INTEGRATING KABALA: AN IMPERATIVE FOR COLLECTIVE DESTINY OF IGBO AFRICANS

Obiajulu, Mulumba, IB,
Department of Philosophy,
Nnamdi Azikiwe University, Awka.
Mail: lumbaibe@gmail.com
+2348032642776.

ABSTRACT

The clarion call for Igbo Africans to go back to the primary cell of their existence, being-in-the-world, is gaining cogency especially in this epoch that is fraught with competitive cultures, mass cultures, that are destined to soak away the values that are inherent in the ones already enfeebled by imperialism, colonialism, neo-colonialism and globalization. The tardiness of African minds to render opaque their docile nature to foreign values, technology and science which are triadic factors that constitute the contents of globalization, is a serious source of worry to Africans, especially in the world that seeks new values and relevance in the new culture of globalization. It is more worrisome, in fact unacceptable, to see Africans deeply involved in activities or passivities that are capable of undermining or allowing ultimately the erosion of remnant African values which will tend to de-globalize them by gradually making themselves irrelevant and better placed in the dustbin of history. This paper is intended to employ the fact of history to remind Africans that they were once in some historical epochs regarded as the cradle of world's civilization. It becomes disheartening, a bit more frustrating, to remember that Africans lost their grip of position the moment they changed their tools for foreign ones, abandoned their gods for strange gods. These losses and abandonment made Africans to romance with false ideologies. This paper is also intended to suggest ways to deliver Africans out of the consequences of these deadening ideologies, culture of irrelevance and dilatoriness to adopt a unique *lineamenta*, and articulate philosophy. This paper, however, recommends an unavoidable path to trod and challenge the world as a people who are destined to raise the '*hope of Israel and its deliverer in the days of trial'*. This study is bent to discover the 'thread of Aryanna', without which the Igbo Africans cannot adopt a true culture of general character, harmonize their philosophies, science and technologies that are disconnected and disjointed. That *thread of Aryanna* is found in African Metaphysics – Igbo African Kabala.

Key words: *integrating, Kabala, Destiny, African People, Culture*

INTRODUCTION

In this contemporary period of history, the triadic interrelated and important dimensions of human existence are philosophy, science/technology and culture. The trio, however, lack full integration in the African setting. It has become indubitable that African cultural values are being eroded by colonialism and neo-colonial influences due to the deficiency of philosophically consolidated cultural identity. In the sphere of religion there is no combined African theology as much as may

be found in Europe, America, China and Latin America, and science has not had a conspicuous developmental impact as a result of the absence of enhanced technological philosophy. In the area of performative arts, African songs, music, dances lack codification of modern science and many of them are already in extinction. African artifacts are dying alongside the culture. Africans' triadic developmental constructs – philosophy, science and culture lack full integration and this consequently will make Africa the world's underdog, a continent that humiliates itself through over dependence on foreign scientific discoveries.

The aim of this paper is intended to uncover the cohesion among the tripodal development indices without which African impact on the global village would amount to a mere cipher. Africans need a cultural worldview that will be scientifically luminous. To achieve this, Africans need to introspect to exploit and appropriate the enormous wealth of Africans, to go back to their root to unveil the latent natural endowments and maximize their scientific benefits. The Africans can only do this through the recovery of the Thread of Aryanna – the African Cabala – the *Aron ha – berith* – the Ark of the covenant – the psychometric object that connects them to their god.

CABALA: A DEFINITIONAL APPROACH

Kabala (cabala) is a Hebrew word that is generally translated as 'tradition'; or 'received oral tradition'. According to Mark Stavish (1997:33), "*it is the unwritten mystical and magical aspects of Judaism that run parallel to the written rules, laws and rituals of exoteric Jewish thought and philosophy*" It equally designates the esoteric and mystical thoughts and practices of Jewish philosophy. David Crystal (2003:819) sees it as "*Jewish religious teachings originally transmitted orally, predominantly mystic in nature and ostensibly consisting of secret doctrines*". Mysticism which dominates kabala is found in every culture of the world including Igbo African. "Collectum Hermeticum" which authorship probably had an African origin might be a collection of the reflections of mystical teachings of Africans in which case Igbo Africans were inclusive. That civilization started in Africa was due to the instrumentality of this Hermetic – Cabalistic spirituality. Africans lost the grip of this civilization as a result of detachment from, and neglect of, Hermeticism. Kabala or hermetic Kabala as inspired Divine Wisdom and a sign post on the path to Divine union is an imperative for any nation that wants to trod the path of her destiny. Igbo Africans must come to forms with the fact that their redemption depends on the conciliatory move to embrace the hitherto spirituality coeval with their co-natural knowledge. This implies the explication of different phenomena by the people who are naturally imbued with the power to do that or trained in a special way that enables them acquire spiritual powers or qualities that are difficult to understand.

Igbo mysticism becomes a tool to interpret everything, events, actions and inactions and this will arm Igbo Africans to trace their root to their primordial core, or better, to their metaphysical cell. Deficiency of this practice is a serious bane of an African man in his philosophy, science, culture and values. It is such practice that provided impetus, *'elan vital*,' to Africans being the cradle of world's civilization.

In this context, Kabala was seen as a *'ratio essendi'*, the basis of being, or *'ratio cognoscendi'* – the basis for cognition of truth that will not tarnish. Such truth as found in Igbo African kabala "……*culminates in the understanding of the first cause, God, Divine Mind or Cosmic*

Consciousness" Rosicrucian Heritage (1997). Hermetic Kabala is seen here as a pantheist belief system which teaches that there is one God, or one '*cause of which we are all a part*,' Obiajulu, M (2009:5), and going back to such practice will help Igbo Africans regain their previous position of experiencing profound peace, the path of spiritual attunement that will make it possible for Africans to establish contact with Cosmic Forces which are responsible for shaping of their destiny. Sabo, H. M (1997:20) had this to add:

> *Such contacts bring about strengthening and purification of body and spiritual enlightenment…building up of a strong auric force backed by a sound knowledge of natural laws, ensures that we are no longer under the destructive influences of negative forces and superstitions which have caused great misery and suffering to thousands of unfortunate Igbo Africans.*

Some few Igbo Africans who had started this contact with Cosmic Forces through traditional logic understood this concept, this understanding has in no small measure lifted them up to the height which ordinarily they would not be able to reach. On this thought, Umeogu, B. U (2003:1) admonished:

> *Every people of the Earth thinks their thought. They think their thought with their own system of thought, with their own instrument of thought, with their own laws of thought. No people of the earth can think the thoughts of another people for them. So, the idea that a particular people of the earth has logic and can think logically while others are prelogical and cannot, without the help of these other people who can think logically, think logically, is without foundation in reality*.

Even though, Umeogu did not mention the word 'Cabala', but the concept is implicated in his use of *"every people thinking their thought*" the original and sacred thought of a particular people. Thought enshrined in Hermetic Cabala is a practical path to Gnosis, Magic, beneficent one, is part of this Gnosis which results from Cabala. Its utilitarian function of "*allaying anxiety, raising moral, nerving men for difficult or dangerous tasks…"Gold Thorpe (1976*:185), is part of the organon of Igbo Africans to violently rescue out of oblivion their "Thread of Aryanna"

Humanity, therefore, is indebted to any nation that creates a niche for herself, especially the niche of not allowing herself to be swayed by senseless passion of modern civilization with its culture of massification of everything at the expense of values and the cosmetic culture it engenders. At the wake of the clarion call of Africans to go back to the basis, Africans will honour anyone dearly, who rescues beings out of concealment and shepherds the latent ideas of their past masters, avatars, *mbulegede*, who were the custodians of their Cabala, psychometric objects, that tantamount to ark of the covenant and improves on them. Salvation of Igbo Africans and their ability to recover their lost values will begin from this radical and in-dept exhumation of values, the sacred values that were either lost to colonialism or never discovered at all in the mystery of their Cabala. Umeogu B. U. (2003) quoting Cassirer, E (1969:75) said in this regard:

> *The confusion that exists today as to what really constitutes or creates African or Igbo science, African or Igbo Technology, and all that, is due to the fact that there is no "thread of Aryanna that would account for "all scientific knowledge as well as everything else that we may know or believe about the universe"*

It is the opinion of Umeogu that African metaphysics, Igbo African metaphysics in particular, is our *"thread of Aryanna*" which I interprete as *Arobinagu*', a cosmic force that bears the tripodal gateways to reality and simultaneously serves as a nexus between the spiritual and the material. The truth about a people is found in their metaphysics. Igbo Africans can also find their truth in their metaphysics which is incomplete without Kabala. For Umeogu located this truth in Afa as the most ancient and most comprehensive institution of the Igbo African world "*because it embodies the concept that touches the very foundations of reality''*. Umeogu, B. U (2003:3)

CONNECTION BETWEEN CABALA AND CULTURE

Kabala and culture of a people, a nation, cannot be discussed without a univocal understanding that the duo cannot be separated from each other. I view cabala as a *secret knowledge that is peculiarly communicated to any nation, people, including Igbo Africans by God, Osebuluwa, in form of sacred culture and tradition, religion and belief that overtly brings out the peculiarity of the people's belief in and attachment to it*. It is in fact a thing that gives direction to people and makes them a special people amongst others.

Kabala, *onatarachi,* a carrier of a collective destiny of a people can more aptly be described as a people's philosopher's stone, a magic wand endowed by nature, an elixir, that directs the fortune of a given community, society and nation. With it a nation surmounts all the problems that confront her and is in possession of the moral fibre, technological know-how, etc, to withstand the wiles of her enemies.

Igbo African Kabala has a lot to do with the *'tree of life'* which has root in traditions of antiquity which housed the esoteric and mystical thoughts and practices of African Igbo. Igbo kabalistic philosophy and theoretical science can be the 'zeitgeist' of this era if this era has any impact to make to the globalized world. The magico-mystical kabala of Afa in the words of Umeogu, B. U (2003:3) *"is the science of all things in the Igbo African world of being, motion and time*". This means that kabala holds the key to explanation of reality within the Igbo Africans' lebenswelt. The agglutinated triadic factors of Igbo African weltanchauung, namely; philosophy, science and culture, the system of traditional institutions and analysis give a coherent and necessary connection to its symbols and meanings, language and logic, communications and controls, and every experience of Igbo African is interpreted in that context.

According to Ejiogu Amaku (2014:1) *"so long as philosophy, the practical science and African culture are not fully integrated, African would continue to be the world's underdog, a mere consumer of foreign scientific discoveries*". The integration of the trio which is both the necessary and sufficient condition for the recovery of Igbo African intellectual originality depends highly on Africans' ability to determine their Ark of covenant with God inherent in the Kabalistic Tree of Life. This code of life given to a people, a nation, from the primordial core, and which can

sustain them to eternity, is only possible when "…*Africans …look inwards, to exploit the wealth of African cultural contexts for its scientific development*". Ejiogu Amaku (2004:1). The above implies that the *"fons et origo*" of science in Africa can hardly be realized, except if Africans revisit and maximize to their scientific benefit, African's natural endowments.

This Igbo African secret Gnosis, esoteric wisdom, an occult truth is identical with the people's nativity. Knowledge, wisdom and truth which are transcendental properties of being, are embedded in African Kabala, which is culture bound. The idea of African cosmology, science and religion and other values cannot thrive without their foundation in kabala. In kabala is found the thread, the cord through which God or god transmit(s) the arche of wisdom, knowledge and truth to a nation, a people of one particular culture or the other. The triumvirate of life's productivity is embedded in kabala of a particular people.

CABALA AND ONTOLOGICAL FEATS ACHIEVED IN HISTORY

Before I engage my readers down memory lane for few instances of Igbo African's ontological feats in history, it is pertinent for me to make a point of departure from Mbaegbu's conception of man at the centre of created universe and a measure of all things (2012:13):

> *Man sees himself as the centre of the universe. The position of Madu (…) and his role as the 'centre of the created order', master of things?. ' the focal point of the universe', ' the container as well as the content of the gods', the ontological mean between the visible and the invisible worlds confer unparalled dignity, respect and worth to individuals in Igbo world view and in real life.*

But the question which looms large is, has man – African man – maximized attempts, or succeeded somehow, in appropriating his ontological values and position? What of the Igbo African? I have reasons to think that necessary and sufficient attempt has not been made. Earnest efforts may have been made, but the best so far is not adequate to restore the loss of values, with which Igbo nation was identified *'status quo ante'*. *'In diebus eis'* nations competed for what they knew how to do best respectively. Each nation respected the other in terms of each other's areas of comparative advantage. The ethnic nationalities were not left out of this.

Israelites of Biblical history defeated their enemies in battles because they always carried their kabala – Ark of Covenant – Arobinagu, which always served as a linking point with their God. Their ark of covenant, *Ofo Umu Israel*, became the carrier, the bearer of their collective destiny. Without the Ark of the Covenant which was their thread of Aryanna, Israel would have been an extant nation.

Nebechi Emma Anazoba (2011:295) made a description of "….*Igbo mindset that colonialism has strived to destroy through the impracticable monotheism of Christianity*". This mindset is consummated in the beliefs in Arobinagu, Odinana. Awka people of Anambra, South East Nigeria, lost their grip of Arobinagu, the cabala object that contains their covenant with God on which their feats as Omenka, technicians, technologists and artists were written. These native endowments had popularized them to the whole world many decades before imperialism and the advent of European

missionaries and their slave education. Where are the Nneuzu that succeeded in goldsmithing virtually everything into shape before the advent of modern technology? Prior to the year 1900. Awka had developed their popular moon calendar – Ngu Aro Oka (1900 -2100) and Oka lunar years containing 12 or 13 moons (1999-2100). Anazoba, N. E. (2011:65)].

Igbo Africans have lost their bearing since they abandoned their rodder of life destiny, their *vademecum*, which the Jews (Hebrew) refer to as Aron-ha-berith, which I designate hermeneutically as Arobinagu. Anazoba in the work cited previously refers to it as "Akwali or Oda Omumu"(2011: cover page) - a symbol of the God of protection, fertility and procreation. The concept remains the same but the name varies from place to place. My people of Mbosi call it Omasi, a psychometric object through which people communicate with the ancestors and gods and through the same, they receive the power and anointing to face every challenge in life provided they keep their hands clean. Their being is incomplete without it and cut off from it they can do nothing. It is in it they have their being. They hold tenaciously to the history of Nwatakwuka, a famous ruler (Onye Eze) of Mbosi who won almost the wars waged against the neighbouring towns because of his exclusive possession of Oja Nwatakwuka, a kind of traditional flute believed to be capable of weekening his enemies the moment they heard the sound. The Kabala flute gave Nwatakwuka an '*élan vital', an impetus agitate* , a tremendous power which he weird amongst his contemporary rulers. The history of popular kabalistic flute of Nwatakwuka is up to today a household tale among the people of Ebonesie and Ihiala zones of Anambra state, Nigeria.

Part of the Igbo African problems predated 21st century. The loss of Igbo African values as recorded by J. K. Macgregor (1909:209) was thus expressed: *The loss of recorded events done in sign (Nisibidi) by some early Igbos, very popular among the Igbo tribes in border land, east of cross river and North of Uwet.* Archeological evidences got from radio carbon dating have shown that 4500 years ago people in Nsukka were making pottery which were similar in style to that still made in the area today. [Isichei, E., 1976:1]. Archeological evidence from Afikpo shows that the people had settled there around 3000BC and that such things like pottery, iron objects, spear heads and metal belts were found. Isichei (1976:13). Hartle and his team of workers found in Ezira, 15 miles East of Igbo- Ukwu, several iron and sword, bronze anklets, bracelets, carved ceremonial slaves. Dine, G. U. (1983:20). The brief history of achievements of Igbo Africans in pristine or pre-technical period shows they have history and were very close to their culture – a rich one that needs to be re-articulated. It shows that the Igbo Africans were coming from somewhere and are destined to a place. Uchendu, V. C. (1965:2) had this to say: "*We have come to know better a people with a culture; they have also a history, an unwritten history which it is the task of the cultural historians to piece together".*

The loss of history of a people is tantamounts to the loss of identity. Igbo African lost their identity when they directly or indirectly threw away their Arobinagu, their tree of life, the cosmic silver cord, that connects them to God. The loss might be through excessive contacts with the west through imperialism and globalization. So a kind of movement of decolonization will have started the process of reintegrating our traditional kabala. The loss of cultural and historical heritage to a large extent vindicates those who place Africa at the lowest level of civilization in world's history. This loss has equally accentuated David Hume's conception about pre-colonial Africa as "…*no ingenious manufacturers amongst them, no arts, no sciences* (quoted by R. Palter, "Hume and Prejudice'').

INTEGRATION OF KABALA: AN IMPERATIVE FOR AFRICAN DESTINY

Our loss of cultural appendages portends loss of bearing, loss of psychometric power of discerning events and objects and loss of psychokinetic energy of pre-empting or feeling an action or event in a remote distance. These losses altogether affect African's foresight in the triadic sphere of science, philosophy and culture that rule the world today. Since Africans consequently lost their sense of foresight which, according to Gordthorpe, J. E (1976:184) *"…leads to anxiety, anxiety finds expression in action*", Africans equally have lost the anxiety which ordinarily would mobilize them to actions. Lack of this anxiety propelled by foresight has left Africans in the lurch, life behind the wall, without ideas and bereft of vision to see where something sensible and effective can be done. This apathy generates torpidity to world affairs.

It seems nobody seems to know what to do. Africans can hardly strike originality unless they tell the African scientific story in our language as "*Language is the carrier of cultural heritage of societies thus the death of a language constitutes the annihilation of norms, values, attributes and beliefs of a people*" Bukari., A,(2015). Then Africans must go back to their kabala, borrowing a leaf from African indigenous scientists. To illustrate this, Umeogu B. U (2003:6) reports thus:

> *In Igbo African Unubi existence, Umeobi's great grant father successfully performed a caesarean on a pregnant mother who could not deliver her baby even well after nine months of pregnancy. He did this operation with a sharp knife which he took red hot from the fire. Before he applied the knife, he gave the woman something to drink made from Nju- ofia (a herb), Ichakpa (an animal) and Akuebilisi (A seed). He also robbed the solution on the stomach of the woman. He was able to achieve good anaesthetization by the use of the solution. Having opened the stomach and the womb he took out the baby alive, sucked out bad water with a horn, cut the cord and sutured and stitched the wounds with a sharp iron rod and some fibrous materials. In less than a month the mother was completely able to carry on her usual activities. For his part Umeobi was a professional surgeon, whose success at blood letting knew no failure all his surgical days.*

Umeogu further narrated the success of Igbo African bonesetter called Obele in Unubi whose dexterity at bone setting borders on the miraculous kabala instruments and ingredients. No matter how shattered or broken the bones may be, using his feathers, his rod, stones and solutions he would recover everything and piece whatever is broken or shattered together, bone to bone. He uses his bone-setting materials in a multidimensional way. For instance, both the rod and the stones are used to examine and diagnose the kind of bone-setting the injury or disease of the patient requires, and both the rod and the stones, among other things are also used to set the bone again.

Umeobi and Obele would not have achieved the feats described above in the field of surgery if they were disconnected from '*Ofo Uwa'* (staff of life) or/and '*Ije Omumu'* (The making of life) the Igbo African work of art which Umeogu describes as the *"umbilical cord*" connecting the Igbo African individual to the Igbo African community. Umeogu, B.U (2003).

The Kabalistic epistemology and axiology of Igbo Africans as expressed in their works of arts rightly make clearer and overt the idea of Igbo African Kabala. In his work, *Igbo African Arts*, Umeogu presented the Igbo African works of arts as expressive of the multidimensional functions of Kabala with hierarchicalized head as Nkpume Uwa (the Rock of Ages) which is conceptually accepted by all cultures of the world. The Ofo Uwa – the staff of life – is the Kabala object that presents the pillar of cloud to Igbo Africans by the day, and pillar of fire by night. It is the wing of eagle on which Moses promised to bear the Isrealites out of hardship. Jonathan Nkemakonam (2011: Back cover) refers to it as that which "*ignites the fire of black intellect"* even though he never used the word Kabala. See the diagrams below:



IJE OMUMU:
The Making of Life



NKUME UWA
The Rock of Ages



OFO-UWA
The Staff of Life

EVALUATION

The Kabala – the umbilical cord – steadily supplies the energy Africans need to be relevant to the globalized world. Great African literary scientists like Wole Soyinka, late Chinua Achebe and other African icons attained universal popularity because they are existentially subordinated to their Kabala. This subordination is indexed by the way they bent back into the continent and exposed African *'weltanchaung'* and *'lebenswelt'* (worldview and life-world) to other nations. They addressed the world *'in apologia':* neither regretting it nor rendering to anybody any apology from their contexts. Philosophically, Senghor, Mbiti, Nkrumah, Nyerere, Mbonuojike, and others have demonstrated the facticity of African philosophy. These eminent thinkers have shown against Hume and others, that Africa has thought systems to be proud of.

While our Kabala symbolized in artifacts were stolen away by the West, the Kabala that is ontologized in, and incarcerated to, the soil of Africa, nay, Igbo land, remains intact and sacred. It is this native and indestructible kabala, little wonder, that gave Biafrans the *'ratio essendi'* and the vital impetus to manufacture Ogbunigwe successfully in the time of need, the ingenuity which demonstrated that the production of African war arsenals is possible. The veteran Biafran scientists looked inwards and made use of what they had which resulted to Ogbunigwe. Unfortunately the Igbo Africans dropped that technology in pursuit of western made goods. The Kabala of that technology needs to be rescued from oblivion and reintegrated.

By 1977, around the period of Nigeria FESTAC [Festival of Science, Technology, Arts and Culture], a young man from Aboh Mbaise was running a radio station from Kabalistic herbal roots. Lack of indigenous patronage and fidelity to what is African killed that enterprise but the kabala

behind it needs to be resuscitated. This will show there is still hope for a new wave of radio technology that is altogether African, Igbo to be precise. Keeping professional jealousy aside, traditional medicine can equally be more effective than western medicine if African traditional medicine will be accorded the required scientific boost. For Africa to realize her destiny and be relevant to the philosophy of globalization, "*African philosophy and science should develop from African culture, which is their mother*" Ejiogu, Amaku, (2014:17).

CONCLUSION

To develop scientifically, Africans, precisely Igbo Africans, must grapple with African ontology, their enterprise must be rooted in the study of Africa's weltanchaung. African endowments cannot be uncovered successfully outside Kabala which is clothed in a symbology that shows marvelous insight into the nature of their future. Kabala – Arobinagu – Amon ha-berith – the tree of life – the psychometric object – the thread of Aryanna – the root of Igbo Africans remains the exclusive background for Africans' relevance, achievements, recognition and reintegration in the globalized ideology. The soil of Africa contains in its existential totality and completeness the solutions to all Africa's problems. Africa only needs to go back to the root to dig deep, recover, unconceal and shepherd the 'elixir' of life that will enable her to challenge the world. Unless and until Africans, Igbo Africans, begin to do this they will continually and perpetually be hewers of wood, drawers of water and victims of poverty in the midst of plenty.

REFERENCES

Anazoba, N. E (2011). *Who Are The Oka People*? Awka: Demercury Bright Printing and Publishing.

Anazoba, N. E (2011). *Nne Uzu: The Mother Smithing Awk*a: Demercury Bright Printing And Publishing.

Crystal, D (2003). The *New Penguin Encyclopedia* London: Cambridge University Press Ltd.

Dine, G.U, (1983). *Traditional Leadership as Service among the Igbo of Nigeria: Anthropo-Theological Approach,* Rome: Pont. Universita lateranense.

Ejiogu, A, (2004). '*Philosophy, Science and African Culture'* Lecture delivered to Nigeria Association of Philosophy Students, NAPS, at Spiritan School of Philosophy, Isienu Nsukka.

Gordethorpe (1976). *An Introduction To Sociology* (2nd edn). London: Cambridge University Press Ltd.

Mark, S, (1997). *Kabala and the Hermetic Tradition* in Rosicrucian Heritage, Vol.4, No.1,

Mbaegbu, C.A, (2012*). Hermeneutics of God in Igbo Ontology,* Nigeria: Fab Aniche Nig. Ltd

Macgregor, J.K, (1909) *"Some Notes on Nsibidi*" in Journal of Royal Anthropological Institute

of Gtreat Britain and Ireland, XXXIX quoted in Dine, G.U. (1983). Traditional *leadership as Service among the Igbo of Nigeria: Anthropo-Theological Approach* Rome: Pont. Univerisitas Lateranense.

Obiajulu, M, (2012). *Esoteric Philosophy and Occultism*, Onitsha, Center For liberation Philosophies.

Okeke, J. N (2011) *Filosofia Theoretica. An African Journal of Invention and Idea*s Calabar: Jochrisam Publishers.

Popkin, S, (1969). Quoted in Umeogu, B.U, (2003). *African Symbolismic Metaphysics*, Awka: Cifogne Printers.

Rosicrucian Heritage, vol.4, No.1, 1977. This is the official Journal of the Rosicrucian Order, AMORC, Nigeria.

Sabo, H.M (1997*). The Rosicrucian Heritage*, vol, 4, No.1

Umeogu, B.U, (2003*). African Symbolismic Logic*: *The Science and Method of the Quality and Relation of Existence*, Nigeria, Cifogne Printers, p.1

Umeogu, B. U (2003). *Igbo African Arts* Awka: Cifogne Printers.

Umeogu, B.U, (2003). *African Symbolismic Metaphysics*, Awka: Cifogne Printers.

Uchendu, V.C, (1965). *The Igbo of South East Nigeria*, New York: Holt Rinehart and Winston