

Mp3 Nwakego - Mma-mma

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These songs were recorded with a heart full of Thanksgiving and love to Our savior and Lord, Jesus Christ. It is our hope that the listener will be lifted up and find calm in your storm of everyday life as you listen in Praise-Worship, Thanksgiving and Lo 5 MP3 Songs GOSPEL: Contemporary Gospel, WORLD: African Details: MMA-MMA In Thanksgiving and Love. By: Nwakego Gratitude: We are extremely grateful to our executive producer, Dr. N. Kemdi Ihenacho for sponsoring this recording from start to finish; may God bless you and your family. Acknowledgements: Special thanks to Songwriters and composers - Jude Nnam, Aloy Zuribo, PeaceVal Nwihim, and Fr. Ezenduka, for your immense contributions to sacred music in Igbo. Especially for your compositions in this album, namely: Chineke onyeoma and Chineke Onyeoma remix(Aloy Zuribo) So ngi bu onye m nwere (Jude Nnam) Otito diri Chineke; (Jude Nnam) Thanks for giving us permission to re-arrange and record. We look forward to working with you all more in the future. How talented and generous, you are! Special Thanks to: Mama, Daddy, Sr B, Dede, Obinna, and Auntie thanks for caring, keep singing. Chizaram and Kachim for bobbing your heads, dancing and singing along with mommy. Your smiles and laughter fill our hearts with joy. We love you. Zeribe, for all his help in the early days- when we were working with fr. Eustace in the church basement, doing inhouse recordings on our mini-home-studio!! those were good days. Fr. Eustace Edomobi for initiating this project. Ya gazie. Fr. Anselm Nwaorgu for insisting on the completion of this recording and for allowing God to use him in our beloved Igbo Catholic Community. Ya dikwara gi mma. Fr. Chikwendu Anyanwu: Thanks for all your help during the recording at Owerri, Imo state. Fr. Emefiena Geoben Ezeani: for motivating and encouraging us. Our co-sponsor, Mr. Vitalis Eleanya and our anonymous co-sponsor. The producer, lyke Ehirim, for his creativity and hardwork. Ruthie and Onyeka thanks for your awesome voices; you are the best. Peter Iwuala, ICC choirmaster and Mrs.Perpetua Ekwe for always being there for us. Igbo Catholic Community, Newark New Jersey - for believing. Dedication: To Ndi-Igbo and Igbo children all over the world. To the children of the two charities who will benefit from the proceeds of the launching on september 23rd, 2006. - Nwakego Ihenacho. The Mma-Mma Singers: (.here, insert a group photograph of the Mma-Mma group..) Lead Singer: Nwakego Ihenacho. Back up Singers: Ruth Opara and Nwakego (soprano),

Nwakego Ihenacho (alto), lyke Ehirim (tenor), Onyeka and Sonex Oguike (Bass) Musicians: Trumpet: Idika Godwin(Akis) Piano and synthesizers: Emma Ikechukwu. Acoustic Guitar: Tonelle Avo Oja: Dede IK, Drums and percussion:Ugochukwu, Emma, Tonelle and KC. Ekwe, osha, ogele: lyke Ehirim and Sonex Oguike. Recorded at Muzikraft studios, Owerri, Imo state Nigeria. Engineered and mixed by: Emma Ikechukwu, assisted by Uju Nduboke. Producer: lyke Ehirim. Executive producer: Dr. N. Kemdi Ihenacho. Artist: Nwakego Ihenacho. Re-mastering by: Disc Makers. Song titles and their English subtitles are as follows: 1. Medley:27:57 Chineke onyeoma (Mma-Mma} God, the good one Obi Jesu dili aso Sacred Heart of Jesus. Eze igwe King of heaven. Otito diri Chineke Glory to God in the highest. Odighi Onye nwere ike ka Chineke There is no one as mighty as God. Som nyame. Worship God. 2. So ngi bu onye m nwere. 5:52 You are All I have 3. Atukwasaram gi Obi Chineke. 6:55 I trust in you, Lord. 4. Cheta. 5:06 Memorare 5. Chineke Onyeoma Remix. 4:25 God, the good one Remix. These songs were recorded with a heart full of Thanksgiving and love to Our savior and Lord, Jesus Christ. It is our hope that the listener will be lifted up and find calm in your storm of everyday life as you listen in Praise-Worship, Thanksgiving and Love. Heartfelt classics such as So ngi bu onye m nwere- You are all I have and Atukwasaram Gi Obi I trust in you, resonate with hope and inspiration. They are designed to help bring hope and comfort in challenging times. A special note from Mma-Mma music: Thank you for buying this album and supporting the music and ministry of the singers and musicians whose creativity has made it possible. Please remember that international and domestic copyright laws apply to this album. Please do not use illegal internet file swapping services , or burn copies to give away. Unauthorized reproduction, distribution or digital transmission is prohibited. 2006 Nwakego Ihenacho. All rights reserved. Unauthorized duplication is a violation of applicable laws. A BRIEF BACKGROUND ON NWAKEGOS DEBUT MUSIC - MMA-MMA: Work on Mma-Mma started sometime in 2001. Fr. Eustace Edomobi came up with the idea of doing studio recordings of some of our traditional catholic hymns as a way of preserving them for future generations. So we started work, recording with a mini home studio at the church basement of St. Antoninus Catholic church, South orange Avenue in Newark, New Jersey. We worked on it until 2002 when I went to Nigeria and recorded in a professional studio, in Port-Harcourt. When I returned to NJ, I listened to it over and over again. I decided to re-do the work sometime in future. In 2005, After my baby Chizaram uttered her first Igbo words Bia and hapu ya I knew I had a sacred responsibility to raise her as a well rounded Igbo child who will understand, speak, write and BE truly

Igbo. I thought of all the Igbo children in America and Europe who are suffering identity crisis because of the loss of their mother tongue. I knew I had to resume work on *Mma-mma*, from where I left off in July 2002. This album of nine songs (8 of which are Igbo songs) is my gift to my children and all Igbo children all over the world. To them I say let us begin to speak Igbo, eat and drink Igbo, wear Igbo, SING Igbo and BE Igbo! It is our birthright and *ebere emegbuorelam onye tufuru birthright ya!* Parents, please take up this responsibility of transmitting our language to our children. Using Igbo songs helps in this transmission. Personally I speak Igbo and English. But I can sing in any language. All I need is the lyrics of the song and the melody and I begin to sing a song regardless of the language the song is written in. Likewise, it may be easier to sing Igbo as a starting point, then the speaking follows accordingly because a young child can speak several languages when he or she is taught. My 2 year old Chizaram sings more than 5 songs in Igbo already!! It is my fervent hope that my music helps in transmitting the Igbo language to our children. During the studio recording, I tried my best to pronounce the wordings clearly for the benefit of those who want to sing and learn along. My gospel music album consists of songs of gratitude to God, as well as worship, praise and penitential songs, but above all, they are IGBO songs,, sung in Igbo language, not translated into English or any other language. It is my own little effort to preserve our endangered specie the IGBO language. What is lost when a language is lost is another world, says Stephen Anderson of Yale University. Valuable ethnographic and cultural information disappear when a language is lost. A healthy language is one that acquires new speakers. No matter how many adults use the language, if it doesn't pass to the next generation, its fate is already sealed. Although a language may continue to exist for a long time as a second or ceremonial language, it dies as soon as children stop learning it. According to Chukwuemeka Ogwo of Enugu, the loss of a language undermines social structures and moral values of the community. Language extinction is accelerating today for some of the same reasons as species extinction - population pressures, the spread of industrialization and lack of effort on the part of human beings to preserve what we have. By maintaining our Igbo mother tongue, we maintain our pride and ethnic identity as a people. Our language is our identity. It is whom we are. God made it so. Languages are intellectual store houses that must be preserved. For instance, no one knows exactly what medical riches are hidden inside our endangered Igbo language. By allowing it to die out, our herbal remedies and the knowledge of our medical plants for example, which are known through our oral tradition, will go. When they go, the medical knowledge stored in them will become extinct too. Our

children should be encouraged to learn to read and write in their own languages and about 75 per cent of lessons should be taught in the mother tongue in the schools that are in Igbo land. More Igbo writers, comedians and musicians, should be encouraged by state governments, for the documentation and preservation of our language, for it is better and easier to keep a language alive than to bring it back from the dead. Just as we depend on biological complexity for our physical survival, we depend on linguistic complexity for our cultural survival. Let us not fold our arms and watch our language extinct, makana okenye anaghi ano nulo, ewu amuo nogwu. - Nwakego Ihenacho. ALSO, GO TO:

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