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**GUIDE**

Anambra State

Idemili North Local Government Area

Umuoji Community

**BACKGROUND ANALYSIS OF IGBO TRADITIONAL LAND TENURE. SYSTEM IN UMUOJI, IDEMILI NORTH LOCAL GOVERNMENT AREA, ANAMBRA STATE**

Land tenure is the relationship, customarily defined, among people, as individuals or groups, with respect to land. (land include other natural resources such as water and trees.) Land tenure are rules that define how property rights to land are to be allocated within societies. They define how access is granted, the rights to use, control, and transfer land, as well as associated responsibilities and restraints. Land tenure in Umuoji can be classified into community/communal or land owned by the entire Umuoji community (ANA OBODO), Village land/tenure (ANA OGBE), clan land/tenure (ANA UMUNNA), the family land/tenure (ANA EZI NA ULO) and the individual land tenure.

**OWNERSHIP**

A. COMMUNAL LAND TENURE: The communal land tenure system in traditional Umuoji society existed even before the different tenure laws were enacted in Nigeria. This could be seen in the various lands dedicated for different communal use and which includes the village squares, the market and other land dedicated for farming purposes e.g. the (ANA UMUNWANYI) at Agu Umuoji etc. The traditional Umuoji society has in the past fought wars just to increase her size of her communal land.

B. THE FAMILY LAND / TENURE: Family land is owned by a family in a certain prescribed manner by the head of the family which is usually the oldest member of the family. He holds the same in trust for the rest members of the family. Land here is shared according to the male born with age as reference „NA NNA NA NNA‟ the male son will in turn share with their children their own portion of the land. This is their right to ownership of a freehold land (birthright).

C. INDIVIDUAL LAND TENURE: In traditional Umuoji society an individual can gain access to community land for purposes of agriculture, hosing etc. Others may be seen from this view: THE ANA ALUSI (SACRED LAND). This category of land can be seen from the angle of that owned by the community; some land in Amobia community is still seen today as OFIA ALUSI OR ANA ALUSI.

**CREATION OF FAMILY LAND**

Where a man is survived by sons, his compound is inherited by his eldest son. The NGWULU belongs to the eldest son. Other lands are shared in accordance with the number of wives married by the man, if he is polygamous, in accordance with the number of the children born of individual wives.

A. ANA IRU EZI: Ana Iru Ezi is an elder sons birthright to an extra piece of land which is distinct from lands shared. This privilege is not extended to others sons, whether extended or from nuclear family.

B. NGWULU: This explains the fact that the eldest son (DIOKPALA) has the exclusive right to some over the main compound the father left behind he will and continue to accommodate others until they build their own houses elsewhere.

C. OGBOLODO OR MKPUKE: In the demise of the wife of a man, the area housing the „OGBOLODO OR MKPUKE‟ in his compound is exclusively the right of the last born of the woman who takes same over.

**MANAGEMENT OF FAMILY LAND**

Umuoji community land is shared between adult males (and females) that pay their annual recurrent levies (UTU ARO) to the town union for the purposes of farming only OR one can gain access following a definite arrangement i.e. from community to village (ogbe) to umunna (clan) to families. This pattern is best described as illustrated in the charts below.

The responsibility for sharing or assigning communal lands to individual (citizens of Amobia) rest with the ULONATO group before the beginning of the farming seasons annually. The farming follows immediately after popular Eziokpalaigwe festival: crops and implements are presented during the festival for blessing before actual cultivation commences.

**DETERMINATION OF FAMILY PROPERTY**

A.ABSOLUTE TRANSFER;

In Umuoji, the transfer of family property, land or interest to another person outside the family either by sale or gift is called Agbagba-Asasa meaning inpepecuity. But the receiver must give a male goat to the giver and eat it together for peace, this is called Ewuana.

B. PARTITION;

When a man dies, the children would share his wealth in the following ratio; if alive, the mother gets30 percent, the first son gets 40 percent while the other children share the remaining 30 percent. The first daughter is entitled to a plot or more of land. However, some areas in Igbo land make this a subject of dispute.