

LIFE HISTORY AND LAST DAY OF EDDY NAWGU HEALING MINISTRY

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Abstract

This work studied the Anioma Healing Ministry of late Prophet Eddy Okeke a.k.a Eddy Nawgu. The aim was to trace the life history of Eddy Nawgu, Education and Career, Origin of the Healing Ministry and Last Days of Eddy Nawgu Primary and Secondary sources of information were made use of while descriptive and narrative methods of data presentation were adopted. The study found out that historically Eddy was not even a native of Nawgu. It was his great ground who migrated from the present day capital of Dunukofia, Ukpou precisely and settled in the present day Nawgu town. It was also discovered that the late Prophet acquired very little education at the present Primary two levels. On the origin of the ministry, the researcher found out that the healing ministry started in 1985 from Jos, through Eddy's connections and contacts with Indian spiritualists. The work finally reveals that the last day of the Prophet on earth was catastrophic. The work found out that what started as a mere harassment and arrest of Eddy Nawgu on the 4th of November 2000, finally culminated in the public execution of the late prophet on the 9th of November, at the Ochanja Market round about, Onitsha by Bakassi Boys, that came to Anambra from Aba during the time of the former Governor of Anambra state, Dr. Chinweoke Mbadinuju.

Key word: Healing Ministry, Life History of Eddy Nawgu and Last day of Eddy Nawgu

Introduction

Anene (1993) rightly observed that, history should not be judged with today's value. In other words, what a man does in the early stages of his civilization or mental development cannot be judged with today's civilized value. This was why the great savagery displayed in the slave trade tends to be blamed not on today's Europeans whose forefathers committed the hideous crimes, but on an underdeveloped level of civilization with very low moral value. Today, the white man should look back to slavery with a great sense of guilt and shame. Just as today's Nigeria is supposed to have reached a level of civilization from which she should look back at the hideous savagery of human sacrifices, oracular deceits, trial by ordeal and sadism practiced in his recent past with a sense of shame.

Given this background, the late prophet Eddy Okeke popularly known as Prophet Eddy Nawgu and his Anioma Healing Ministry will be discussed. This hero of our time has been a very enigmatic figure in the minds of those who knew him. This is immensely reflected on the seeming paradoxes and discrepancies in his prophetic ministry, which includes his life history, origin of his Anioma Healing Ministry, and the last day of the ministry.

The Life History Of Eddy Nawgu

According to Anene (1993), the real name of Eddy Nawgu is “Edward Onyebuchi Okeke” and he was born to Mr. and Mrs. Nwoye Mgboga, in 1957 in Nawgu, in the Dunukoffia L.G.A of Anambra State, in Nigeria. Anene was not alone in this claim; I.N. Anizoba (personal communications Aug. 12, 2008) confirmed that the real name of Eddy Nawgu was “Edward Onyebuchi Okeke.” Anizoba however, traced the biography of the prophet further by positing that Eddy was not a real indigene of Nawgu, but was a stranger, whose grandfather, Okeke Ogini committed abomination in his own town Ukpo in the same Dunukofia L.G.A, and had to run away to Nawgu after he had been banished by his community. He further hinted that, it was not the immediate father of Eddy, Nwoye Mgboga that migrated to Nawgu, but the prophet’s grandfather Okeke Ogini, who married a Nawgu indigene and beget Nwoye Mgboga, who in turn begets the late prophet Eddy Nawgu. F.I. Okafor, (personal communication, Aug. 8, 2008) agreed to this assertion and further hinted that Nwoye Mgboga had a total of five children, a girl, and four boys, of which Eddy was one.

Education and Career

Because of certain geographical and social factors Eddy did not acquire sufficient, Western education. According to D. Ude, (personal communication Nov. 8, 2008), at the time of Eddy’s birth and boyhood, the people of Nawgu did not place much value on Western Education, they were rather prone to trading and commercial activities. Because of this, it was affirmed that the late prophet did not even complete his primary education before he took to a 7 years apprenticeship in timber and building materials, under one Mr. Ude. As a result, he graduated from his timber apprenticeship and became a timber dealer in Jos, Nigeria. This was why Anene (1993) posited that Eddy had just a little formal education.

Origin of the Healing Ministry

According to Anene ((1993), the healing ministry started in 1985 from Jos, through Eddy’s connections and contacts with Indian spiritualists. He posited

that this contact started initially through letter writings with or to an Indian occult organization called “The Indian secret Agent.” According to him, Eddy’s application for membership was granted around the 80s, and he was given a catalogue titled “The Indian secret Agent, first in Africa, 3rd Edition.” Anene, revealed that in the catalogue, the healing home called “**Anioma Healing Ministry**” was rather addressed as “Professor Eddy’s Mystic Home of Wonders”. He posited that in order to disguise his true identity the prophet changed the name of the ministry to “Anioma Healing Ministry”.

He further hinted that the catalogue has sections displaying multiple charms with different functions and operations, such as charms for beating security operations and the police, success staff for business connections, as well as love portions for attracting and charming down the man or woman one admires. R. Uba, (personal communication Aug. 4, 2008) further revealed that people with long standing court cases who consulted Eddy were normally given charms and talisman that influenced the trial judge negatively and strangely. He would struck out the case without a just cause. Sometimes the trial judge would die mysteriously in the course of the case. And at other times, the opponent of the prophet’s client is charmed into appealing for the dissolution of the case. It was gathered that following the reception of this mystic power, Eddy forged that he had been called by God into the ministry of the church.

According P: Nwoye (personal communication Aug. 8, 2008) at that point, Eddy, in a bid to attract followership from the unsuspecting public, pronounced that the source of his power was divine, and by divine mandate.

He further hinted that by late 1984, Eddy started what finally metamorphosed to world renowned “Prophet Eddy healing Home” or ministry” This ministry was initially started gradually in his residence in Jos, where his initial clients were his trade union members, the Jos timber traders and dealers. Nwoye posited that, in no distant time from its inception, the ministry which he opined was an offshoot, or branch of an Indian secret society known as “Yogism” grew like wild fire, in popularity and patronage, so much that his Jos residence would no longer contain the membership and activities of the ministry.

Because of this, according to J. Okeke (personal communication Dec, 8, 2008) Eddy taught towards home and applied to the “Ogbonabo land committee” of Nawgu town for land allocation. According to Okeke, this application was speedily granted, because the town thought and expected that the growing ministry would bring accelerated development to the community. According to J. Okafor (personal communication Nov. 8, 2008), it was following this

development that Eddy left Jos which was his beginning point in the ministry, and relocated his mystic home to Nawgu, his home town. He further revealed that the healing home, which was a branch of the Indian yogism, was originally brought to Nigeria in 1965 by an indicant Agent resident in a papa Lagos. Okafor said the society came that time with mystic charms and occultic candle sticks called “yoga.”

This was why S. Ikechukwu (personal communication Nov.8, 2008) lamented that Eddy merely feigned to be a Christian because he knew that Christianity was popular, and also the society views as a heathen, anybody with anti-Christian belief or practices. He didn't wait to reveal his true identity as an occult master, hence he disguises as a prophet with a Christian ministry, added Ikechukwu. M. Okeke (personal communication Dec. 8, 2008) supported this view when he described the late Eddy and his ministry as a cheat and modern pharisaism, which claims falsely to bequeath to people a spirituality or soul salvation it did not possess. L. Chukwudozie (personal communication Aug. 7, 2008) highlighted this claim further when he asserted that Eddy made use of the Holy Bible only to deceive people. He hinted that in public Eddy would consult the bible, but in secret, he would consult Indian charms and mediums.

Okeke (1986) confirmed this claim when he affirmed that Eddy “aka prophet” used more than 32 million talisman Hindu gods. With all the above citations, it became likely that the ministry of the late prophet which started around 1985 in Jos, and Later relocated to Nawgu, had what seems an occultic background linked up with an Indian secret organization called the “Indian secret agent’ and operated through the practice of the indian “yogism”, Hence, D. Ude (personal communication Aug. 9, 2008) posited that the late prophet Eddy did not even conceal the demonic origination of his ministry, because, according to him, the main administrative building at the prophet’s Anioma Healing Home had a bold statue of a very big python painted in full brazen colours. He claimed that the signs of or the indicators of the home’s satanic origin was very clear and visible, but lamented that people fell prey his deceptions because of the pressures of their needs and problems. Ude claimed that this python symbol was enough to reveal the full identify of the false prophet to the public, because python was one of the symbols of Satan. He maintained that in the Garden of Eden, the Satan that deceived eve appeared to her in the form of a serpent. From this premise, he concluded that

1. A serpent can not represent God
2. That the representation of his ministry with the symbol of a serpent shows that Eddy has the same ministry with the devil whom the bible

addressed as “the old serpent” (Rev. 12:9,20:2) and as one who came to steal and to kill and destroy (Jn 10:10).

3. That the symbol he speaks that the prophet had nothing good to offer, but rather a mission to kill and to destroy, so that even when he render any outward act of generosity, his main agenda must invariably be to kill and to destroy.

Last Days of Eddy Nawgu

What eventually culminated to the death of Eddy Nawgu started building up in the early 1990's when it became very clear to everybody that they prophet had deviated completely from the path of faith and godliness, and consequently there was mass dissatisfaction and complaint from the entire people of Nuwgu and its environs against the nefarious activities of the prophet and his healing home. According to S. Nnadozie (personal communication Sept. 8, 2008) Eddy derailed from the path of truth and justice, and started doing all sorts of devilish and feudish things. He slipped from the path of decency, and became uncontrollable in doing evil. Nnadozie claimed that, at this point. The prophet perpetuated all kinds of malicious crimes ranging from armed Robbery, ritual killing, beating of widows, violence acts against the people, and the people could no longer feel secure having the prophet and his ministry which had virtually become a den of thieves around them.

It was this deplorable state of the community of Nawgu that finally attracted the attention and visitation of the erst while state vigilante service popularly known as “Bakassi, Boys” to the prophet's healing home, on the 4th day of November, 2000 A.D, following a tip off by dissatisfied and oppressed indigenes of Nawgu. According to G. Nwosu (personal communication Aug. 10, 2008), that same day, the bakassi Boys succeeded in abducting and arresting prophet Eddy Okeke, alongside his father, and his older brother. Mr. John Okeke. Nwosu further hinted, that they were consequently taken to the Bakassi Headquarters in Onitsha for interrogations, and Eddy was eventually found guilty, condemned, and executed on the 9th November, 2000, while his aged father and elder brother were released on the 11th and 12th of November, 2000 respectively. Concerning the abduction and trial of the late prophet, his wife Okeke (2001) has this to say:

It was on the 4th November 2000, at about 4.00am I was asleep, suddenly I heard a loud bang on the bedroom door. Someone said, “Open this door or I will break it down!” I ran to the door, my husband was sleeping. (p. 10)

She further stated that there was a second bang at the door, and she opened the door and saw many men about Forty with angry looks and pump action guns and machetes:

She hinted that these men quarried where her husband was, and as she asked them who they were, they pushed her aside and went and pulled her husband up from the bed violently. According to her, on waking up from the bed her husband quarried who they were and to this they thundered that they were "Bakassi Boys" on government order or assignment. As Eddy, asked them what they wanted, they started beating him, dragged him outside, and quisked him away to their head quarters, reiterated the wife. According to Ekenna (2000), on November 9, 2000, the Bakassi Boys led Eddy out of the confines and brought him to a market placed in Onitsha, where some twenty thousand on lookers sang enthusiastic songs as the Bakassi Boys hacked the sorcerer to pieces with their matchets.

Concerning the arrest and final execution of the prophet, his eighty year old father who was arrested together with him, but was later released on the 11th of November 2000. Had this to say:

The Bakassi Boys would bring him out of the cell from a day or two, and then bring him back. He was tortured and had matchet and gun belt wounds all over. The sight of him alone was enough to make one cry. When he was taken out, we didn't know where they were taking him. Some of the Bakassi had a radio and we heard on the radio that he had been killed. (p.8).

Maduemesi (2000) also further hinted on the trial and execution of the prophet, by narrating an eye witness account of one of the inmates who shared the same cell with Eddy at the initial time of his detention. In the words of Maduemesi:

A man who shared the same cell with Eddy said that the bakassi Boys kicked Okeke in the stomach and hit him with their matchetes and quns. They accused him of killing people. Eddy Okeke denied this and said the Bakassi boys should test him to prove his guclt or innocence. The bakassi Boys hit him again with matchetes and stabbed him all over. (p.12).

Thus, what started as a mere harassment and arrest of Eddy Nawgu on the 4th of November 2000, finally culminated in the public execution of he late prophet on the 9th of November, at the Ochanja Market round about, Onitsha.

Recommendations

The research was not all successful due to some constrain and obstacle confronted at the process of the research. The researcher recommends that anybody or groups who may develop an interest to make a further research on this topic should have some financial backup in order to undertake a smooth research and emerge out with formidable and captivating materials.

Again, I recommend that a none indigene of the town should carry out a research on this topic and pretend as the ministry's faithful, and study the ministry as an insider, especially after the death of Eddy Okeke to find out whether the ministry had stopped or not.

Conclusion

From the foregoing, it is obvious that the prophet Eddy Okeke alias Eddy Nawgu was not a native of Nawgu historically, but just as the history has it also present location of the town Nawgu was not even the people's land. This is to say that all came to settle in the present day Nawgu including Eddy's grandparents. Whether the ministry still exists after the demise of the late Prophet is a call for further research. As at time of this research work, the researcher found out that prayers, counseling, deliverance and miracles are still going on, though on skeletal basis.

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