Neele-Frederik Mundt, Divine Che Neba, "Entry on: Sacrifice of Tears: Part I and II by Gabriel Okey Okonkwo, Nonso Ekene Okonkwo", peer-reviewed by Daniel A. Nkemleke, Eleanor A. Dasi and Susan Deacy. Our Mythical Childhood Survey (Warsaw: University of Warsaw, 2018). Link: http://omc.obta.al.uw.edu.pl/myth-survey/item/415. Entry version as of November 06, 2026.

Gabriel Okey Okonkwo , Nonso Ekene Okonkwo

Sacrifice of Tears: Part I and II

Nigeria (2014)

TAGS: African Traditions Gods



We are still trying to obtain permission for posting the original cover.

General information	
Title of the work	Sacrifice of Tears: Part I and II
Studio/Production Company	O. Gabby Innovations LTD
Country of the First Edition	Nigeria
Original Language	English
First Edition Date	2014
First Edition Details	*Sacrifice of Tears: Part I and II.* Directed by Nonso Ekene Okonkwo. Produced by Gabriel Okey Okonkwo , 2014.
Running time	107:52 min
Genre	Drama, Magic realist fiction, Motion picture
Target Audience	Crossover
Author of the Entry	Neele-Frederik Mundt, University of Landau, mundt@uni-landau.de Divine Che Neba, University of Yaoundé 1, nebankiwang@yahoo.com
Peer-reviewer of the Entry	Daniel A. Nkemleke, University of Yaoundé 1, nkemlekedan@yahoo.com Eleanor A. Dasi, University Of Yaounde 1, wandasi5@yahoo.com Susan Deacy, University of Roehampton, s.deacy@roehampton.ac.uk

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Creators



Gabriel Okey Okonkwo (Producer)



Nonso Ekene Okonkwo (Director)

Nonso Ekene Okonkwo is a native of Igbo and currently lives in Lagos, Nigeria. He studied literature in the University of Nsuka, Nigeria and began a career as film writer, film director and film producer. He was formally the CEO of Gold Fish Production Company.

Source:

IMDb (accessed: August 4, 2021).

Bio prepared by Epie Dione Audrey, University of Yaoundé 1, dickdamasaudrey@gmail.com and Brindy Belinga Claude, University of Yaoundé 1, brindybc@yahoo.com

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Additional information

Casting	Ken Erics, Chika Ike, Ngozi Ezeonu, Obi Okoli, Camilla Mberekpe, Harry B, Geraldine Obi.

Summary

This movie is a prequel of the movie *Sacrifice of Hope I & II*. Part I starts with tears in Buchi as Mazi Uche shouts at his wife Ebele for not being able to bear him a child after so many years of marriage like his fellow elders. He then threatens to introduce another wife to the family. Ebele, goes and prays to Amadioha, the god of Buchi and hopes he listens to her this time as she attempts to avoid the inclusion of another wife.

The next scene opens in the Okuoha village where the Igwe just receives the news of the birth of his 8th daughter from his fifth wife. He is so angry at the fact that none of his wives has been able to bear him a male child who will eventually become the heir to his throne. The birth of the female child appears to be a disappointing event for him. He now leaves to visit the gods for questions and meets Ne Nkem on the way. She is crying and he tries to comfort her by asking why she is in such a state. Still in a desperate state, she replies that she has lost everything that is indeed highly important and valuable to her which may leave her with nothing more to live for. While they are still talking, the chief who has just received word from the gods heads to the palace to deliver the message but meets Igwe and Ne Nkem on his way. He then tells Igwe that the gods have heard his prayers and will bless him. He states that Ne Nkem will be the chosen one to bring him that blessing and joy. After giving his message, the chief priest leaves back to his shrine while Igwe and Ne Nkem head back to the palace.

Ebele is shown at the stream where she is currently washing clothes when the messenger of the Oshimilli, the goddess of Buchi, appears to her. The goddess tells her that she has heard her cry and had decided to bless her with a child. However, she must be careful with the child because she might be a blessing or a curse. Ebele then runs home after the disappearance of the messenger. She is shown with her husband some months later where it becomes evident that she is pregnant. She then delivers a baby girl and her husband is very happy and presents the child to the gods.

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A new scene starts with Ne Nkem heavily pregnant and the other wives of Igwe mock her that she should be expecting another girl making her baby the 9th baby girl, but she ignores them. She later goes into labour and delivers a baby boy. The Igwe and the elders of the village are very happy and present the baby to the gods.

Part II starts 22 years later, when Ifeoma, who is the daughter of Mazi Uche and Ebele, has grown up into a beautiful hardworking woman. She is praised by her parents while the whole community sees her as mysterious. She is mocked by her peers at the village square for not joining them to dance because she does not know how to dance. However, she challenges them by dancing well and one of the girls, who is named Uju, gets jealous and leaves this particular event. Ifeoma has this dream that keeps repeating itself since her childhood which displays a man calling out to her (this man is Prince Obinna), he keeps beckoning on her but she has never seen his face. The dream terrifies her each time she wakes up from sleep.

Also, Prince Obinna has strange dreams which contain one of this unknown female voices calling out to him but he does not see her face. When he wakes up from sleep, he tells his sister, Chiamanda, about it. They go out for a walk around the village and two village girls admire him and greet him with sweet praises. He finds out from them that one can sing and the other girl is a great dancer. The prince invites them over to the palace but these two friends start fighting over the prince who leaves them and walks away.

Ifeoma comes back from the dance practice and is attacked by Uju who insults her parents, she gets angry and blood starts oozing out of her eyes as she spiritually strangles Ugu. Prince Obinna is shown in the palace with blood coming out of his eyes as well. The chief priest comes in and lays a charm on Ifeoma who then calms down and drops Ugu. Ifeoma begins to act strangely and sees things that no one sees and knows. She even informs her mother that her father is planning to bring in a new wife because her mother is pregnant. She also saves the life of Mazi Okafor by informing him and removing the charm that was placed in his farmland by his brother. Calamities start befalling both villages and both Ifeoma and Prince Obinna tell their kinsmen that the gods are angry with them but none pays attention to them until more calamities and strange illnesses plague the land then they start seeking for answers.

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Analysis	Like *Sacrifice of Hope I & II*, the *Sacrifice of Tears: Part I and II* introduces us once more to the theme of religion, with humanity at Gods' beck and call. The films brings to mind the Biblical story of Abraham: Igwe and Ebele receive news from the gods that a son will be born into their family. The news is warmly received, introducing us to the idea of unequal treatment of women. This situation only highlights the inferior position of women and female children within patriarchal set-ups. Finally, the element of vengeance of the gods cannot be ignored. This serves as a warning to people of all ages to master their dealings with the gods.
Classical, Mythological, Traditional Motifs, Characters, and Concepts	African Traditions Gods
Other Motifs, Figures, and Concepts Relevant for Children and Youth Culture	Adversity Family Religious beliefs Society
Further Reading	Blessing Uchenna Mberu, "Household Structure and Living Conditions in Nigeria," *Journal of Marriage and Family* 69.2 (2007): 513–527 (accessed: September 8, 2021). Nwokocha, Ezebunwa E., "Male-Child Syndrome and the Agony of Motherhood Among the Igbo of Nigeria", *International Journal of Sociology of the Family* 33.1 (2007): 219–234 (accessed: September 8, 2021). Otite, Onigu, "Marriage and Family Systems in Nigeria", *International Journal of Sociology of the Family* 21.2 (1991): 15–54 (accessed: September 8, 2021).

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