and it is in form of traditional wedding. Any newly engaged lady who became pregnant before her wedding day was excluded from the ceremony. She must later clean herself through ‘*Itu-nri*’ ceremony, thereafter; an old female goat will be sacrificed to the ‘*Ajana*’. The shrine of *Nkwo* deity was fenced and burglary-proofed with iron to restrict unauthorized entry. The walls are a combination of mud and cement; while the shrine is built with mud and roofed with corrugated iron sheet. Within the compound are ‘*Ora*’ tree, flowers and other herbal plants.



Plate 25: Entrance Gate to *Nkwo* Shrine

### vii. *Uku* Deity in Adazi-Ani

The shrine of *Uku* deity is located at the south western end of the town in a place with a table-land shape popularly known as “*Ama-uku*”. It is situated about 1 kilometer away from the market square immediately after entering the town, at *Ikenga* in Asano village. *Uku* is the local name in Adazi-Ani for mahogany tree. It is regarded as the god of war and is a totemic tree. Before the Nigerian civil war, *Uku* tree was neither cut nor

used as firewood and it is believed that cancerous sore would befall anyone who contravenes its taboos.

*Uku* as a god of war was the most potential external image of Adazi-Ani, before its wane in the early seventies. The seed of *Uku* tree was used as a powerful charm; they could be dropped in an enemy's farm as a punitive measure. *Uku* is represented through a figurine called "*Ighalamigha uku*" – a combination of four figures personifies in one. Our informants further told us that the figurine has two heads upwards and two heads down with twisted arms and legs. It is believed to be awe inspiring and sophisticated piece of artwork. Our informants bemoaned the stolen of *Uku* figurine by illegal traffickers in antiquity. The researcher was further informed that most of the mahogany tree that constituted the colony of *Uku* tree in Adazi-Ani was cut at the end of civil war and the timbers sawn and sold for town development.



Plate 26: Cross Sections of 'Eke' Adazi-Ani Market



Plate 27: The Researcher in an Interview Session with Mr. Samuel Ota

### viii. *Ududonka* Deity in Agulu

*Ududonka* shrines are located in Amorji and Isiamigbo villages respectively; however, its ‘*Obu*’ is located in Amorji village. According to the chief priest of *Ududonka* deity (Chief Okoye Obi), neither him nor anybody else knows the origin of *Ududonka* deity. However, some stories told on its origin note that *Ududonka* said to have been brought (by some people) from Arochukwu side to Agulu and for ages, they have been serving it. Another version of the legend held on its origin is that fowl-like figure appeared to one Mr. Oniko of Amorji village in Agulu (a very long time ago). The creature asked Oniko to show it a dwelling place. Oniko took the figure to a spot at ‘*agu*’ (faraway farmland); there, he dug a hole and put the figure inside it. After a few days, he went back to see the figure and it revealed itself to him as *Ududonka* and asked him to invite Agulu. Agulu honoured the invitation and *Ududonka* addressed them and presented its request; thus, from that date, *Ududonka* used to send messages to Agulu through Oniko. Till date, Oniko’s descendants otherwise known as Mgbunu people (a clan in Amorji) carry the priestly staff of the deity. They perform sacred rites pertaining to *Ududonka*.

*Ududonka* chooses its priest, no matter how faithful or royal a follower is, if you are not called, you cannot feed it otherwise it will turn away from you. It does not have preference for first sons. The deity’s shrine is also located in Isiamigbo village. It has eight functional outlets namely, the *Obu Ududonka*, the *Ikolo Ududonka*, the *Ududonka Okukolo*, the *Ududonka Eke*, the *Ududonka Ogwugwu*, the *Agwu Ududonka*, the *Ududonka Agu* and *Ududonka Inyi*.

The *Obu Ududonka* is located in Isiamigbo village and is the head of the *Ududonka* shrine from where other outlets take source. Within this *Obu* is the *Udo*, a spirit represented in *Ngwu* tree on which palm frond is tied together with a piece of white cloth. A chicken is sacrificed to it every year. Apart from *Udo*, there are:

- i. **The *Anambala Ududonka*:** This is a large mound like structure within the *Obu Ududonka*. It gives protection to the people. The *Anambala* has ‘*fejioku*’ enclosed in it.

- ii. **The *Ojukwu*:** This is made of *Ogilisi* plants at which foot local chalks (*Nzu*) were placed.
- iii. **The *Onuku*:** This is situated in one corner of the building (erected for the shrine in the *Obu*).
- iv. **The *Obuba Ududonka*:** This is a forest in which the *Ofo* of a dead priest is thrown into. The returning of this *Ofo* is followed by some rites known as ‘*Mkpo-Okpukpu*’. A cock is killed and sacrificed to tell the deity that the priest is dead.
- v. **The *Aho Ududonka*:** This is a forest too, it is like *Obuba* but its function differs. It destroys bad things and takes care of revenge mission. A hen is sacrificed here. Some rites performed here involve gathering firewood from the forest, gathering of leaves and smashing. However, this is done by the priest. The firewood and every sacrificial item must be left there. Few yards away from the *Obu Ududonka* is the *Ndi-Ichie*. Sacrifices are also made here to appease the ancestors.

*Ikolo Ududonka* derived its name from ‘*Ikolo*’ (a large wooden gong dedicated to *Ududonka* deity. The *Ikolo* when beaten calls for a gathering of the twenty villages. It is used to remark the nearness of the feast of *Ududonka*. However, it is a prelude to the feast. It is usually beaten in July. A ram is sacrificed here every year before the main feast.

*Ududonka Okukolo* is located within the gully erosion site between Amorji and Isiamigbo villages in Agulu. According to my informant, this deity said that ‘he’ is the ‘*Ududonka Okukolo*’, that difficult matters/cases should be reported to him. This is why he chose to remain and reside there in the gully. It has the following offshoots: *Akpu Oshimili* – this acts to protect people; *Agwu mmiri* – this induces rain when wine is dropped in front of it; *Ngwu* – this gives protection (i.e. it is a defensive device for a clean man) and a chicken is sacrificed to it.

*Ududonka Inyi* functions like a ‘*dibia*’ (native doctor), curing illnesses like malaria, stroke etc through the use of herbs and roots. It also has *Ngene* and *Ogwugwu* as

its children (*Umu mmuo*). In *Ududonka Eke* shrine, features like *Isiokefi*, *Agwu-ekpu*, and *Agadi nwanyi* can be found. These join hands in solving people's problems. *Ududonka Ogwugwu* is also located not far away from the *Ududonka Eke*. It also protects people. While *Agwu Ududonka* has various plants representing the spirits present. These are *Agbala*, the *Isiagwu*, *Ekwensu* and *Oliseh*. All these are represented with such plants as 'Echichii' (a thorny plants), raffia palm bamboo on which a piece of white cloth is tied, and 'Ogilisi' plants representing *Ekwensu* and *Oliseh*. Small earthen wares (ritual pot and *oku*) with 'nzu' (local chalk) could also be found. A cock and a hen are sacrificed here.

Finally, *Ududonka Agu* referred to as 'Ochi ife n'agu' is known for protection. It has *Ogwugwu* and *Ngene* represented within it. There is also the *Mmiri Ududonka* known as *Ogbansiegbe*. It is located within the gully. It is not very far from the *Ududonka Okukolo*. Here, there is a spot for 'Aja mmiri' i.e. "unworthy" water sacrifice and 'Aja-enuani' i.e. "unworthy" land sacrifice. *Mmiri Ududonka* flows and contains some fauna, which are sacred to it. It also has a section which provides drinking water.

*Ife Ududonka* is a festival in honour of the deity; it is celebrated annually in the month of November. During the festival, sacrifices (he-goats, cows, fowls etc) are offered to the deity. The sacrificial items are gifts and thanksgiving offerings brought by individual. The women group known as 'agbakwumakwu' women also present local dishes like *abacha ncha*, *ona*, *ighu* etc as 'nhu' to the deity. This is known officially as 'nhu mmuo'.

The deity is peaceful and generous. It is very hard to be aroused to anger. It gives protection to people and sees to their welfare. It gives child to the childless and also helps people that are in difficulties. It settles disputes; serve as a mediator and as a court of justice. People go to *Ududonka* to take binding oath. It has animals that were offered to it such as 'mbuba' i.e. bulls, cows, goats and rams; but, it uses bees and vulture as symbol or sign of warning to a culprit who breaks its rules. Its bulls have part of their ear chopped off as sign of a totem animal.



(a)



(b)

Plate 28: (a) Entrance Gate to *Ududonka* Shrine and (b) Divination Section of the Shrine



Plate 29: The *Ikolo Ududonka*

### ix. *Haaba* Deity in Agulu

*Haaba* shrine is located at Obe village. It has shrines in some other villages like Nkitaku and Obeagu. This deity is a goddess and is known to have a strong sway on her worshippers both within and outside Agulu. The deity is regarded as ‘*Nne*’ i.e. mother of Agulu town and her other adherents. This expresses her kindness, patience and tolerance. *Haaba* is popularly known as ‘*Nne anyi*’ (our mother) and it is believed that she acts like a real mother unless when aroused to anger. Legends tell that she has ever been fond of her children and has been protecting them in periods of adversities.

The shrine of *Haaba* (*Obu*) was originally built of mud with thatched roofs, the walls rubbed and decorated with red clay, white chalk (*Nzu*) and charcoal. Different designs were painted like snakes, tortoise, cows, gourds and a well designed lady. Today, the shrine was reconstructed with blocks and cements and roofed with zinc sheets.

The compound of the *Haaba* shrine is very large with various sections. It also has a field. Significant features found in her shrine are: The Shrine ‘*Okwu*’: This is a mound-like structure covered with feathers and the blood of sacrificed animals. From the heap of feathers and the quantity of local white chalk, one can infer that the shrine has been in existence for ages. Under the roof are the skulls and bones of animals such as cows, goats etc. these are animals sacrificed and eaten there in the shrine. In front of the ‘*Okwu*’, one can see the ‘*Ofo*’ also covered with blood and feathers.

‘*Odu*’ (Ivory) can also be seen hung over the temple. This according to my informant, Mr. Josephat Okubike, signifies her title as ‘*Iyom*’. This is why she is referred to as ‘*nwanyi gba odu*’. The object ‘*Ngwu agiriga*’ shows that her husband is a titled man. ‘*Odu*’ and ‘*Aka*’ are seen as symbol of women title in Agulu; while *Obejiri* is a kind of machet sword kept in the shrine. The sword is enclosed in a red sheath and is referred to as ‘*mma oji eje ogu*’ – her war sword. *Din gun (egbe)* can also be seen. This shows that she is a warrior. All these materials are not to be used or touched by anybody. They were kept there to show her might in battle. Palm frond (*omu nkwu*) is kept steady in the shrine to show its sacredness and blessing. However, sacrificial animals must be tied with a palm frond before any sacrificial activity or rite. If this is not done before killing a sacrificial animal, the priest must not take nor eat from it. He will either throw it entirely into the *Okwu* or give it to some other person in the shrine. Empty bottles of beer and wine can be seen heaped on one side of the shrine as well as used to decorate the frontage of the ‘*Obu Haaba mmiri*’. These bottles of beer and wine were brought by people either for thanksgiving or for request. And on either occasion, the bottles are not to be returned. This is because it has been offered to the shrine (both the bottles and the content). A long basket – ‘*Ukpa*’ is used to carry sacrificial items down to the shrine. There are calabashes of different sizes. *Nwa obene Haaba* that is used for carrying wine over to the shrine on ceremonial days was also found.

The smaller ones are given to the elders among her adherents. At the death of any of the elders, the calabash given to him will be returned to *Haaba* shrine with some ritual rites and sacrifices. This is known as the propitiation rites to placate the deity. The ‘*Ofo*’



*Haaba* is also returned in this manner at the death of any of the priest. Also available in the shrine are white clothes (hung up). These are clothes offered to the *Haaba*. Some of which were stained with the blood of sacrificial animals. The colour of these materials will help one to determine the length of time a particular material has stayed in the shrine as they get stained there.

The statues of 'Ifo' *Haaba* or 'Nkwu Mmuo' are of different sizes. They are carved out of wood in her honour by some special carvers from Isiamigbo and Ama-ezike villages in Agulu. All her statues are mainly carved with wood and in rare cases, moulded with clay. This is contrary to what is obtained in places like Benin where bronze and terracotta are used to mould shrine symbols and signs. Some of these statues are kept by its high priest in each village. Some others are kept in the store i.e. the inner apartment of the shrine and were only brought out on rare occasions; for instance, during important occasions like *Haaba* feasts. The statues include among others, the statue of *Haaba* herself, the statue of her wedding with her husband *Ududonka* etc.

Other objects of worship that can be seen are the clay pots (*ite*) and bowls (*oku*) of different sizes and with different motifs and techniques of decoration. Others include objects of worship such as 'Nzu' (native chalk), small earthen wares e.g. bowls, 'mpata' (a kind of seat used by the priests), wooden mortar (like plate) used to serve food to the deity. 'Okpenshi' (a statue-like object) made of *Ogilisi* plant, and pieces of kola nut could be seen. The breaking of kola nuts is the first thing in the shrine before any sacrifice, request, or offering is carried out.

Other features found within *Okwu* are 'Okike' and 'Akwari' figurines. These are male and female spirits respectively and are believed to be protecting every Agulu indigene. *Okike* and *Akwari* explain the reason why for every male child born in Agulu, a cock is sacrificed to *Okike* to initiate him into *Okike*. While for every female child born, a hen is sacrificed to *Akwari* to initiate her into *Akwari*. The 'Okike' and 'Akwari' are the *Umu mmuo* that work together to protect and provide for Agulu indigenes. They are known as *Okike* and *Akwari* Omumu.

There is also a section called the 'Obu Haaba Mmiri'. In this building were hung many white materials (cloths). These cloths were brought by people either as offerings or thanksgiving to the deity for a favour done. According to Ngwu (1985) in the general physiognomy of shrine, it is rare to find a shrine without a forest dedicated to it. *Haaba* has forest grove dedicated to it. These forests are revered and kept sacred just like the shrine itself. Plants found in this area are mainly climbing plants with small trees, shrubs and herbs, 'Utu' and 'Icheku'. Animals found in the shrine are tortoise, python, Iguana, Lizard, grasshoppers and some other creeping animals. Found within its water are fishes, alligators, crocodiles, turtles etc. fishing is forbidden there.

There are two feasts held in honour of *Haaba* every year. The *Mmii Haaba* and the *Ogbugba Haaba*. The former is held in the month of March to mark the beginning of the farming season. It is performed to solicit for protection and good health throughout the farming season and grant them bountiful harvest. The statue of *Haaba* is brought out and the feast kicks off in the noon and lasts till dusk. Though dance troupes feature during this feast, it does not attract as much crowd and congregation as the *Ogbugba Haaba*. On the other hand, *Ogbugba Haaba* is held every year between the month of November and December. In the olden days, it demands the mass return of all Agulu indigenes. The date for the feast is fixed by the 'Umu Okwodu' (*Haaba* priest).

There is enough eating, drinking, singing, drumming and dancing. This attracts people from far and near, both the adherents and non-adherents alike. On the feast day, women came to sweep the shrine very early in the morning and prepare delicacies. The feasts sets in the midday, this, according to my informant, is to give time for visitors from far places to arrive. The men-folk provide the wine, music and masquerades. The women dress in their traditional attire, they tie 'Obi akwa' with 'Jigida' beads around their waists and 'aka' beads round their necks. Those of them that had title wear 'Odu' (Ivory). Some of them wear rope on their ankle (which signifies *Ozo* title of their husband) during the festival.

*Haaba* deity ensures that the people live in peace and harmony with each other. It serves as a medium for settling disputes. It also grants favour to people such as wealth,

health, freedom, etc. People also go to *Haaba* shrine to take binding oath and oaths of covenant. For binding oath, the deity serves as a witness to the oath being taken and punishes anyone that defaults.

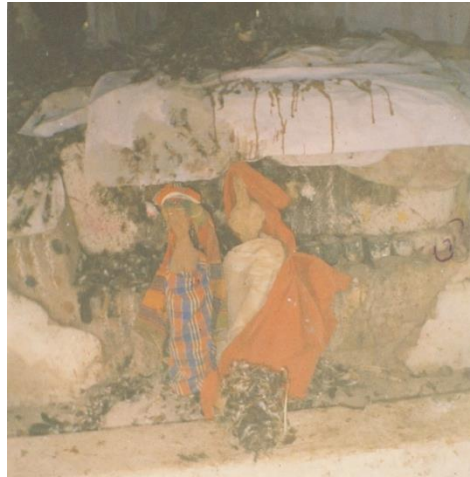
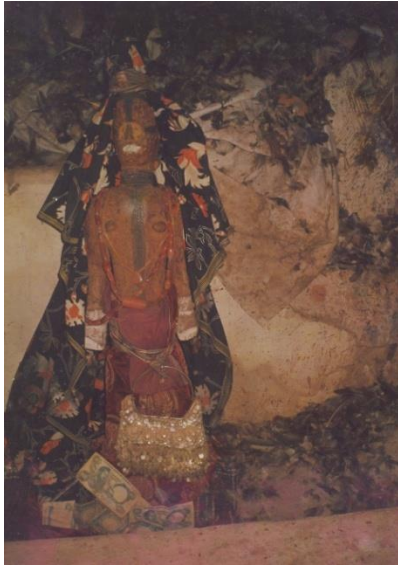


Plate 30: Replica of *Haaba* Plate 31: *Haaba* and *Ududonka* Statues at the *Okwu*



Plate 32: The *Okwu Haaba*

Plate 33: The *Obu Haaba Mmiri*

#### 4.1.2 Intangible Heritage Resources in Anaocha Local Government Area

Intangible heritage include the practices, representations, expressions, memories, knowledge and skills that communities, groups and individuals construct, use and transmit from generation to generation. The intangible heritage resources identified and studied in our study area are discussed below.

### 1) *Mma-Nka (Nka-Dioka) Arts and Cultural Festival in Umudioka*

The name *Mma-Nka* has two different meanings. First, it means the sharp object (a knife) used for *Ichi* craft. Secondly, it connotes a festival in remembrance of *Nka-dioka*. However, for clarification purposes, the annual *Mma-nka* festival was renamed ‘*Nka-Dioka*’; while *Mma-nka* remains the sharp instrument used during the *Igbu Ichi* ceremony.

*Nka-Dioka* festival is a stipulated time when the Diokas in Diaspora come back home to celebrate with their people at home. By this opportunity, population census is observed and whenever there is a missing one, arrangements were made for recovery. Furthermore, the returnees pay homage to ‘*Ndi Isi Mma Nka*’; this serves for the up-keeping of the retired, who cannot fend for themselves any more. This exercise has been in session even before the advent of the white man. Umudioka is one of the ten villages that make up Neni town. Their ancestral father Akikpo settled in Neni with his wife, in the early days of the town. Akikpo was said to be a man of strong will and courage. He gave birth to four sons: Umueze-Imeke (Imeke), Umuojiaku (Ofoaku), Umu-akolom (Akolom) and Obuone (One) – the present Umudioka village.

Some of the arts and culture of these four villages include *Igbu Ichi*, *Itu Mbubu* and *Iwa Eze*. The practice of these arts needs dedication, long apprenticeship, care, honesty and courage to travel to various distant towns for the desired execution of their skills. On an Umudioka man’s travel, he has in his shoulder bag the following items:

**a. *Mmanka*:** A delicately forged sharp and stubbly locally made knife always protected in a special sheath or mini scabbard. There are two types of *mmanka*: one for the nobility and the other for the commoners. This tool is used for the *Igbu-ichi*.

**b. *Okuka Mbubu*:** This is a slim, curved and rather sharp knife used for tattooing *Mbubu* on the neck to lower abdomen of women, mostly during the first pregnancy.

**c. *Okuka Eze and Mkpume Eze*:** *Okuka eze* is a special chisel and together with *Mkpume eze* (a small round delicately fine, but hard stone) are used for sharpening

and reshaping the teeth. The *Nwa-Dioka*'s shoulder bag with its various content is, an entity, referred to as *Akpa mmanka*.

*Ichi* and the age old practice of *Igbu Ichi* are well known in almost all corners of Igbo land. It is not merely a tribal mark. It is a first stage to attainment of manhood and eventual climb to great nobility. It has not only its code of conduct and practice but also a clearly marked out season and carefully regulated observances. The beginning of *Ichi* season is heralded once annually by a special style and well recognized cry of a bird from its habitat (*Ofia Udo-ojilike*) usually in the first week of November. This bird is known in the Neni town as *Ekwulo*.

With the bird signaling the start of *Igbu Ichi* season, the *Nwa-Dioka* sets out on his travel well equipped and in company of his lieutenant(s), the *Nwa Mgbado Ichi*, *Nwa Nsa Ichi*, *Nwa Nso* etc. Because of the high standard of etiquette, workmanship, honesty and dedication required and expected of every *Nwa Dioka* during the seasonal travel, the need to ensure safety and protection of interest, there evolved a compendium of fined rules and codes of conduct governing the practice and execution of this art both at home and outside and regulating the behaviour of the practitioners while 'abroad'. The rules and codes of conduct in the wider context were formulated to provide organs for social, administrative, judicial and welfare regulations in the villages. Hence, every *Nwa-Dioka* is expected to return home at the end of *Ichi* season for *Mmanka*.

*Mmanka* in conventional usage means much more than the knife used in *Igbu Ichi*. It is compendious term embracing the determination of the beginning of *Ichi* season, the guideline for necessary preparation and eventual journey 'abroad', the codes of conduct and standard of practice while abroad, the rules for determining the end of *Ichi* season and eventual return of all back to the town, the checks to determine safe return of all involved, the offering of homage or *Ihu* to the elders rather old to embark on traveling, the settlement of disputes if any, between people while abroad, laying the guidelines for the next season and above all, giving thanks for a job well done and praying for a more prosperous travel next season. *Mmanka* in conventional use is the totality of the above.

*Mmanka* is therefore, neither a pagan god, nor a name associated with worship of any particular pagan god.

As a ceremony, in the early pagan days, it might have had some pagan rituals. However, in an attempt to revive this great art, the *Nka Dioka* festival committee have taken the necessary steps to pre-empt and avoid anything that might even appear to border on paganism and worship of idol in order to accommodate the various shades of religious sectors in the village and most important, the town Neni in general.

The art of *Igbu Ichi* still exist today in Neni town and is still waxing strong. Today, *Igbu Ichi* is a necessary act for progressing into noble rank like taking *Ozo* title. Regrettably, the execution of the visible form of the art on faces of people might have been dying out, yet the art and ceremonies associated with it only went through a much needed metamorphic change to acquire fresh life.

Besides serving as period for taking census, the rules for *Mma-Nka* festival in its hey days provided the village with machinery for social cohesion, maintenance of law, order and discipline, mutual relationship, rights and privileges of the four ranks into which all grown up males in the village are grouped i.e. from *Okolo* to *Isi Mmanka* and provision of old age benefits in form of *Ego Isi Mmanka* (payment to *Ndi-Isi Mmanka*). These four main ranks in their order of hierarchy are:

1. ***Okolo***: This rank includes any matured young man of the village who has come of age. He may or may not be tattooed. The only qualification to graduate into the rank is coming of age.
2. ***Ikele Ogbugba Izu***: To be a member of this rank from group 1, the person must be tattooed. Now-a-day – this is merely informal. Besides the basic requirement of *Igbu Ichi*, the aspirant to this rank must perform some festival ceremony and pay appropriate charge in terms of money and homage to the existing members. He is accepted as *Ikele Ogbugba Izu* on full and satisfactory performance of all that is required on him. No Umudioka man can join this rank if his father is still alive.
3. ***Isi-Mano***: As the name implies, this rank has only fourteen people in it. The fourteen men are people selected in virtue of ‘*Agu Ichi*’ i.e. their age at the time of

their tattoo in relation to others within the age group. In short, the fourteen must be the fourteen elders tattooed men in the village.

4. ***Isi Mmanka***: The total membership of this rank is eight. They are the eight elder statesmen who among their *Ichi* age group were first to take any of the recognized *Ozo* title. They are the repository of the village traditions and customs. Their joint decisions, pronouncements and resolutions over any issue is normally regarded as being final. Being rather too old to embark on seasonal travels to distant towns, they receive old age pension and homage both in kind and case from the village in form of *Ego Mmanka*.



Plate 34: *Igbu Ichi* on the Face (Tattooing). (a) Chief William Akabogu Udeze; (b) Chief Simeon Agbasi (Ogbuonyaluagu); and (c) Chief Odidika Chidolue (Source: portraits at Neni Town Hall)



Plate 35: Cross Sections of Umudioka Cultural Centre  
(Note: The Statue Represents *Nwa-Dioka* and his lieutenant –*Nwa Mgbado Isi*)

## 2) Title Taking

In Neni town of Anaocha local government area, there are seven categories of title taking as follows: *Ozo Idi* is number one in rank. Other titles that follow in their order of seniority are:

1<sup>st</sup> in rank is *Ozo Ezeani*

2<sup>nd</sup> in rank is *Ozo Ikwele*

3<sup>rd</sup> in rank is *Ozo Dim*

2<sup>nd</sup> in rank 4<sup>th</sup> is *Ozo Eyisi* (2<sup>nd</sup> in rank)

3<sup>rd</sup> in rank 5<sup>th</sup> is *Ozo Okpala* (3<sup>rd</sup> in rank)

6<sup>th</sup> is *Ozo Ezuzo* (4<sup>th</sup> in rank)

7<sup>th</sup> is *Ozo Eze* (5<sup>th</sup> in rank)

There exists another *Ozo* title called *Ozo Ozala*, which is a family title that is given only at the level of village and kindred. It does not encompass the whole town.

These seven titles can be initiated to by any person from Neni who is not of questionable character. Any person who is so initiated is addressed as ‘*Agba Nze*’ meaning ‘*NZE TO BE*’. The title remains life to the person and his descendants until it is conferred *Iku Ofo*.

### ***Iku Ofo* Conferment**

Before a person is conferred into any of the ranking titles, he must first consult with his kindred who will approve of his intentions. He will then consult with the titled men (*Nkulu Ofos*) within the rank he intends to join for their approval. Thereafter, he will consult with the head of all titled men in the village. Some rigorous process has to be undergone by the person to ascertain if he is of good character and God-fearing. On approval by all bodies concerned, the intending conferee will be communicated to and asked to start making preparations. The intending conferee will pay villages with their customary rites. Finally, he will consult with *Nwa-Dioka* from Umudioka community who will tattoo his face (*Igbu Ichi*) before any *Ozo* title can be conferred on him. He will



now inform well wishers, *Umuada*, kindred, in-laws and fix the date for the conferment as agreed with the head of *Nkulu Ofos*.

The day of conferment into *Nze* hood must be on Eke market day and the outing ceremony must be on *Oye* market day; while *Igbu Ichi* must be scheduled on any day, but not *Oye* market day. After conferment of a particular title, that title ceases to be available for another person and the title must die with the person. This means that he is the only person that has the title and privileges. It cannot be transferred to his descendants. Only initiated titles are transferable from generation to generation or person to person.

The conferee must take up four (4) *Ozo* title names, one of which must be from the person who performed the *Iku Ofo* on him. The higher ranking titled man will perform the '*Iku Ofo*' on the conferee. As such, the conferment of *Ozo Ezeani* is performed by '*Nwa Nri*'; while that of *Ozo Eyisi* is performed by *Nze Ezeani*; *Nze Eyisi* performs the conferment on *Ozo Okpala* and *Ezugo*; while *Nze Okpala* confers *Ozo Eze* and *Ozala*. After conferment, comes the outing ceremony. This is filled with entertainment and fun fair. This is the occasion witnessed in Neni town by tourists and fun lovers. After the outing ceremony, the conferee must stay in his home for at least one month entertaining guests and well wishers. Our informants further revealed that this duration was reduced to twelve days and now, down to about three days. The conferee becomes a titled man '*Nze*' and attracts respect and honour among his people and beyond.

### **Privileges**

Titled men '*Nze*' dress in special attires and are the only ones allowed to wear red caps and white eagle's feathers on their caps. They have special seats, which are carried along to any gathering and have reserved seats at public gatherings. They are privileged to dance the *Ufie* dance with other titled men and carry elephant tusk. They are among the few allowed to wear white ankle bracelets in Igbo land. The holder of this title is not expected to tell lies and as such an '*Nze*' is the custodian of his people's culture and tradition.

*Nkulu Ofo* automatically becomes the leader of the rank of his titled men and he is given special honour in their meetings or during ceremonies. In Neni, *Nze Ezeani*, *Nze*

*Ikwele* and *Nze Dim* will sit accordingly followed by *Nze Eyisi*, *Nze Okpala*, *Nze Ezuzo*, *Nze Eze* and *Ozala* according to their ranks. *Nkulu Ofos* have the authority to deliberate on important issues and close door discussions. They pass judgment and the highest ranking *Nze* present in the discussion, is the one with the responsibility to announce any judgment reached. Again, during burial of any male full-fledged married man, *Nze Eyisi* has highest share from the cow slaughtered for distribution during the burial ceremony.

### **3) Iguaro/Ekenze Festivals**

This is a ceremony for presenting and announcing the traditional calendar for the year in Agulu town. It is an annual event that features ‘*Okpalanze*’ as the chief celebrant. This feast gave him the name ‘*Nzenaguaro*’ of Agulu. It comes up every month of March. It is celebrated at ‘*Nkwo-Agolo*’ market square, and each village comes with drinks and kola nut for entertainment. During this festival, all roads in Agulu are usually very busy with people in their traditional regalia. The feast is popular in Agulu that its fame over the years has started drawing attention of indigenes living abroad, politicians, pressmen, and other top dignitaries in academic and Christendom. *Okpalanze* is the highest or the head for all *Ozo* title.

*Ekenze* festival is a follow up of *Iguaro* ceremony as it comes up the next day after *Iguaro*. *Ekenze* is a ceremony announcing the planting season. The *Okpalanze* before proceeding to *Ekenze*, will harvest and use his tubers of yam for *Ikpoji* ceremony. The venue for the feast is *Ekenze* square in Amatutu village. The *Okpalanze* with his cabinets preside over the ceremony. All the traditional title holders will appear in their traditional attire. The ceremony provides a forum for discussing and analyzing the problems of the town and its citizens as well as offering solutions for them. People or groups that abuse their profession are cautioned. The ceremony is for the indigenes to resume cultivation immediately.

#### 4) New Yam Festival

This is a yam festival celebrated before the eating of new yam. In Anaocha L.G.A. new yam festival marks the beginning of harvest period and is celebrated in the month of August (depending on towns), or may spill to September if there are delays in the feast arrangement like invitation of dignitaries. It undergoes four stages starting from Thursday of the last week of the month; in some towns, it is a three to two-day affair. Since, all the towns in Anaocha celebrate yam festival; the account of yam festival presented here shall be on a general note.

New yam is celebrated by *Ndi-Ichie* at their village levels during which farmers bring their new yam to the highest title holder in their respective villages for award of prize to the best cultivator of the year. On Friday, indigenes, in-laws, friends and well wishers pay homage to their *Igwe*. The *Igwe* (in a designated arena for the feast) will cut the new yam, pray and thank God and ancestors for their protection and mercy during the farming period. In some cases, clergy men in attendance are asked to pray. The new yam will be roasted to entertain visitors with traditional source and palm wine. Traditional troops and masquerades add more beauty to the celebration. In the past, awards were given to the highest cultivators of the year as title –“*Di ji*”, but in most places, a token sum of amount is given in place of title. This is to encourage farmers to perform much better in the coming planting season.

The last Saturday of the month is the general celebration at all the villages. Traditionalists with a cock on their left hand and a kola nut on the right hand, proceeds to the family deity in front of the entrance to their compound for prayers and sacrifice. The essence of this worship is to thank God for enabling them to survive the hazards of the planting season and to live to see another new yam. Yam is prepared traditionally either by cooking or roasting. Roasted yam is served with raw palm oil mixed with oil bean seed (*Ukpaka*); while pounded yam is served with ‘*Egwusi*’ soup. Visitors will be entertained, age-grades’ cultural dances are displayed and new cultural groups unveiled. Young boys parade the towns with their masquerades chasing people around, visiting people and receiving gifts from admirers. There is usually high visitors traffic at town

hall, market square etc as masquerades flood the scene adding acrobatic dance and magical displays to their entertainment. Restaurants and bars are filled up with people entertaining their visitors or refreshing themselves. Sunday is the concluding day when Christians took their new yam to the church for thanksgiving and blessing before cooking.

## **5) The Lunar Celebrations**

These are the celebrations of the thirteen lunar months in Nri town. Each month, its meaning, its ceremony and preparations, its date, preside and adaptations shall form part of the discus here. It should be noted that the moon's birthday is celebrated as a mini feast at Nri and in some parts of Igbo land. When a moon begins to age and die, the elders who normally know the day it will re-appear keep watch in the evenings to catch a glimpse of a new moon. In many communities, it is the function of the '*Eze-ana*' (Chief Priest of the Earth goddess) or '*Eze-mmuo*' (Chief Priest of a village deity), or an elder, to spot and announce the appearance of a new moon. When a new moon is spotted and announced, the elders will bring kola nuts to pray and ask favours (give them riches, good health, offspring, and remove illness, troubles and bad spirits) from the new moon. Today, because of urban migration, western and Christian cultures, the communitarian moon's birthday mini-celebration had given way to the individual's reverence and petitions to the new moon. Again, with the presence of electricity in many homes and streets in Igbo land, it is difficult to be conscious of and to take note of the moon's birthday. The individual months are discussed below.

### **i. *Onwa Igu Aro* (Month for Counting the Year)**

*Igu Aro* literally means counting the year. It is the month during which the *Eze Nri* inaugurates the year for his subjects; it is celebrated in the dry season and fall within the month of February of the Gregorian calendar. According to our informants, this is a period when different Igbo communities loyal to *Eze Nri* renew their allegiance and pay homage to him.

Once a new moon is sighted, the *Eze Nri* will summon the *Nzemabuo* (twelve selected *Ozo* titled men) to deliberate with him and the *Adama* (the kingmakers) to determine the year's calendar. Once the date of '*Igu Aro*' ceremony is fixed, invitations are sent to all Igbo communities. On the eve of the *Igu Aro*, the resident '*Ufie*' music group and minstrels from Oyi local government area will start performing. On the day of *Igu Aro*, from the morning period, the *Adama* and *Nzemabuo* will be at the palace to receive the guests and gifts from all the villages. In the morning time too, those who have land disputes or boundary quarrels or those with an outbreak of pests and epidemic problems table them before the *Eze Nri* who offers them solutions.

At *Mgbaachi* (noon) food will be served to the delegates from distant places and guests who have no friends and relations in the town, drinks are also served to everybody present. Around '*efvifve*' (afternoon), the *Igba Eze* (the royal music) will signal the *Eze Nri*'s outing to the throne, he will be led by the *Adama* to his throne from where he receives some delegates and individuals who offer him gifts and homage and get blessings in return. Thereafter, he declares the first month of the year and goes on to announce the annual lunar calendar and its feasts. He prays and appeals for peace in his kingdom. He makes some pronouncements as to what people will expect during the year in terms of weather conditions, harvests, pests, epidemics, wars and so on.

The *Igu Aro* ceremony remains to the present time; technology has enhanced its publicity. On the other hand, with the banning of the *Eze Nri*'s activity in 1911 by the colonial powers, most towns that used to pay tribute to the *Eze Nri* stopped; though, many towns and individuals have continued to pay him homage.

## **ii. *Onwa Udo* (Month of *Udo*)**

*Onwa Udo* is the month to celebrate the *Udo* festivals and initiate new candidates into *Amanwulu* title. *Udo* is a very powerful and effective disciplinarian deity, and is dreaded by the evil persons. Its *Okwu* (shrine) is located inside the *Ofia Udo* (*Udo* forest). *Amanwulu* title forms a significant landmark in the life of any *Nri* man and in many parts of Igbo land. After this title, the holder becomes an *Isikwu* and ranks next to *Nze*. This

title, which is taken during this period of clearing the bush for planting season (in the month of March), will spur the holder to greater efforts toward aspiring to be an *Nze*.

As soon as the new moon appears, the *Isikwu* and *Nze* will meet at the house of their leader '*Isi Nze*' (head of *Nze*) to deliberate and fix a day for the celebration of the *Udo* feast. The date is normally on the '*Oye*' day of the sixth *Izu*. The *Eze Udo* (*Udo* Chief Priest) will clear the precincts of the shrine and a narrow path, which links it with the outside of *Udo* forest. On the Eke day (the eve of the feast), the candidates who will be initiated the following day into *Amanwulu* will be making home visitations, accompanied by an *Okwa-Opi* (a professional flute player) and a minstrel music group. The candidates are greeted by their relatives, friends and well-wishers with gifts of different kinds: kola nuts, chickens, goats and money, yams and fruits. Their visitations last until the early morning of their initiation day.

In the afternoon, the *Eze Udo* leads both the initiated and the aspirants into the *Ofia Udo* (*Udo* forest) and to the *Okwu Udo* (*Udo* shrine). He offers kola nuts, black hen and wine. The participants sit around the cleared precincts of the shrine. The *Eze Udo* roasts the hen and yam for communion and all present will share in the communion amidst some incantations and prayers to '*Udo*' deity. Thereafter, the chief priest will lead the participants back to the village square where the '*nkwa*' musical group will be waiting to perform. The *Isikwu* will dance first to the *nkwa* music before it becomes a free for all activity. The *Isikwu*'s dance is referred to as "*Isikwu na-agba nkwa na mbala Udo*" (the *Isikwu*'s dance at the *Udo*'s square). Those newly initiated into *Amanwulu* must provide enough food and drinks for the old members. The food includes '*ighu*' and '*abacha*' (salad of cassava peels) mixed with '*ncha*' (an Igbo salad cream).

Before the night falls, the *Isikwu* will perform the ovations called *Ima Ogbo* to bring the day's feast to an end. Today, visit to *Udo*'s forest has become obsolete, while the *Amanwulu* title can now be taken by paying a stipulated amount of money with drinks and boiled yam and vegetable. There are no more initiation rites, and dancing of the *nkwa* music has stopped. The intoning of ovation *ima ogbo* is still practiced. The main reason for the above modifications might be for convenience.

### iii. *Onwa Mkpiloto* (Month of *Mkpiloto*)

The feast of *mkpiloto* derives its name from the type of yams that are available and used for the festivity. During this month, the seed yams have been arranged in stakes leaving the small ones called ‘*mkpulu ji*’ (seed yam/small yam, which looks like Irish potato). The small seed yams are preserved in one corner of the barn, since they cannot be tied at the stakes because of their sizes; they are then pinned to broom sticks and tied in three to be hung on the rafters. The bunche is called *mkpulu ito* (three seeds); thus, from this arrangement, the seed yams got the name “*mkpuru ito ji*” (three seeds of yam) pronounced *mkpiloto*.

The *mkpiloto* feast is small compared to other feasts and is usually ignored by many. The feast day is fixed for the sixth *Eke* day of the month of October and it is celebrated within the context of a family supper. Each family organizes it according to its ability. The rich families may kill a cock; while the poor ones simply have a good delicious meal with meat and fish. Everybody shares in the meal. The presider is the head of the family and he offers prayers for the family.

### iv. *Onwa Ebe* (Month of *Ebe*)

*Ebe* is a fertility cult and every female must be initiated into *Ebe* before marriage. The ceremony (usually done in the month of February) was a regulatory process for controlling pre-marital sex, and a period of fattening for the girls who are usually on special diet throughout the period. Traditionally, it was forbidden for girls to have pre-marital sexual relationship and more especially before the initiation into *Ebe* cult. Any culprit must be discovered at this time and ridiculed publicly by her fellow participants and the *Abucha* masquerade group. *Abucha* is the principal actor during this period. *Abucha* is noted for telling stories, narrating the history of the town, of people, and narrating the customs and traditions of Igbo land.

The ceremony is done at the *Okwu-Ebe* (*Ebe* shrine) by singing and dancing in front of the *okwu ebe*. On the ‘*Oye*’ day, the girls will go to the *okwu ebe* for throwing of fresh eggs in front of it. Thereafter, there is an outing ceremony for people to admire their

good-looking and lovely bodies. The ceremony is ended with sumptuous feasting to which friends and well-wishers of the initiates' families are invited. The food is cooked by the initiates' families and some taken to the *Ebe* square in the evening and shared by the initiates and their close friends who will be mainly males.

#### **4.2 Data Analysis**

One point that may be made with some certainty is that a wider and more in-depth study of the heritage resources in Anaocha local government area could provide a richer insight into culture and indeed history of the people. One condition is necessary for such an accomplishment which is the interaction with the people.

Tangible and intangible heritage resources and serves as cultural attractions in our study area provide an opportunity for the feast makers to renew their social and spiritual solidarity among their living and departed relatives through exchange of gift and commensality. For example, the living in remembrance of their obligation to the supernatural beings are motivated to work harder to earn what offer in sacrifice to the super-human agents and thus, share with their human agents. More so, because of the emphasis put on probity and patience deviant behavior is discouraged in those who cannot meet any of their obligations in particular edition of the festivals presented above and may wait to be assured that other opportunities exist in the future.

It is not only that commensality is enjoined in aspects of culture, it also encourages sharing among people regardless of their economic status, it also encourages discipline in prescribing what parts of the sacrificed animals are to be brought out for enjoyment of the group(s), such group(s) have other social obligations binding them; for instance, corporate or communal ownership, funeral solidarity, clarification with one another before a common threat, and so on.

Anthropologists, inclined to the social evolutionary school are likely to see the exchange of gifts that occurs in cultural festivals in our study area, in contradistinction to commensality peruse as a survival of a pre-capitalist moneyless. Economy when barter or related reciprocal systems were the only options, under these the essence of a social



practice or institution is in its contribution to social continuity. In other words “gift exchange” practiced in cultural festivals in our study area ought properly to be seen for its synchronic relevance. It strengthens ties among kith and kin and in some cases helps those who otherwise could not have afforded to join their fellows in merry making. For everyone, such an expression of solidarity renews one’s interest in the social network and strengthens hope in life itself.

The tangible and intangible heritage resources/attraction found in our study area equally demonstrated opportunities for providing a multiplier effects in areas of job creation, revenue generation, socio-cultural integration, poverty alleviation etc. all these could be achieved on the recommendation that some of the natural attractions like the Lakes/streams, erosion sites, etc can be harnessed by providing tourism infrastructure and superstructure for tourism development.

#### 4.2.1 Statistical Analysis of Tourism Potentials in Anaocha Local Government Area

##### 4.2.1.1 Tangible/Natural Tourism Potentialities

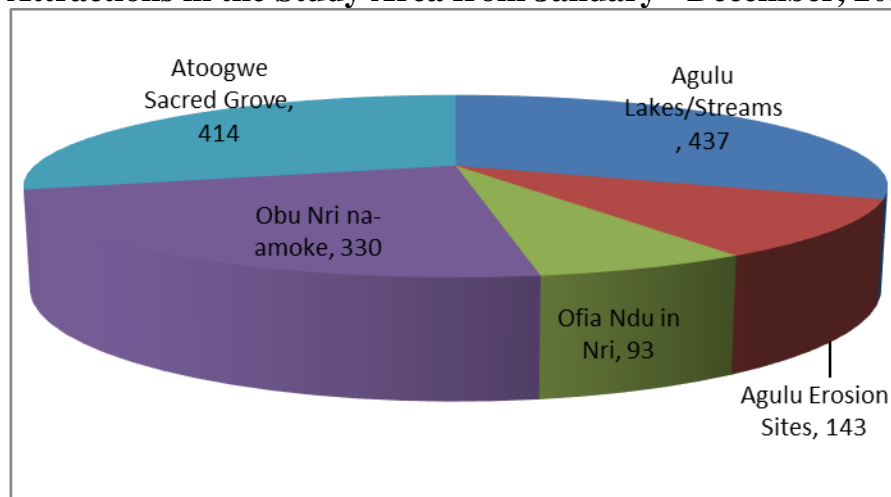
**Table 3: Statistics of Tourists Receipts in Natural Attractions in the Study Area from January to December, 2011**

Months	Agulu Lakes/Streams	Agulu Erosion Sites	Ofia Ndu in Nri	Obu Nri na-Amoke	Atoogwe Sacred Grove
January	60	20	6	10	30
February	43	7	3	0	49
March	59	12	5	30	10
April	31	19	11	50	15
May	29	0	4	20	20
June	7	5	0	0	11
July	3	2	0	0	18
August	0	0	0	0	42
September	5	1	8	0	6
October	20	4	4	20	50
November	80	4	7	0	63
December	100	69	45	200	100
<b>Total</b>	<b>437</b>	<b>143</b>	<b>93</b>	<b>330</b>	<b>414</b>

Grand Total:  $437+143+93+330+414 = 1417$

Source: Anambra State Tourism Committee (2012) with Modification

**Figure 8: A Pie Chart of Tourists Arrivals at The Tangible Resources/Natural Attractions in the Study Area from January - December, 2011**



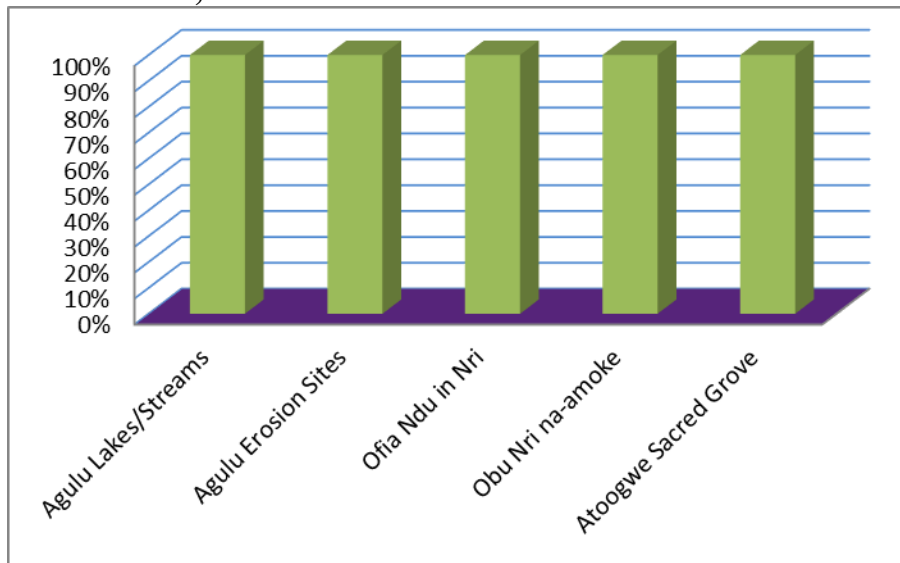
**Table 4: Statistics of Tourists Arrivals at Natural Attractions from January to December, 2012**

Months	Agulu Lakes/Streams	Agulu Erosion Sites	Ofia Ndu in Nri	Obu Nri na-amoke	Atoogwe Sacred Grove
January	65	3	18	8	17
February	55	0	7	7	6
March	60	2	50	40	31
April	20	6	100	60	10
May	8	0	0	0	0
June	0	0	0	0	1
July	0	0	0	0	0
August	4	0	3	3	2
September	0	0	0	0	0
October	70	8	0	0	0
November	79	10	14	24	6
December	100	44	80	54	13
<b>Total</b>	<b>461</b>	<b>73</b>	<b>272</b>	<b>196</b>	<b>86</b>

Grand Total:  $461+73+272+196+86 = 1088$

Source: Anambra State Tourism Committee (2013) with Modification

**Figure 9: A Bar Chart of Tourist Arrivals at the Natural Attractions from January to December, 2012**



In table three available statistics of tourist received in identified natural tourism potentials of Anaocha local government area from January to December in 2011 shows that Agulu lake received 437 tourists, Agulu Erosion Sites 143 tourists, *Ofia Ndu* in Nri 93 tourists, *Obu Nri na-amoke* 330 tourists and *Atoogwe* Sacred Grove 414 tourists respectively bringing the total to 1417 tourists. From the table, Agulu Lake received the highest number of tourist. This is because of its indispensable service such as its ability to produce white soft and sharp sand for building, lateritious, fishes, sacrifices and other sea creatures and above all is the water it provide all year round for both domestic and industrial consumption.

Table four shows a great decline in the number of tourists that visited the natural sites in 2012. From the table Agulu lake received 461 tourists, Agulu erosion sites received 73 tourists, *Ofia Ndu* in Nri received 272 tourists, *Obu Nri na-Amoke* received 196 tourists and *Atoogwe* sacred grove received 86 tourists respectively making the total of 1088 tourists.

This great decline in the number of tourists' visits to natural sites in Anaocha local government area 1417 in 2011 to 1088 in 2012 is attributed to lack of awareness resulting from improper promotional strategies in marketing tourism potentialities in the study

area. Again, poor funding of local government tourism committee and lack of tourism infrastructures contributed to the decline in the number of tourists in the study area as reflected in the above tables. In this analysis therefore, we argue here that a truly successful visitor destination is one that is concerned more with visitor quality than quantity. The quality visitor is the one that is most likely to repeat the visit and to respect the visited environment – both natural, cultural and man-made. Furthermore, to achieve this, the attractions need to be repositioned for sustainable tourism development through provision of adequate tourism facilities, good access road, favorable environment/atmosphere as well as achievable tourism policies.

#### 4.2.1.2 Intangible Heritage Resources/Cultural Attractions

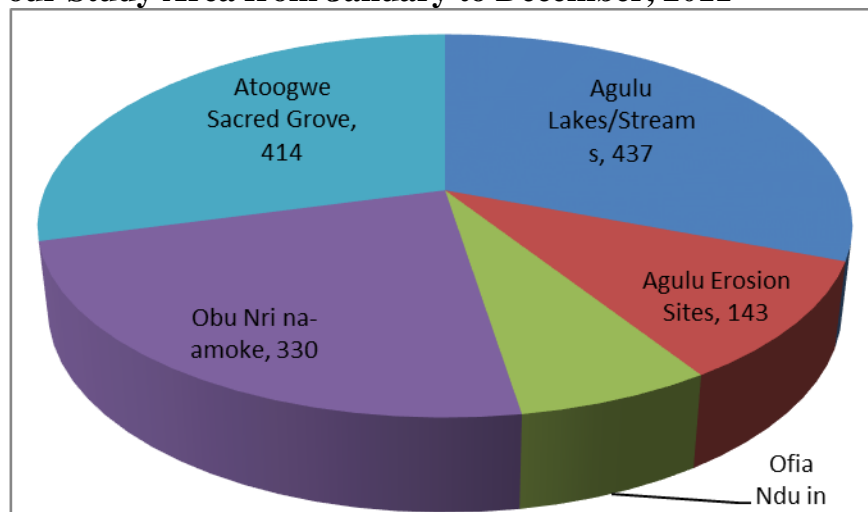
**Table 5: Statistics of Tourist Arrivals at the Various Cultural Attractions in the Study Area from January to December, 2011**

Months	Mma-Nka Arts & Cultural Festival	Title Taking in Neni	Iguaro/Ikonze Festival in Agulu	New Yam Festival in Anaocha	The Lunar Celebrations in Nri
January	62	9	0	0	0
February	21	16	0	0	70
March	48	11	50	0	0
April	40	8	0	0	0
May	20	12	0	0	0
June	16	6	0	0	90
July	10	4	0	0	0
August	12	48	0	400	0
September	37	13	30	0	0
October	26	16	0	0	0
November	49	20	0	0	0
December	107	39	150	0	0
<b>Total</b>	<b>448</b>	<b>202</b>	<b>230</b>	<b>400</b>	<b>160</b>

**Total: 448+202+230+400+160 = 1440**

Source: Anambra State Tourism Committee (2012) with Modification

**Figure 10: A Pie Chart of Tourist Arrivals at the Various Cultural Attractions in our Study Area from January to December, 2011**



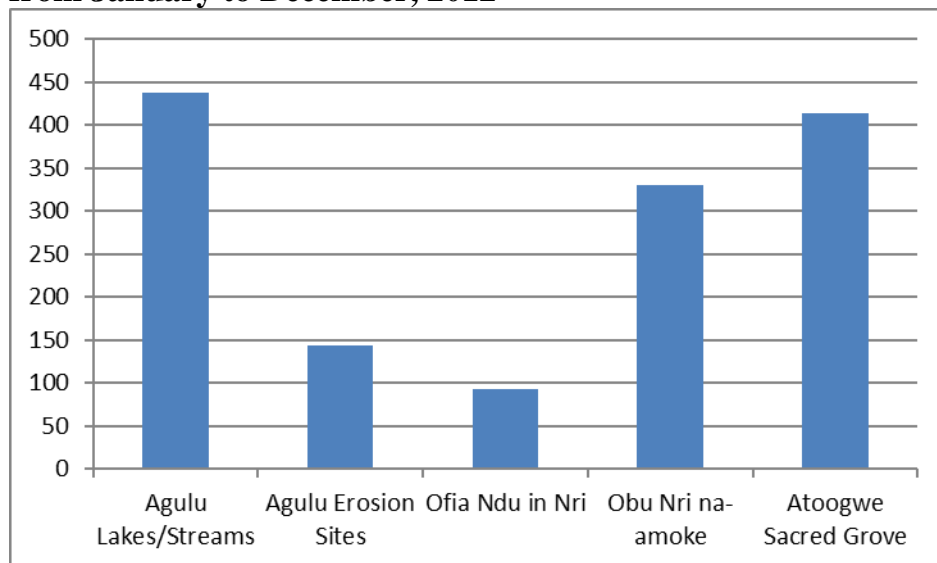
**Table 6: Statistics of Tourist Arrivals at the Various Cultural Attractions from January to December, 2012**

Months	Mma-Nka Arts & Cultural Festival	Title Taking in Neni	Iguaro/Ikonze Festival in Agulu	New Yam Festival in Anaocha	The Lunar Celebrations in Nri
January	48	6	0	0	0
February	20	4	0	0	60
March	21	8	30	0	0
April	37	3	0	0	0
May	16	5	0	0	0
June	18	6	0	0	80
July	11	2	0	0	0
August	10	20	0	288	0
September	21	5	20	0	0
October	42	12	0	0	0
November	44	9	0	0	0
December	73	19	60	0	0
<b>Total</b>	<b>361</b>	<b>99</b>	<b>110</b>	<b>288</b>	<b>140</b>

Grand total:  $361+99+110+288+140= 998$

Source: Anambra State Tourism Committee (2013) with Modification

**Figure 11: A Bar Chart of Tourist Arrivals at the Various Cultural Attractions from January to December, 2012**



In table five, the number of tourists received in identified cultural tourism potentials of Anaocha local government area from January to December in 2011 shows that *Mma-Nka Arts & Cultural Festival* 448 tourists, Title Taking in Neni 202 tourists, *Iguaro/Ikonze Festival* in Agulu received 230 visitors, New Yam Festival in Anaocha received 400 tourists; while The Lunar Celebrations in Nri received 160 tourists, making the total of 1440 tourists. The table shows that *Mma-Nka Arts and Cultural festival* received the highest number of visitors. This attraction (*Nka-Dioka*) has a great impact in creating awareness.

Table six shows that from January to December, 2012 *Mma-Nka Arts & Cultural Festival* 361 tourists, Title Taking in Neni 99 tourists, *Iguaro/Ikonze Festival* in Agulu received 110 visitors, New Yam Festival in Anaocha received 288 tourists; while The Lunar Celebrations in Nri received 140 tourists, bringing the total number to 998 tourists.

From the above tables, it can be seen that the number of tourist received in 2012 in table six has dropped from 1440 in 2011 to 998 in 2012. This decline in number of tourists visit to cultural tourism potential of Anaocha local government area is due to improper development and promotional strategies in marketing tourism potential in the

area, which has not motivated any positive impact in creating awareness about the attractions.

#### 4.2.2 An Assessment of Anaocha Heritage Resource's Strengths and Opportunities

An assessment of the strengths and opportunities of Anaocha heritage resources is valuable in that it is helpful in matching the destination's resources and capabilities to the competitive environment in which it operates. Thus, the heritage resource's strengths and opportunities are instrumental in strategy formulation on how best to harness and promote Anaocha local government heritage resources. Here, the strengths are the Anaocha's resources and capabilities that can be used as basis for developing a competitive advantage; while the opportunities are the potential favourable conditions. The table below summarizes Anaocha local government heritage resource's strengths and opportunities.

**Table 7: Anaocha Local Government Heritage Resource's Strengths and Opportunities**

S/No.	Categories	
<b>1</b>	<b>Heritage Issues</b>	
	i. Strengths	<ul style="list-style-type: none"> <li>➤ The study area is living sites.</li> <li>➤ The communities' members are hospitable.</li> <li>➤ There is an enduring practice of transmitting knowledge systems from generation to generation.</li> <li>➤ There is an enduring respect for traditional institutions and symbols of authority and perpetuation of traditional practices amongst the youths.</li> </ul>

	ii. Opportunities	<ul style="list-style-type: none"> <li>➤ There is high level of willingness of traditionalists in the study area to cooperate in order to build a strong traditional institution.</li> </ul>
<b>2</b>	<b>Infrastructural Issues</b>	
	i. Strengths	<ul style="list-style-type: none"> <li>➤ There is an availability of some infrastructure (like electricity, roads etc) in the study area, which ease previous hardships.</li> <li>➤ There is an environment for alternative electricity like solar energy.</li> </ul>
	ii. Opportunities	<ul style="list-style-type: none"> <li>➤ The state/local governments are willing to intervene through the provision of infrastructure.</li> <li>➤ There are possibilities for intervention from inter-and non-governmental organizations like ICOMO, UNESCO, among others (individuals).</li> <li>➤ The age grades and various youth associations/unions indicate willingness to support and protect infrastructural development.</li> </ul>
<b>3</b>	<b>Educational Issues</b>	
	i. Strengths	<ul style="list-style-type: none"> <li>➤ There are available ethnographic information from the works of missionaries, colonial administrators, government explorers and individuals (degree projects in higher institutions).</li> <li>➤ There are existence of primary and secondary schools in the study area.</li> </ul>
	ii. Opportunities	<ul style="list-style-type: none"> <li>➤ There is a possibility for education and research.</li> <li>➤ The communities are interested in the establishment of more schools.</li> </ul>
<b>4</b>	<b>Socio-Economic Issues</b>	



	i. Strengths	<ul style="list-style-type: none"> <li>➤ There is an availability of agricultural products, especially yams, cassava etc which will ensure the sustenance of the population.</li> <li>➤ There are also locally developed markets within the study area.</li> </ul>
	ii. Opportunities	-----

**Source:** Fieldwork 2015

Having appreciated the strengths and opportunities of Anaocha heritage resources, we shall therefore offer strategies for harnessing and promoting Anaocha heritage resources for tourism. It should be noted that the rationale for developing heritage resources as tourism destination site is anchored on an effective conservation strategy and development, which ensues from an environmental and economic perspective, that local people are involved (Brandon, 1996). It is on this note that we seek sustainable ways to effectively harness and promote Anaocha heritage resources with a view to conserving the attractions while positioning them for tourism. These will in turn alleviate poverty among the host community, generate income, create job opportunities, and above all, improve the living standard and/or the economy of Anaocha people. To achieve these, community-based tourism is imperative.

Community-based tourism is defined as a form of tourism, which occurs when issues concerning tourism development and its associated activities are discussed and decisions taken among members of the host community ([www.responsibletravel.com](http://www.responsibletravel.com)). It is a type of tourism in which local community (usually, poor and economically backward people) invite tourists to their communities, having provided overnight accommodation for their comfort.

Arguably, this type of tourism is indeed aimed at upgrading the living standard of the local residence as revenues are generated through communities' initiatives and/or self developmental projects like construction of bridges and roads, town halls and rural electrification, sign posts/road signs, among others. It is natural that income generated from tourism is used to conserve the resources of nature as well as renovating and

building new facilities for tourists up keep and influx respectively. Thus, part of the income generated from tourists is set aside for projects, which provide benefits to the community holistically. As rightly noted by World Bank (2000) a sense of pride among the local population is usually associated with community based tourism, such that money generated is used to maintain and upgrade cultural assets like archaeological ruins, historical sites, traditional craft production and the like.

However, it should be re-emphasized that for tourism to become community-based, members of the community must have some development initiative through self help projects. Such community development initiatives as outlined by Eze-Uzomaka (2006) include building of schools, town halls, construction of feeder roads and drainage system, electricity, water projects, establishment and maintenance of local markets. She further noted that these projects are usually financed by the community themselves through levies and contributions from indigenous groups like village improvement unions, age grades, groups of wealthy individuals or families and committee of friends (Eze-Uzomaka, 2006:101).

Therefore, since the major aim of community-based tourism development is to solve community oriented problems and provide their needs, Anaocha local government can alleviate poverty and improve their living standard of host communities through a well developed community-based tourism. The potential tourism resources in Anaocha are unique and can satisfy tourists' curiosity, anxiety and quest for cultural experience as well as foster a sense of cultural belonging. No doubt, Anaocha could serve tourists even with minimum entrepreneurial skills so long as the attractions are harnessed to an appreciable height. Generally, community based tourism avail tourists the opportunity to know the social, cultural and religious practices of the host and allow the local residence to understand the need for preservation of their tourism resources.

### **4.2.3 Analysis of Economic and Cultural Values of the Tourist Attractions in Anaocha Local Government Area**

Both the tangible and intangible heritage resources/attractions have economic value to Anaocha local government area's traditional life, and festivals are closely tied to the economic circle. Festivals are periods of demonstrating acquisition of wealth and new styles of doing things. It is also seen as periods of massive consumption after the labours of the past months or acts of seeking mostly economic blessing from the gods. It also marks the new financial year.

Festivals holds great promise for tourism; thus special events and festivals attract as much crowd (tourists) as fixed natural or man-made attractions (Yale 1994, Okpoko 1990). Explaining further, Ekechukwu (1990) opines that African countries like Nigeria have abundant cultural festivals that are rich in mythology which can be harnessed to generate revenue as well as serve as a means of creating some feeling of shared love and brotherhood among various ethnic groups.

Tourists attracted by festivals spend a lot of money within the locality where the festivals take place. They pay for their accommodation and admission fee into the arena as the case may be. Due to quest for these tourists, and other factors, today, Anaocha local government area and environs has a standard hotel accommodation. Tourists patronize local markets, restaurants and they spend money buying gift items and art works for souvenirs. It is pertinent to note that these cultural activities have generated a lot of revenues, which was used to build schools, health centre, electricity, tarred roads, build market/shop, micro credit/bank etc.

The presence of international tourists attracts a lot of foreign currency for the local government, state and the entire country and adds to the country's balance of payment. Local transports are highly patronized by the tourists. Also, the airline gain economically from the celebration of cultural festivals. Hospital bills are paid to local hospitals by the tourist that needs hospital's services.

Cultural resources of the towns (both material and non-material) are exhibited before their visitors; some of these tourists are foreigners who may subsequently facilitate

the exportation of such traditional display. Thus, the above statement is in consonant with Okoro James (informants). According to Okoro James, masquerade in Neni went to United States of America (U.S.A) in the year 1997 for cultural displays. This kind of international cultural exhibition or performance have automatically resulted in international exposure for the indigenous technology such as art works, weaving, crafts which are taken home as souvenirs. The standard of living of the local artists in case of cultural dances has been improved socially, economically, through such international exposure.

To the local government's economy, taxes are paid by the tourist, churches are said to record more attendants, and all these contribute to the country's economy and the organized locality. However, it is when cultural festivals were able to attract tourists, that they would have something to do with tourism and it is then that cultural activities could be described as income yielding cultural tourism product as in the case of *Mma-Nka* arts and cultural festival, new yam festival, *Iguaro/Ikponze* festival etc in Anaocha local government area.

Finally, cultural analysis of tourism potentialities in Anaocha local government area is the culture of the local government especially tourism potentials for which the area council are known for has been sustained because of the presence of tourism in the local government.

#### **4.2.4 Harnessing the Potentials of Tangible and Intangible Heritage Resources in Anaocha Local Government Area for Tourism Development and Promotion**

Before embarking on any developmental project there is need for impact assessment of the proposed project on the environment. Therefore, environment impact assessment should be the first step to be carried out. Environmental Impact Assessment (EIA) is an approach used to identify the key attributes of the natural environment and natural system of a region (Baurly and Lawson, 1998). The objective is to identify in advance, factors that may affect the ability to build a desired development, or be affected by the proposed activity. The results can then influence the decision whether or not to

proceed; the choice of design and phasing and identify the need to mitigate unwanted effects.

In order words, environmental impact assessment researcher should aim to predict the consequences of proposed projects on the environment (both natural and human institution) in order to allow informed decision on project design and implementation. The assessment will help to provide another means of providing resources in which these attractions provides for the local government. For instance, the lakes and stream are source of water to them. The same thing also goes to the groves and the trees around the attractions that must be cleared. When all these things are satisfied one can now talk of proper development, which includes:

### **1) Accessibility of the Area**

All the roads leading to these tourism attractions should be graded and tarred to make it accessible for tourists. An area that is easily accessible is often more attractive to visitors. In order words, areas that can be visited by road with relative ease and comfort are likely to attract more tourists than area that are remote. For the ‘erosion sites’ they should be checkmated and the road should also be graded, tarred and maintained to avoid damages.

### **2) Communication**

This is another important factor in tourism development and promotion. Tourists will want to visit an area where they can communicate with their families or work places without difficulties. This can be achieved by providing G.S.M (Global System of Mobile Communication) network services at these tourism potentials and internet services. There should be adequate water supply, electricity, health care centre and education centre for the workers, children, and religious centers for both Christians and Muslims. These infrastructures should be installed to benefit tourists and local people.

### **3) Publicity**

Aggressive advertisement has played a prominent role in various business circles today (Ashipa, 2002). The general public and most importantly the contiguous state need to be made aware of the importance of these attractions. These tourism attractions can

also be publicized through literature that will be updated yearly, indicating current attractions and prices. It can be done with the aid of billboards that will be placed at every local government councils in Anambra State, or through radio jingle, television etc.

At this point, it can be seen that the development of tourism attractions are not what a local government can do alone. Though, they still have their own roles to play. Its development should involve the state government, private sectors, NGO's (Non-Government Organization), and the community members. For tourism activity to succeed in any area, the tourist, the business providing tourist goods and services, the government of the Anambra state and the host communities must have a positive attitude towards the industry. Without this attitude development and promotion of tourism will be hampered (Falade, 2001).

#### **4) Role of Government**

Tourism cannot thrive without basic infrastructural facilities, such as good roads, clean water, constant electricity supply, and communication, safety and security system. The provision of the essential social facilities is the sole responsibility of government. It is also the duty of the government to create conducive investment climate/incentives.

The government should enact law and regulations that will govern the activities of the categories of people involved to ensure that their conduct are not detrimental to objectives of the industry and the security of host community, as well as tourists.

#### **5) Roles of Host Communities**

These local organs are meant to locate and identify tourism potentials in their areas. They should serve as information centers and provide tourist guides. The role is to maintain and preserve these attractions. As aptly argued by Eze-Uzomaka (2006) any programme on tourism which does not actively involve the members of the community is bound to fail. She further explained that for tourism to be rated as successful, it must affect the local population both cost effectively as well as culturally. Cultural configuration of the community can also form a kind of attraction to the tourists. The fact that we live in a global village and a world of interdependence, one can say that

public – private sector partnership is a valuable and indispensable component of sustainable tourism development.

#### **4.2.5 Impacts of Heritage Resources/Attractions on Anaocha People**

The impacts of heritage resources cum attractions on Anaocha people cannot be over emphasized. They range from economic to socio-cultural impacts. Firstly, these attractions serve as an income generator for the local government in particular and the State at large. Thus, once these attractions in Anaocha local government are properly planned, developed and managed, it will contribute immensely to the socio-cultural and economic life of the host communities e.g. building of schools, hotels, hospitals, banks etc.

Another impact is that these attractions have also serve as a means of employment for the unemployed people in Anaocha, thereby reducing the level of unemployment in the state generally. For instance, in *Idemili* cultural and rest house in Agulu and the Umudioka arts and cultural centre in Neni, people were employed to serve as guests' attendants among others.

Tourism potential in Anaocha local government area has also made an immeasurable impacts in the relaxation, happiness etc. of the people. These attractions serve as an alternative means of joy for the people, especially when living is too difficult. Moreover, it has helped the people to appreciate our natural and cultural heritage and also help in the preservation of the tangible and intangible heritage resources/attractions of Anaocha.

Finally, these attractions will have great impact on Anaocha people if properly harnessed because they generate various economic, social, infrastructure and academic rewards. They will also help in the diffusion of the people's culture.

#### **4.2.6 Conservation Methods for Preservation of Heritage Resources in Anaocha Local Government Area of Anambra State**

According to Oxford Advanced Learner's Dictionary, Conservation is the protection of the natural environment. The act of preventing something from being lost, wasted, damaged or destroyed. According to White (2003) conservation is a practical, caring, tangible concern for places, building structures and landscape, leading to an appreciation of and an attraction for appearance, character, personality, atmosphere, scale and form. It is about spaces and places, group value, totality that needs looking after, it is a positive stance with action to search for new uses for old forms, and it is about conservation and reuse (Gerry, 2003).

According to Gerry (2003) conservation methods are technical guidance on monitoring protocols so that the success of restoration and mitigation can be clearly demonstrated. The conservation methods in our study area are of two types viz: traditional method and modern methods includes audio-visual, photographic documentation etc. These methods will be examined briefly.

**1) Local laws/Sanctions and Taboos:** Local taboos have long been part and parcel of the traditions and practices of various cultures in Nigeria. In the past, as in the present, Anaocha local government has conserved their heritage resources/attractions through sacred sanctions, taboos etc.

In Agulu lake the researcher observed that certain area were conserved by sacred sanction, local taboo and sacred laws, which till date have played a major role in the preservation of these attractions. Certain shrines and groves owned by deities in the study area were forbidden entry by people without approval of the chief priests. Any attempt against these taboos/laws attracts the wrath of the gods on the person(s).

**2) Boundary Demarcation:** Demarcation in picnic sites at our study areas has long achieved its aims as villagers are no longer ignorant of their limits even the visitors (tourists). Also, during this research, there was no such case of encroachment, and with the boundary demarcation in place, the villagers have no excuse for poaching, farming, cutting down trees within the conserved areas.



The age-grade and groups constitutes enduring management systems in traditional Nigeria societies, be it in the centralized political system of the Igbo and Tiv (Eborieme 2002 cited in Okonkwo 2004). They maintain the path ways and carry out repair works in public heritage places such as the lakes, streams, shrines, groves etc. The above statement is in consonance with our observations in our study area.

**3) Fragile Monuments are been given Special Attention:** Areas in which monuments are found are been cleared and the monuments are taken care of and maintained so that they would last for a longer time. Visitors have been advised to be painstaking while approaching the monuments. For instance, without the tourist guide, you cannot enter the chapel in *Idemili* cultural and resort house in Agulu; and even on entry, one is advised not to touch any object.

Again, masquerade performance, festivals and dances are video recorded and the cassettes are kept in institutions involved in heritage management. Oral traditions, folklores and songs are being recorded and the tapes also are kept in archives and libraries for future references.

#### **4.3 The Future of Heritage Resources/Attractions in Anaocha Local Government Area of Anambra State**

According to our informant, Mr. Raphael Obi culture is super-organic. This means that culture does not die as people die. Culture outlives each generation of society and is passed on through the process of socialization to future generations. These cultural festivals have stayed for many years upon the advent of Christianity and modernization, it stood on the ground.

More so, there are traditional practitioners (adherence) that uphold these traditions in Anaocha. According to our informant, Mr. Samuel Ota, a state that their culture is completely destroyed, it can also be said that they have destroyed themselves as well because they have no link with the past; and therefore cannot have any plan for the future as their foundation has been destroyed. Hence, this applies to the culture of our individual societies.

In addition, Mr. Chukwurah Joseph an intellectual, in his support to what the first respondent said noted that people are usually interested in knowing their past because an awareness of the past is a characteristic of a modern man. Myths and history intermingle to create a tradition that is vital element in creating social awareness and cohesion. The past is a living component of present day life, this identity of past and present is often closely associated with specific locations and structures. From the above, one can see that bright is the future of tourism in Anaocha local government area.

However, the future of the tangible resources/attractions (lake, streams, groves and structures) in Anaocha local government area would be bright if the conservation methods (boundary demarcation, local taboos) are properly applied to the protection of these cultural and natural attractions; and also appropriate legislative laws promulgated by relevant agencies for the continued protection of Anaocha heritage resources. This is because proper conservation and management of these cultural and natural attractions ensures sustainable tourism activities in the study area, which will in turn enhance the socio-economic well-being of the people. More so, proper and aggressive enlightenment programme revealing the importance and significance of these cultural and natural attractions to the Anaocha local government will also help in brightening the future of the her heritage resources/attractions in the study area.

## CHAPTER FIVE

### SUMMARY, RECOMMENDATIONS AND CONCLUSION

#### 5.1 Summary

This study “Documentation of Heritage Resources in Anaocha Local Government Area of Anambra State: The Use of Geographic Information System” is valuable because no such work has been conducted in the study area. Apart from documenting them for reference purposes, their individual GIS locations were ascertained, which makes it easy to be identified from any part of the world; thus, the heritage resources database of Anaocha was created in the course of this work.

In our society, a lot has been said and still being said about tourism attractions, yet the proper development of the industry seems elusive. Our media houses from time to time publish so many articles and issues on tourist, but the realization of our dreams on tourist is still far-fetched. It has been established that the main tourist motivation to Nigeria is our cultural heritage, our natural, modern and historic resources, architecture, wood and stone carving, drama, dances, palaces, monuments, festivals, shrines, landscapes, lakes, mountains, rivers, medial houses and hotels etc.

Tourism development still has a long way to go in Nigeria; although, Anaocha local government area has some of the best natural and cultural resources for tourism. There is need to develop all the tourists sites in Anaocha local government area. It should be noted that in States like Cross-River, Lagos and Plateau, the provision of tourist facilities within a destination site such as communication, security, accommodation, transportation etc was given adequate attention. Thus, if such attention is equally paid to infrastructure in Anaocha, tourism activities there will improve.

This study has therefore to a great extent explained tangible heritage resources (lakes/streams in Agulu, *Idemili* cultural and Rest house in Agulu, erosion sites in Agulu, *Odinani* museum and *Ofia Ndu* in Nri, Umudioka arts and cultural centre in Neni, and deities/shrines in Ichida and Adazi-Ani) as well as intangible heritage resources (*Mma-Nka* arts and cultural festival in Neni, title taking in Neni, *Iguaro/Ikponze* festivals in Agulu, New Yam festival in Anaocha and the Lunar celebrations in Nri) including some

built attractions like monuments, hotels etc in Anaocha local government area with a view to document them using their GIS locations and to offer possible strategic plans on how best to harness them for sustainable tourist development and promotion in Anaocha local government area in particular and Anambra State in general.

## **5.2 Recommendations**

Harnessing the potentials of heritage resources/attractions for tourism development and promotion are not only for economic benefits, but also socio-cultural and political benefits and among others. The optimization of several inter-related factors and integration of many complex objectives, call for long-term development plan and articulate strategic framework for the realization of a robust tourism industry in Anaocha local government area in particular and Anambra State in general. For tourism industry to develop in our study area, the following recommendations are offered:

1. The heritage resources in the study area should be protected just the same way we protect our oil wells. Tourism related facilities in the study area should be accorded the status of an industry. All our sacred sites, handicrafts, and tourist services agencies should qualify for concession and treatment as are given to other sectors. Also, all fiscal and cemetery incentives, provided by the government to export oriented industries should be extended to tourism related projects.
2. Festivals which involve masquerades needs to be internationalized. Festival depicts the rich cultural values of the people of Anaocha local government, which any tourist would enjoy. Such a culturally oriented tourist attractions encourages Nigerians as a whole to spend their leisure meaningfully. Through this, foreigners and citizens alike are encouraged to undertake studies on the rich cultural values of Igbo people. For this festival to be internationalized, our foreign embassies should be used. Posters of the festival should be sent in advance to our overseas embassies, with instruction to use them for advertisement in foreign media houses.
3. In 1964, UNESCO's general conference adopted a recommendation on the "means of prohibiting and preventing illicit export, import and transfer of ownership of

cultural property” (Morley, 1977). A decree was promulgated to preserve and protect antiquities; this decree should be implemented and also agencies whose duty is to protect our heritage (cultural resources) should continue to improve regional strategies to combat looting of our cultural heritage.

4. Finally, this research work also recommends that our culture should be displayed through cultural carnivals where most of our cultural heritage will feature. The tourists will use the opportunities of watching the carnivals to visit these places of tourism attractions.

## Conclusion

Nigeria is blessed with abundant natural and cultural resources and are yet untapped for tourism purposes. Anaocha local government area of Anambra State is not left out of these resources as there abound high valued heritage resources in most communities. Tangible heritage resources indentified and studies in our study area include Agulu lakes, stream/springs; *Idemili* cultural and rest house in Agulu; erosion sites in Agulu; *Odinani* museum in Nri, *Eze* Nri statue (monument), *Ofia Ndu* in Nri, *Obu Nri na-Amoke*; Umudioka arts and cultural centre in Neni, *Oye* deity in Neni as well as deities and shrines in Ichida and Adazi-Ani respectively. On the other hand, intangible heritage resources that abound in the area are *Mma-Nka (Nka-Dioka)* arts and cultural festival in Neni, title taking in Neni, *Iguaro/Ikponze* festival in Agulu, new yam festival in Anaocha generally, and the lunar celebrations in Nri town. Harnessing these resources for sustainable tourism development will create job opportunities; improve the living standard of host communities, among others.

However, it can be observed from this study that tourism is capable of facilitating the development and promotion of Anaocha local government area, and if the required development and promotion of the study area are to be achieved through tourism, there are needs to harness, maintain/conservate a vibrant and healthy natural, cultural and social environment.

Therefore, if the tourism resources (heritage resources) are harnessed and managed, they are capable of bringing in the needed foreign exchange, infrastructural development and a boost to the social, political and economic growth of Anaocha local government area in particular and Anambra State in general. Thus, to attain a sustainable development and promotion through tourism, this research work therefore, advocates that government should encourage, educate, train, promote and develop the sector to make it attractive to the Anaocha local government people and the world in general.

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## Appendix 1

### List of Informants

S/No.	Name	Town	Age	Sex	Occupation	Marital Status	Remark
1	Raphael N. Obi	Agulu	70	Male	Chief Priest of Idemili	Married	Reliable
2	Igwilo, Fidelis Iliemenam	Neni	70	Male	Admin. Secretary, Umudioka and Retired Civil Servant	Married	Reliable
3	Okeke O. U. Madunemeonweya	Ichida	64	Male	Business man and chief priest of Otoogwe deity.	Married	Reliable
4	Samuel Ota	Adazi-Ani	68	Male	Retired farmer	Married	Reliable
5	Eze Nwawerugo	Ichida	69	Male	Chief Priest of Ogwugwu Okpoku	Married	Reliable
6.	Okoro James	Neni	64	Male	Traditionalists (Head of Masquerade Cult)	Married	Reliable
7.	Mr. Chukwurah Joseph	Nri	58	Male	Lecturer (Nnamdi Azikiwe University, Awka)	Married	Reliable
8.	Mrs. Okeke Chizoba	Neni	43	Female	Civil servant	Married	Reliable
9.	Michael Ezenwa	Nri	72	Male	Chief priest	Widower	Reliable
10.	Ezenwa Onochie	Ichida	49	Male	Civil servant		
11.	Mrs. Fidelia Uze	Nri	42	Female	Senior Museum Guard	Married	Reliable
12.	Okoli Nnubia	Adazi-Ani	48	Female	Native doctor	Married	Reliable
13.	Okoro James	Agulu	54	Male	Educationist	Married	Reliable
14.	Lazarus Nwofia	Adazi-Ani	64	Male	Retired civil servant	Married	Reliable

15.	Mrs. Olisa Abigail	Adazi-Ani	65	Female	Farmer	Married	Reliable
16.	Okeke Greg	Agulu	63	Male	Retired civil servant	Married	Reliable
17.	Ogamba Magrete	Ichida	40	Female	Trader	Married	Reliable
18.	Mr. Josephat Okubike	Agulu	65	Male	Priest of Haaba	Married	Reliable
19.	Chief Okoye Obi	Agulu	62	Male	Chief priest of Ududonka	Married	Reliable